

Bad Blood Reconciled: A Review of Taylor Swift's "Bad Blood"

Sarah Withers Erickson



Probe intern Sarah Withers contrasts Taylor Swift's Bad Blood song to the deep spiritual truths of the gospel of Christ.

Naomi, a young Taylor Swift fan fighting leukemia, adopted Swift's song "[Bad Blood](#)" as her theme song during her battle with cancer. In response to her [video](#) Naomi uploaded on YouTube, Taylor Swift contributed [\\$50,000 to Naomi's medical bills](#). Naomi through her heartwarming story was able to transform the song to make it inspiring and hopeful. However, as most know, the song is not about fighting terrible cancer but instead about a broken relationship. Although Swift did not disclose the antagonist, she no longer sees reconciliation as an option. By contrasting Swift's "Bad Blood" with Christ's reconciling blood, Christians are reminded of the transformative power of the gospel to bring healing and hope to broken relationships.

Destructive Power of Bad Blood

"Bad Blood," through the lyrics and video, paints a picture of the pain that is felt after someone is wronged in a relationship. The antagonist attacking her and "rubbing it in so deep" left Swift with a "a really deep cut." Many, if not all of us, have felt the pangs of being cut deeply with words and actions in a relationship gone wrong. A quick read through the Psalms reveals victims of broken

relationships crying out in pain. The Psalmist laments, “Even my closest friend in whom I trusted, who ate my bread, has lifted his heel before me.” [{1}](#)

Not only do broken relationships hurt initially and deeply, but often the pain lingers. Swift captures this experience through the lyrics, “Still got scars in my back from your knives, so don’t think it’s in the past, these kinds of wounds they last and they last.” Again the Psalmist writes, “I am restless in my complaint and I moan, because the noise of the enemy, because of the oppression of the wicked.” [{2}](#) One thing both the Psalms and Swift can agree on is that broken relationships and betrayal are deeply painful.

For Swift, not only is the relationship broken and painful, it is irreconcilable. She notes the hopelessness of the relationship, “I don’t think we can solve them (problems)” and “in time can heal but this won’t.” This is the most upsetting part of the song.

We all have had broken relationships, yet the ones that hurt the most are the ones that turn from feelings of hurt to feelings of hate. We should hate sin and the pain it brings with it, but we are called to love even our enemies. Ephesians 6 says that our battle is not against flesh and blood but against the “spiritual forces of evil.” [{3}](#) As difficult as it may be, we should guard our heart from future pain without hating the individual who hurt us. Thus, reconciliation should always be the ideal goal and in cases where reconciliation cannot or does not occur, forgiveness should still reign in our heart.

Healing Power of Christ’s Blood

It seems like an impossible request to forgive someone and even move towards reconciliation with someone who betrayed and hurt us. This would be an unimaginable task if it were not for someone who did this for us first. The gospel is the perfect example of reconciliation.

When we sin, whether or not it affects anyone, we sin against God. Our most

fundamental problem with sin is not that it hurts other people, but that it separates us from the love of God. Those who do not accept Christ as their savior are outside of the effect of Christ's atoning blood and therefore are not able to experience God's love. However, Paul in Ephesians says "But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ." [\[4\]](#)

Before we can offer true love and reconciliation to others, we must first receive love and be reconciled to God. The only way to turn our bad blood against God into unity with God is through the power of Christ's redeeming blood on the cross. Colossians states, "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross." [\[5\]](#) His blood cleanses us so that we are filled with the selfless love towards others that the Scriptures ask of us. [\[6\]](#)

Our Fight against Bad Blood

Even for Christians who have been shown love and forgiveness, we still do not always experience an overflowing of love and forgiveness for those who wrong us. We still struggle with having bad blood towards our enemies. We still feel the pain of the broken relationships even though we are in Christ. As Christians, we look forward to a day when we will not feel pain, but while we still live in a fallen world, pain and hurt are very much part of our everyday lives.

However, the wrong that causes our pain has been or will be paid for. As Christians, if we are wronged by a believer in Christ, remember that Jesus died for those sins as well as for ours. [\[7\]](#) Yes, we should still lament that even believers sin and cause pain, yet justice was important enough to Christ that He died for those sins. [\[8\]](#) For those who sin against us and remain outside of Christ, their wrongs will be righted at the cost of their own life in eternal wrath. The hope of sharing the gospel is to offer others the redemptive power of Christ which indeed makes the gospel good news!

Looking back to the Psalms, there is a life-giving trend even within the darkness and pain. Even in Psalm 88, which is considered to be one of the darkest Psalms, the psalmist still cries out to God. In our broken relationships with others, true reconciliation must start and end with the grace and justice of God.

God knew we had bad blood and provided a Savior to change our hearts. He still continues to hear our cries of pain and sent the Holy Spirit to continue to protect our hearts from holding on to the bad blood in our relationships.

Notes

1. Psalm 41:9 All verses are from the English Standard Version.
2. Psalm 55:2-3, see also Psalm 69.
3. Ephesians 6:12
4. Ephesians 2:13
5. Colossians 1:19-20
6. Hebrews 9:14
7. Ephesians 1:7
8. This is why I think St. Anselm was on the right track in *Cur Deus Homo*, when he argued that Jesus Christ had to become incarnate and die for our sins so that God's justice and grace could be made manifest. If God just ignored our sins, justice would not prevail—thank God He is both just and gracious through Jesus Christ!