

In this context *his blood*, the blood of Jesus Christ, refers to the price paid for believers' redemption, which is the sacrificial death of Christ on the cross.<sup>2</sup>

16. It is the “sacrificial death of Christ” that results in “believers’ redemption” and the small amount of His blood loss has nothing to do with it. This is confirmed by several lexicons and dictionaries which require review. We find these under the Greek word for “blood,” αἷμα (*haíma*):

αἷμα—Blood and life as an expiatory sacrifice<sup>3</sup>—especially of the blood of Jesus as a means of expiation.<sup>4</sup>

In the New Testament, the expression “the blood of Christ” is the figure *Metalepsis*<sup>5</sup>. It means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it.

We lost nothing of the facts, but gain immensely as to their meaning, when we understand that, by Metalepsis, “blood” is put for *death*, and “death” for the atonement made by it and all its infinite merits.<sup>6</sup>

The history of belief in the atoning and unifying power of blood, especially among the Israelites and Greeks, does not help us to understand the ideas which the New Testament links with the blood of Christ, since the latter is simply a pregnant verbal symbol for the saving work of Christ.<sup>7</sup>

When the New Testament speaks of the blood in relation to the sacrifice of Christ, it *does not* refer to literal blood. “The blood of Christ” is always a figure of speech. Kittel’s “pregnant verbal symbol” means figurative language. In other words, Christ did not bleed to death to pay the penalty of sin. The term, blood of Christ, is a metaphor for His expiatory death in which He received the judgment that removed the penalty of sin.<sup>8</sup>

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<sup>2</sup> “Ephesians 1:7” in *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 2279sn8.

<sup>3</sup> Expiation refers to “the act of making atonement” which Christ accomplished while He was still alive on the cross. He “extinguished the guilt incurred by the human race” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed.) s.vv. “expiation, expiate.”

<sup>4</sup> Walter Bauer, “αἷμα,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (Chicago: The University of Chicago Press, 2000), 26, 2b.

<sup>5</sup> “Metalepsis, a term used in different senses. They involve a figure that either refers us to yet another figure or requires a further imaginative leap to establish its reference, usually by a process of metonymy (a figure of speech that replaces the name of one thing with the name of something else closely associated with it)” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 133, 135).

<sup>6</sup> E. W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1968), 610, 611.

<sup>7</sup> Johannes Behm, “αἷμα,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:175.

<sup>8</sup> Thieme, *The Blood of Christ*, 5th ed. (2002), 2, 3.



17. These excerpts are presented in order to confirm the true meaning and impact of the metalepsis, “**the blood of Christ**” in Ephesians 1:7. The main reason we note this verse is to distinguish the difference between the phrase, “**redemption through His blood,**” and the phrase, “**forgiveness of our trespasses.**”
18. The word “redemption,” **ἀπολύτρωσις (apolútrōsis)**, and the word “forgiveness,” **ἄφεσις (áphesis)**, are each in the accusative case.
19. “Redemption” is the accusative of direct object while “forgiveness” is the accusative of apposition, the result of redemption.
20. The primary objective is redemption while the secondary objective is forgiveness. One follows the other. They are not simultaneous since one follows the other.
21. Therefore, the salvific work of Jesus on the cross must be distinguished from forgiveness of sins. The former was the decision of Jesus Christ on the cross. The latter is the decision of man in time by positive volition under the Law of Freedom.
22. There is no forgiveness of sins in the redemptive work of Christ on the cross, only judgment of sins. The judicial imputation of mankind’s sins to Christ on the cross resulting in the divine judgment of those sins established precedence for the forgiveness of sins through faith alone in Christ alone.
23. Precedence is based on the doctrine that God the Father was satisfied with the judgment of Jesus Christ on the cross.  
**Psalm 103:12** As far as the east is from the west, so far has He removed our transgressions from us.
24. This is the standard which we are to reference when someone asks us to forgive them. Integrity demands that we forget whatever was done against us. We are never again to recall it to mind or penalize the individual for it.
25. This is the Royal Law and our relationship with others is to be a reflection of our Lord’s grace and mercy to us when he voluntarily took our place on the cross and suffered in our place for our so great salvation.

1. So far in our examination of James 2:19 we have the sentence, “You believe there is only one God.” This belief pursues salvation through works associated with antiquated rituals.
2. Some of these rituals involved animal sacrifices which portrayed the work of a coming Messiah who would be judged for everyone’s sins.
3. To ignore the second Person of the Trinity is to discount the need for a Substitute. Animals became the substitute, and with regard to the Day of Atonement, its sacrifice only “covered” their sins for a year. The Jews refer to this as Yom Kippur,<sup>9</sup> observed on our calendar in September-October.<sup>10</sup>
4. Consequently, the Hebrews do not recognize the God-Man Savior, which is referred to as the hypostatic union:

In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.<sup>11</sup>

5. The word, “hypostatic,” and the term, “hypostatic union,” are derived from the Greek noun, **ὑπόστασις** (*hypóstasis*), defined as, “substance, what really exists under any appearance, essential nature.”<sup>12</sup> “The essential or basic structure or nature of an entity, *substantial nature, essence, actual being, reality* (underlying structure). Of the Son of God as ... an exact representation of (God’s) real being (i.e. as one who is in charge of the universe).”<sup>13</sup>

**Hebrews 1:3** The Son is the radiance of His glory and the representation of His essence [ **ὑπόστασις** (*hypóstasis*): the hypostatic union ], and He sustains all things by His powerful Word [ see Colossians 1:16–17 ], and so when He had accomplished cleansing for sins [ his completed work on the cross ], He sat down at the right hand of the Majesty on high [ the session ]. (NET)

<sup>9</sup> “A holy day observed on the tenth day of Tishri and marked by fasting and prayer for the atonement of sins. Also called Day of Atonement” (*The American Heritage Dictionary of the English Language*, 5th ed., s.v. “Yom Kippur.”)

<sup>10</sup> This year Yom Kippur begins on the evening of September 18 and ends in the evening of September 19. The Jewish day begins at 6 P.M. in the evening and lasts for 24 hours.

<sup>11</sup> Thieme, *King of King and Lord of Lords*, 4th ed. (2004), 87.

<sup>12</sup> Zodhiates, “ὑπόστασις,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1426.

<sup>13</sup> Bauer, *The Greek-English Lexicon of the New Testament*, 3d ed. (2000), s.v. “ὑπόστασις.”



6. These doctrines clearly demonstrate the blind spot in the souls of the Jews. They are still drawn to the rituals of an ancient dispensation whose teachings have been fulfilled and surpassed by the earthly career of Jesus Christ.
7. Here are some principles from the erroneous belief held by the Jews, “You believe that God is one”:
  1. This accusation demonstrates that Judaism does not have a working object for their faith. They place their faith in rituals that have been replaced by the reality of Christ whom they reject.
  2. As a result, the Jews place their faith in God the Father, but God holds them responsible, as He does all mankind, for their sins which can only be forgiven by faith alone in Christ alone.
  3. Belief in God is a legitimate working object, but He is not the working object for acquiring salvation.
  4. The authorized working object for salvation is Jesus Christ, the Messiah, Who was clearly revealed in the Tanakh:

**Daniel 9:25**      “So you are to know and discern that from the issuing of a decree [ by **Artaxerxes Longimanus (445 B.C.)** ] to restore and rebuild Jerusalem [ **Nehemiah 2–6** ] until Messiah the Prince [ **the Second Advent** ] there will be seven weeks [ **7 heptads or 49 years** ] and sixty-two weeks [ **62 heptads or 434 years; a total of 69 heptads or 483 years** ] ... (NASB)
  5. This takes the Jewish nation up to the First Advent of Christ and the dispensation of the Hypostatic Union after which the mystery dispensation of the Church follows His ascension into heaven.
  6. Not recognizing Jesus Christ as the Messiah has blinded the minds of the Jews for over two millennia, yet David gave them a time clock that counted down to His arrival in Jerusalem and His public ministry to which many were witnesses.
8. The second sentence in James 2:19 is, “You do well.” This is not what is found in the Greek. It is not a declarative sentence but an interrogative. It is made up of the present active indicative of the verb **ποιέω (poiéō)**: “a completed action producing something obvious.”
9. It is followed by the adverb **καλῶς (kalōs)**: “well, or “beneficially.” This forms an interrogative, “Do you do this beneficially?”

