

The Blood Will Never Lose Its Power!

(An Exposition on the Blood of Christ)

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Andrae Crouch and his twin sister, Sandra, were born in Los Angeles, California, into a dedicated Christian home. Years later, Andrae related to a friend this following story. “One day the call came to my father, Ben Crouch, to speak for a small congregation about 60 miles from Los Angeles. They had urged him to preach on an interim basis until they could secure a pastor. During that first service my dad called me up from the audience and asked, ‘Andrae, if God gave you music, would you use it for his glory in your life?’ I wouldn’t have been more shocked if he had asked, ‘Would you like to be an astronaut?’”

“Three weeks later, during a service in that little church, as we were about to sing ‘What a Friend We Have In Jesus,’ my dad called out to me, ‘Andrae, come up here.’ He motioned to an upright piano nearby and said, ‘OK, if you’re gonna play, play.’ I said to myself, ‘What!?’ When the congregation began to sing, I found the right key and began to play with both hands. About two weeks later my father gave up his business and that was the beginning of the ministry of our entire family.”

This same friend then asked Crouch to give the story behind his famous song, “The Blood Will Never Lose Its Power.” The following is his incredible story about this song. “I was only 14 years of age, three years following my initiation to the piano, and had been invited to a friend’s home. It was Memorial Day, and there was to be a party with most of the guests being choir members. When I arrived, the people were in the backyard barbecuing and generally having a good time. I was so shy and little ... I didn’t want to go out there.”

“I then said to the Lord, ‘God, I really love you. I would love to write songs for you. If you would give me a song, I will live for you forever.’ There was a large piano in the living room and I began to play. Suddenly, in my mind’s eye I could see Jesus carrying his cross up to Calvary and I said, ‘Oh, the blood!’ And I began to sing, ‘The blood that Jesus shed for me ...’ The people in the backyard heard me singing and came into the house. They began to weep as they came and joined in my song. That was the writing of my first song, ‘The Blood Will Never Lose Its Power.’”

Before his death, January 8, 2015, his compositions cut a wide path across Christianity for many years. Why? It's because Christians share one thing in common. We are saved by the blood of Jesus Christ. The song goes like this:

“The blood that Jesus shed for me
Way back on Calvary.
The blood that gives me strength from day to day
It will never lose its power.

Oh it reaches to the highest mountains
And it flows to the lowest valleys
Oh the blood that gives me strength from day to day
It will never lose its power.

It's soothes my doubts and calms all my fears
And it dries all my tears
Oh the blood that gives me strength from day to day
It will never lose its power.

Oh it reaches to the highest mountains
And it flows to the lowest valleys
Oh the blood that gives me strength from day to day
It will never lose its power.”

In this study, we are going to investigate what the Bible says about the blood of Jesus Christ. When we understand what Christ's blood has DONE for us and what it is DOING for us today, at this very moment, our hearts should be filled with gratitude. As a result of this study, we will know that Christ's blood will never lost its power in saving us and changing us forever. Pop-phycology sermons might change minds but they cannot change lives! It takes the blood of Jesus Christ to change people. The blood of Jesus Christ is still releasing people from the hopeless grip of sensuality, lust, drugs, and every sin that might have a stronghold on their lives.

“There is no power like the power of the blood.
There is no power like the cleansing healing flood.
No power ever against it stood.
Hallelu! Hallelu! Hallelu!

The Bible places great significance on the blood of Jesus Christ.

This is revealed in two ways.

I. In the meaning of Christ's Blood

How are we to understand the Christ's blood as presented in Scripture? The Bible teaches that the Blood of Christ is both literal and sacrificial in nature and it explains how Jesus Christ paid the redemptive fine for our sins. There are at least 43 references to the blood of Christ in the New Testament, all testifying to its great importance in the salvation and daily life of the believer. The Biblical teaching on Christ's blood is that it was literal (it refers to the red fluid that came forth from Christ's body) and it was a valuable part of the saving sacrifice of Christ ("precious blood of Christ" - 1 Pet. 1:19).

Sometimes the Bible talks about the "blood of his cross" (Col. 1:20) and other times "the death of the cross" (Phil. 2:8). Are they one and the same thing? Yes, and no! I know that this answer sounds like it came from a politician but hear me out. The shedding of Christ's literal blood was part of the sacrifice of Christ on the cross which accompanied His death. All are important in the substitutionary work of Christ on the sinner's behalf. You really cannot separate one from the other. They work synergistically together in God's plan to save lost sinners. Both the blood and the death of Christ play an important role in the salvation of sinners. This is why God places an important emphasis on the Blood of Jesus Christ. To leave out the Blood is to leave out an important sacrificial element of Christ's passion on the cross.

Whenever the Bible talks about the cross, the blood, and the death of Christ, it is referencing one thing, which is the sacrificial price that was paid for sin. All of these Biblical expressions portray the one united theme and testimony of substitution. So, the cross, the blood, and the death of Christ point to the same thing which is Christ's sacrifice on behalf of sinners. However, we should never forget that the Bible does place an important emphasis on the blood of Christ as part of the payment that was made to the Father for our sins. The literal shedding of Christ's blood played an important role in our redemption and this is why God repeatedly speaks about it.

Below are some substitutionary facts about Christ. Some of them naturally overlap in some ways.

Substitutionary Facts About Christ's Sacrifice:

The sacrificial **shedding of Christ's literal blood was important to God (1 Peter 1:19).**

The sacrificial **suffering of Christ on the cross was important to God (1 Peter 3:18).**

The sacrificial **separation of Christ on the cross was important to God (Matthew 27:46).**

The **sacrificial death of Christ was important to God (Romans 5:8).**

All of these Biblical expressions are related to Christ's substitution. This means to create any division between them creates unnecessary confusion regarding the saving work of Jesus Christ on the cross. Christ's substitutionary sacrifice consisted of the sacrificial nature of the shedding of literal blood, but it also included the total sacrificial sufferings of Christ on the cross, including the sacrificial significance of His separation from the Father, which ended with the sacrificial death of Christ. Every one of these experiences of Christ on the cross was valuable and important to God and not one of them should be excluded from being part of the payment price that God required to save sinners from hell. Together they speak of a united message of Christ's expiation for sin (the taking away of guilt through the payment of a penalty or the offering).

When one specific Bible verse speaks about Christ's blood, another about His suffering, and another about His death, it certainly does not mean that the others aspects of Christ's substitutionary sacrifice are not important and should be excluded in any way. In fact, whenever we individually read of Christ's shed blood, His suffering, or in a single verse read about His sacrificial death on the cross, it would always by necessity include the other aspects of Christ's sacrifice. This is because the sacrifice of Christ would be incomplete without any one of these

different aspects of Christ's sacrifice. To deemphasize any one of them is to cause confusion with God's saving program. To create a dichotomy (division) between any of them is unscriptural.

According to the plan of God, Christ could not die without also shedding His blood. Likewise, Christ could not shed His blood without also dying. Both had to happen in the saving plan of God. Christ had to be separated from the Father, but this alone, without the shedding of the blood, could not provide redemption for sin. Christ had to shed His blood, but this alone, without His separation from the Father, would not complete His sacrificial and redemptive work.

Christ had to sacrificially shed His blood, He had to sacrificially suffer, He had to be sacrificially separated from the Father as He bore the sins of the world, and He also had to sacrificially die. It's all or nothing! The sacrifice of Christ included all these things. So, whenever someone tries to downplay one aspect of Christ's suffering on the cross, like the blood of Christ, they inevitably detract from God's saving plan of redemption.

John MacArthur caused a fire storm of controversy when he wrote some comments in the May 1976 issue of the Grace Church newsletter, "Grace Today." His exact words were this about the blood of Christ: "It is not His bleeding that saved me, but His dying." Immediately people jumped on the bandwagon and concluded that MacArthur was a heretic who rejected the idea of Christ shedding His blood for our salvation.

In responding to all of the backlash, MacArthur restated his position by saying, "I Believe in the Precious Blood" and also said: "If Christ had not literally shed His blood in sacrifice for our sins, we could not have been saved. The shedding of His blood in death was the price of atonement for our sins. As He literally poured out His blood in a sacrificial act, He sealed forever the New Covenant and purchased our redemption ... Jesus Christ bled and died in the fullest literal sense, and when He rose from the dead, he was literally resurrected. To deny the absolute reality of those truths is to nullify them" (1 Cor. 15:14-17).

Why were so many confused by MacArthur's statement on the blood of Christ? Sometimes it's because of the way John MacArthur says something when he tries to make a point about something else. In fact, on the teaching about Christ's blood,

MacArthur seems to do a lot of double-talking. On the one hand, he firmly espouses the literal shedding of Christ blood and the necessity of Christ's shed blood. However, he then concludes that the real meaning and intent of the shed blood of Christ was to point to the sacrificial death of God's Son. In concluding this, He seems to minimize the sacrificial nature of Christ's blood which leads up to the death of Christ.

MacArthur's words ("It is not His bleeding that saved me, but His Dying") were actually countering the Roman Catholic idea of a "perpetual offering" of Christ's blood or the idea that Christ's blood is continually reoffered on the altar in Heaven for sinners in some magical way. He was also refuting the idea that there is a literal container of blood in Heaven that is somehow literally applied to sinners since Christ's blood was shed on the cross. However, in countering an errant teaching about the blood of Christ, MacArthur himself states some confusing things regarding the blood of Jesus Christ. In fact, He created his own wrong teaching on the blood of Christ.

I want to deal with some of MacArthur's confusing and errant statements regarding Christ's blood. This is the kind of study where we should address this.

MacArthur says:

"Peter calls His blood 'precious' and I agree . . . but Peter's reference there is to the sacrificial nature of His death. . ." "But what does 'the blood' mean in Scripture? It means not merely suffering, which might be well typified by blood, but it means suffering unto death, it means the taking of a life."

Let's think through this statement. Yes, the shedding of Christ's blood on the cross resulted in the death of Christ and the nature of Christ's death was sacrificial. However, the literal shedding of Christ's blood was also precious in God's sight, as Peter's text reveals, since it also was a sacrificial part of Christ's offering on the cross. God is very interested in the actual shedding of Christ's blood! This is why He mentions over and over again as being part of our redemption.

MacArthur seems to reassign a different meaning to the shedding of Christ's blood (it means death). He suggests that the references to Christ's blood are always a reference to the sacrificial death of Christ. This conclusion of MacArthur seems to underestimate the sacrificial significance and nature of Christ's shed blood.

MacArthur does not assign any efficacy or value to the shedding of Christ's blood as it relates to the substitutionary work of Christ. Of course, these are the conclusions of MacArthur – not Scripture. To conclude Christ's death to be sacrificial without His blood being sacrificial, seems illogical. The Bible teaches that the Blood of Christ is not merely a symbol of the sacrificial death of Christ; it is part of the actual sacrifice for sin that took place on the cross.

The violent pouring out of Christ's *literal blood* in death was the necessary sacrifice that God required. The point is this, there had to be *blood* and there had to be *death*!

The Bible does not overlook the importance of the shedding of Christ's blood while at the same time confirming that it was the shedding of Christ blood which resulted in Christ's death. The violent pouring out of Christ's literal blood in death was the necessary sacrifice that God required. The point is this, there had to be blood and there had to be death! Both are

important in the sacrifice of Jesus Christ and share the united testimony of substitution.

“It's still the cross, it's still the blood.

It's still His dying act of love,
Compelling me to spend my life
In giving everything for Christ!”

We must be careful of reassign a different meaning to the shedding of Christ's blood and in some way downplay the significance of the actual shedding of Christ's literal blood as being part of the redemptive price that Jesus paid. When the Bible talks about Christ's shed blood, it certainly means blood! God demanded the shedding of blood, Christ's blood, “the blood of the cross” (Col. 1:20) to pay for the penalty of sinful man. The blood of Christ was sacrificial in nature and it resulted in Christ's sacrificial death. All is important in the saving plan of God. Again, to try and separate one from another, or replace one with the other, breeds exegetical confusion. If we will assign sacrificial significance to all of the sufferings of Christ, including His shed blood and death, we will honor Christ's sacrifice.

D. L. Moody tells this story. I remember when in the old country a young man came to me—a minister—and said he wanted to talk with me. He said to me: "Mr. Moody, you are either all right and I am all wrong, or else I am right, and you are all wrong." "Well, sir," said I, "You have the advantage of me. You have heard me preach, and know what doctrines I hold, whereas I have not heard you, and don't

know what you preach." "Well," said he, "the difference between your preaching and mine is that you make out that salvation is got by Christ's death, and I make out that it is attained by His life."

"Now, what do you do with the passages bearing upon the death?" and I quoted the passages, "Without the shedding of blood there is no remission," and "He Himself bore our own sins by His own body on the tree," and asked him what he did with them, for instance. "Never preach them at all." I quoted a number of passages more, and he gave me the same answer. "Well, what do you preach?" I finally asked. "Moral essays," he replied. Said I, "Did you ever know anybody to be saved by that kind of thing did you ever convert anybody by them?" "I never aimed at that kind of conversion; I meant to get men to heaven by culture—by refinement." "Well," said I, "if I didn't preach those texts, and only preached culture, the whole thing would be a sham." I tell you the moment a man breaks away from this doctrine of blood, religion becomes a sham, because the whole teaching of this book is of one story, and this is, that Christ came into the world and died for our sins.

The Bible does place a special emphasis on the blood of Christ in relation to both our salvation and sanctification (Matt. 26:28; John 6:53; Acts 20:28; Rom. 3:25; 5:9; 1 Cor. 6:20; 7:23; Eph. 1:7; 2:13-18; Heb. 9:14, 22; 10:19-20; 13:12, 20; Col. 1:2; 1 Pet. 1:2, 19; 1 John 1:7; 5:8; Rev. 1:5; 7:15). This means that we also should place an emphasis on the shed blood of Christ since it was an integral part our redemption and release from sin. When emphasizing Christ's blood, we should never deemphasize the death of Christ, which was also necessary for our salvation. In fact, the sacrificial nature of Christ's blood would out of necessity include His sacrificial death, since Christ's death follows His bloodshed.

In other words, when emphasizing the blood of Christ, we are also by default emphasizing the death of Christ, since they are inseparably bound together in the saving plan of God. When speaking about the Blood of Christ we are also including the death of Christ. Nevertheless, the Bible teaches that there is something very wonderful and meaningful about the shedding of Christ's blood which ultimately brought Christ to His death in order to provide the satisfying sacrifice that God required for sin.

MacArthur goes on to say:

“The phrase ‘Christ died for our sin’ (Romans 5:8; 1 Corinthians 15:3) expresses the truth that death was the penalty, not blood. . .”

Again, MacArthur is categorically wrong on this. Blood was part of the penalty that Jesus paid on behalf of sinners. There had to be blood and there was blood. Without trying to redefine the understanding about Christ’s sacrificial blood, we must conclude that the shedding of Christ’s literal blood is precious in God’s sight (1 Pet. 1:19).

This is because Christ’s blood is an important aspect of His sacrifice on behalf of sinners. The shedding of His sacrificial blood would lead to His sacrificial death. Both the literal shedding of Christ’s blood and the literal death of Jesus Christ are important in the redemptive plan of God. We should not try to promote one at the expense of another.

Many times MacArthur talks about the Blood of Christ as metonymy (substituting the word blood to mean Christ’s sacrificial death for sinners). According to MacArthur, when the Bible speaks about the shedding of Christ’s blood it is only referring to the sacrificial nature of Christ’s death, since the shedding of blood would indicate suffering unto death. But once again, MacArthur tries to shift the meaning of Christ’s blood to His death. We should not do this because the Bible does not do this. In God’s mind and Word, the blood of Jesus Christ, along with His death, are together sacrificial in nature and needful for our salvation. Again, what saves us is the violent pouring out of Christ’s literal and sacrificial blood which was followed by Christ's sacrificial death, the taking of His life. Both are important in the saving work of Jesus Christ and are linked together in God’s redemptive plan. When it comes to our salvation, we should not leave out the blood!

Moody shares another illustration. “It is said that old Dr. Alexander, of Princeton College, when a young student used to start out to preach, always gave them a piece of advice. The old man would stand with his gray locks and his venerable face and say: “Young man, make much of the blood in your ministry.” Moody then went on to say, “Now, I have traveled considerable during the past few years, and never met a minister who made much of the blood and much of the atonement but God had blessed his ministry, and souls were born into the light by it.”

Some will make the argument that we are not saved in some magical way by the wood of the cross. We are saved by Christ sacrifice which took place on the cross. This is true. But they will then argue that we are not saved by the actual chemicals or red and white corpuscles of Christ's blood but by the substitutionary sacrifice of Christ. However, in making statements like this, the literal nature of Christ's blood is diminished in the work of redemption. The Bible does teach that the actual, literal, shed blood of Christ is important in the substitutionary sacrifice of Christ. If it were not important, then why does the Bible repeatedly talk about it again and again? The shedding of Christ's actual blood plays a role in our redemptive salvation.

So, we should conclude that we are saved by the substitutionary sacrifice of Christ which includes the literal shedding of Christ's blood and His death on Calvary. It was Christ's blood which was followed by His death and this is what paid the sinner's fine before God. Both are important to God and bound together in the saving work of Jesus Christ. When we speak of the blood of Christ we mean that Christ shed His literal blood in death and this is what was important to God the Father. There had to be blood!

1 Kings 8:62-64 and the temple dedication is a case in point:

And the king, and all Israel with him, offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen (22,000 cattle), and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

It is hard to imagine the actual cost of so many sacrifices (1 Kings 8:62-64). By our standard of measurement, it would probably cost many millions of dollars to buy these animals on the open market. The blood produced by these sacrifices probably measured into the tens of thousands of gallons. It staggers the imagination to think how big this offering actually was.

There had to be blood! This was portrayed from Genesis to the cross. The Bible is a bloody book and there was blood, physical blood, the blood of Jesus Christ, God's Son, which was poured out on the cross on the sinner's behalf. There had to be blood! God demands it, sinners need it, and Christ shed it on Calvary's cross! It was Christ's blood that was part of the substitutionary sacrifice that was necessary to pay our redemptive price and free us from the wrath of God. To state is simply, it was the shedding of Christ's literal blood that resulted in Christ's literal death which results in our redemption.

Hebrews 9:22 says, "Without the shedding of blood there is no remission" (forgiveness of sin). Historically, we discover that God did not just demand hitting an animal on the head so that it died. He also demanded the actual shedding of blood. The pouring out of the blood was a very graphic, very painful, and is was a very vivid demonstration of intense suffering that resulted in death. In a similar way, Jesus died to save us from the consequences of our sin (1 Cor. 14:3) but it wouldn't be just enough for Him to die. Jesus had to die by pouring out blood through the wounds in His hands, the wounds in His feet, the wound in His side, and the thorn marks in His head. There was blood running everywhere to demonstrate that the life was flowing out of Christ. Why? It's because Jesus was offering Himself as a blood-shedding sacrifice for sin and providing spiritual cleansing for sinners.

“What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
O precious is the flow
That makes me white as snow;
No other fount I know;
Nothing but the blood of Jesus.”

It's not just Christ's death, but the shedding of Christ's physical blood that resulted in His violent death, which is the ground of our forgiveness and salvation. Without the blood, Christ's death would not count, and without His death, the blood would not count. Therefore, it was the shedding of Christ's blood which ended in death that sealed our pardon and

Without the blood, Christ's DEATH would not count, and without His death, the BLOOD would not count. Therefore, it was the shedding of Christ's blood which ended in death that sealed our pardon and redemption.

redemption. When we speak of the shedding of Christ's blood, we are speaking of the literal shedding of Christ's blood on the cross, "the blood of the cross" (Col. 1:20) which resulted in Christ's death.

"Would you be free from the burden of sin?
There's power in the blood, power in the blood
Would you o'er evil a victory win?
There's wonderful power in the blood
There is power, power, wonder-working power
In the blood of the Lamb
There is power, power, wonder-working power
In the precious blood of the Lamb."

I'm amazed at how some will try and convince us that these beloved hymns are only talking about Christ's sacrificial death. But they are wrong. Very wrong! They are talking about Christ's sacrificial blood which is important in the sight of God and which was spilled out on Calvary's cross to bring about the death of Jesus Christ and provide us with redemption. I grow weary of those who try and minimize the meaning and understanding of the literal, shed blood of Christ. The Bible does not do this and neither should we.

Acts 20:28

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The Bible talks about the blood of the cross being the blood of God! It was the blood of Jesus Christ that was shed on the cross and it was God's blood for Jesus Christ was God incarnate (John 1:18). Some expositors more or less scoff at those who see in this verse some kind of special value attached to the blood of Christ. But if Christ's blood was the blood of God, we should not readily dismiss this as insignificant. Surely Christ's blood was human blood. We do not want to fall into the heresy of denying the humanity of Christ (1 John 4:2-3). On the other hand, since Christ's blood is called God's blood, there is special significance attached to it. Christ was both human and divine, both man and God – the God man. Therefore, Christ's precious blood was God's blood.

John MacArthur disagrees, as he combats those who dehumanize Christ:

“It's heretical to call the blood of Jesus Christ the blood of God and it demonstrates a failure to understand what theologians have called the hypostatic union, that is the God/Man union in Christ.”

If it's heretical to call the blood of Jesus the blood of God, then why does Acts 20:28 say that Christ's blood was the blood of God? Furthermore, the hypostatic union of Christ's two natures (divine and human) is why Christ's blood is referenced as the blood of God. Christ's blood and human nature were not tainted with Adam's sin and sin nature which is apparently transmitted down through the bloodline. This is why He was born of the virgin Mary.

How should we view this statement which speaks of God's blood? First, I think we can conclude that Christ's blood, though human, was in some sense supernatural. MacArthur argues that God is spirit (John 4:24) and therefore in His eternal being does not have a body and blood which could be supernatural in any way. But Jesus who was Emmanuel (“God with us” – Matt. 1:23), of God incarnate, did have literal blood flowing through His veins when He died on the cross.

You might scoff at this, but it's true. There is something supernatural about Christ's blood, but in no way is there anything magical or mystical about it. Christ's blood was human blood (Heb. 2:14) while at the same time it was also God's blood, divine blood, blood that was created by God in the womb of Mary and blood that would be specifically used by God as the final sacrifice for sin. Christ's blood was uniquely God's blood that was untainted by sin, innocent and pure, free from moral impurity.

Note: The Bible teaches that God made all men, whether black, yellow, brown, white, or red of “one blood” (Acts 17:26). This means that the same kind of blood is flowing through the veins of all people. Everyone is a blood relative of Adam. The blood carries the sentence of death upon all humanity because of Adam's sin, which is passed down through the genealogical line from the very first man, who was Adam.

When Adam ate of the forbidden tree he in one sense became “blood poisoned” or received spiritual blood poisoning from a moral perspective and his sin and sin nature were passed down through the human race through his bloodline (Rom.

5:12). Because of Adam's sin, there would be a tainted bloodline that would pass the traits of sin and the sin nature to every human being in Adam's ancestry, except Jesus, who bypassed Adam's sin and bloodline.

Jesus, although human, was conceived apart from the seed of man and was only of the "seed of the woman" (Gen. 3:15). He was supernaturally conceived by the Holy Spirit in the womb of Mary. When Jesus was born into the world He was called "that holy thing" which refers to a supernaturally born Son through a virgin birth (Luke 1:35). H. A. Maxwell White points out in his book "The Power of the Blood" that "Mary was the chosen carrier of the body..." However, the body itself and the blood that flowed in it were entirely made by the creative power of God. The Incarnation was a miracle!

This would mean that both the body and blood of Jesus was supernaturally conceived and created in the womb of Mary (Heb. 10:5 – "a body has through prepared me"). Not even Mary's egg was fertilized by the Holy Spirit. The virgin birth means that both Christ's body and blood was created without being tainted by the bloodline of Adam in any way. Christ's BODY and BLOOD (which is part of the body) was totally manufactured by the Father and it's in this sense that Christ's blood was the blood of God (Acts 20:28). The blood of Christ was created by God and is free from the taint of Adam's sin. It was God's blood!

M.R. DeHaan, in his book "Chemistry of the Blood," wrote:

"The very fact that sin affected the blood of man necessitated the VIRGIN BIRTH of Christ if He has to be a son of Adam and yet a sinless man. For this very reason Christ could partake of Adams' flesh, which is not inherently sinful, but He could not partake of Adam's blood, which was completely sinful. God provided a way by which Jesus, *born of a woman* (not man), could be a perfect human being, but, because He had not a drop of Adam's blood in His veins, He did not share in Adam's sin."

Hebrews 2:14

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The fact that Christ shares flesh and blood speaks of Christ's humanity. However, this verse does not mean that Christ shared Adam's blood. As we have seen, Christ's blood was the very blood of God, produced by God, through the virgin birth of Christ. The fact that Jesus "took part" of Adam's flesh and blood means that Christ did not share the sinful part of Adam's fallen nature since He was called "thine Holy One" (Acts 2:27)

Romans 8:3 declares:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Jesus came "in the likeness of sinful flesh" in that He was born a man with all of man's characteristics except sin. He was "without sin" (Heb. 4:15) and He "knew no sin" (2 Cor. 5:21). This means that there was not one drop of Adam's blood flowing through His veins.

Second, Christ's blood was the blood of God (Acts 20:28) in the sense that it was to be used by God to be poured out in death and provide the sinner's way to God. It was to be used for God's purpose of sacrifice and pay the sinner's debt before God (Rom. 3:25). Yes, it was the blood of God in creation and redemption! There is something very wonderful and precious about the shed blood of Jesus Christ. When we are saved it's because the substitutionary work of Jesus Christ, which includes the literal shedding of His blood, is applied to our lives in a spiritual and legal way. This means that in God's eyes and record, Christ's blood brings about the forgiveness of our sins and results in our justification and legal acceptance in God's presence (Rom. 5:9). We will talk more about this later.

Whenever we read about the blood of Christ, we are reminded that the literal shedding of Christ's blood was important in our redemption and that Christ's blood played an integral role in redeeming us. It was the shedding of Christ's blood, which resulted in His death, and blood and death is what God required to satisfy His wrath against sinners. Christ's saving work on the cross, which included the shedding of Christ's blood, His intense suffering and separation from the Father, and His death all speak of the one sacrifice that was necessary to pay for sin. In other words, without the cross and the literal shedding of Christ's blood, Christ would not have died. The cross, the blood, and the death of Christ are inseparably bound together and complete the picture of the redemptive price that was paid for sin.

When we read in Scripture about the cross, we remember the blood. When we read of the blood, we remember the cross. When we read of the sufferings of Christ, we remember the cross and blood. When we read of Christ's death, we remember the cross and the blood. We should not take away the meaning and significance of any of these Biblical expressions which convey how Christ paid the sinner's debt before God.

"It's still the cross, it's still the blood.
It's still His dying act of love,
Compelling me to spend my life
In giving everything for Christ!"

Did you ever go to get an extension cord and find several extension cords intertwined together? Sometimes you must work at them to remove the knots that you created when storing them together. Well, we know that the literal blood and the literal death of Christ are all interwoven together in the saving purpose and plan of God. It was on the cross that Christ's shed His sacrificial blood and sacrificially died in the sinner's place.

In summary, when the Bible speaks of our salvation and redemption occurring through the shed blood of Jesus Christ, it means that Christ's literal blood which was shed on the cross was sacrificial in nature. In God's mind, a very important part of Christ's sufferings on the cross was the shedding of His literal blood. The Blood of Christ does not overshadow the significance of Christ's death but neither does Christ's death overshadow the significance of Christ's blood. This is because they are inseparable and result in God extending the riches of His grace toward the believing sinner. Let me conclude this first point by saying that the violent pouring out of Christ's literal blood in death was the sacrifice that God required to redeem sinners.

A pastor was preaching his sermon on Sunday morning, and in the middle of the message he exclaimed, ""God said it; I believe it; That settles it!"" Suddenly a little ten-year old girl spoke up, ""Pastor, You're wrong!"" The Pastor was not used to such interruptions and was a bit startled. ""Little girl, why do you say I'm wrong? I simply said, "God said it; I believe it; That settles it. The girl insisted, ""Pastor, You're wrong. God said it and that settles it whether you believe it or not!""

The young girl made a good point. And what has God said about the blood of Jesus Christ? It is that which is sacrificial and saving. What we need to do is develop a respectful attitude toward the Blood of Christ even as Peter demonstrates by calling it “the precious blood of Christ” (1 Peter 1:19). This means we should not pass off Christ’s blood as only a representation of something else, a symbol, or metonymy. We will remember the blood, Christ’s literal blood, Christ’s costly and highly valuable and esteemed blood, which He shed on the cross and which paid the ransom for our soul.

The Bible places great significance on the Blood of Jesus Christ. This is because the actual shedding of Christ’s literal blood on the cross did have sacrificial value attached to it. It was not just His death but His bloodshed which was important and valuable in the sight of God. Once again, the meaning of Christ’s blood is that it was literal, it was sacrificial in nature, and it was followed by Christ’s death.

1 Peter 1:18-19

“Forasmuch as ye know that ye were not redeemed with corruptible (perishable, decaying) things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ (which is not corruptible but by contrast incorruptible), as of a lamb without blemish and without spot.”

Peter contrasts the corruptible traditions of human works with the incorruptible blood of Jesus Christ. He verifies that Christ’s blood was “incorruptible” (1 Peter 1:18) which means that Christ’s sacrificial blood was not subject to moral or spiritual degeneration. The blood that flowed in Jesus’ body was pure blood, holy blood, innocent blood, divine blood, and therefore precious blood in the sight of God. It was not the blood of Adam but the blood of God (Acts 20:28). Therefore, Christ’s blood was not tainted with Adam’s sin and He was not subject to the Adamic sin nature. Beloved, it was the shedding of Christ’s incorruptible blood (a pure blood not poisoned by sin) and Christ’s death which paid the dreadful curse for our soul.

Galatians 3:13

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.”

“What wondrous love is this, O my soul, O my soul!
What wondrous love is this, O my soul!
What wondrous love is this
That caused the Lord of bliss
To bear the dreadful curse for my soul, for my soul,
To bear the dreadful curse for my soul!”

1 John 5:6-8 declares:

“This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood (by baptism and blood). And it is the Spirit that beareth witness (of Christ’s baptism and blood), because the Spirit is truth (1 John 4:6). For there are three that bear record in heaven (The Trinity Witness of Heaven), the Father (God the Father), the Word (God the Son), and the Holy Ghost (God the Spirit): and these three are one (sharing the person of God). And there are three that bear witness in earth (The Trio Witness on earth), the Spirit (a witness regarding Christ’s deity), and the water (a witness regarding Christ’s baptism), and the blood (a witness regarding Christ’s blood): and these three agree in one” (sharing the witness of God)

We do know that the Greek scholar Erasmus added verses 7 in the later editions of his Greek New Testament. However, the claim is made by many that he did this under the pressure from the pope and it should not be part of the Biblical text. But where is the proof of this? We should not question this reading in our Bible. It is a Received Text reading and we should accept it as Biblical authority. These verses give a closing statement about understanding the sacrificial meaning and significance of Christ’s shed blood on the cross. In essence, since Christ was divine, His blood was also divine in the sense that there was no trace of sin running through His blood to keep Him from being God incarnate in the flesh.

The background of this verse is significant. Cerinthus (a false prophet who lived in Ephesus) taught that the divine Christ descended on the man Jesus at His baptism (who was not divine but became divine) and then the divine Christ left the man Jesus again before His crucifixion (Jesus was no longer the divine Christ when dying on the cross). In saying this, he denied the one Person, the Man Christ Jesus (1 Tim.

2:5), who came by both water (a reference to Christ's baptism) and blood (a reference to Christ's sacrificial blood on the cross). Cerinthus was not alone in these heretical views, which John regarded as utterly false and contrary to the true testimony Scripture and the Holy Spirit.

John counters this view by concluding that there are three that testify or give a united testimony or witness to Christ's person (the man Christ Jesus). It was a testimony that related to His earthly existence and ministry and therefore it is identified as "three that bear witness in earth" (1 John 5:8). First, there is the Holy Spirit as He gives witness to Christ's deity through the prophets and the written Word (1 John 4:6). Second, there is the witness of testimony of the water which speaks of the beginning and initiation of Jesus' earthly ministry (His baptism). Third, there is the blood which is referencing the ending of Jesus' ministry on earth and that His work was complete (the shedding of His literal and sacrificial blood on the cross). These three are in agreement that a single divine Person, Jesus Christ, was involved in all of these events. The divine side of Christ was not separated from Jesus at any time while He was on earth and in His humanity. Jesus was always divine (God) at His conception and birth, at His baptism, and when He was dying and shedding His blood for us on the cross. Jesus was 100 percent God from start to finish.

Jesus was not only divine, but His blood was also divine blood. You cannot have a divine Christ without divine blood! The incorruptible nature of the blood of Jesus cannot be separated from the divinity of Jesus. John's dogmatic statement that Jesus did not come by water only (He was God at His baptism), but by water and blood (1 John 5:6 - He was God when He shed His blood and died for us on the cross). This suggests that he was refuting a false notion of the type held by Cerinthus.

1 John 5:9 ends with this:

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

We have no reason for not accepting God's testimony to the person of Jesus Christ, that He was fully divine, fully God, from start to finish during His earthly ministry. If man's testimony can be accepted in our everyday living, then God's testimony, being greater, should also be accepted.

What is the meaning of Christ's blood? The Bible informs us that Christ's blood was human blood and it was literal blood, but it also was sacrificial in nature in the sight of God. It was also God's blood, which means that it was divine blood, pure and free from defilement and therefore passed down to Christ through a virgin conception and birth. This teaching is not mystical but Biblical. Christ's blood was undefiled and therefore He Himself was undefiled and "the lamb without blemish and without spot" (1 Pet. 1:19).

The shedding of Christ's blood was coupled with all of His sufferings and death upon the cross as the necessary payment price that God demanded for sinners.

It was Christ's blood that played an important role in our salvation and redemption. The shedding of Christ's blood was coupled with all of His sufferings and death on the cross as the necessary payment price that God demanded for sinners. But the shedding of Christ's blood, the shed blood of the divine Christ, was an important part of Christ's sacrifice, which is inseparably bound together with all of His

sufferings and death upon the cross.

The Bible places great significance on the Blood of Jesus Christ. This is revealed in a second way.

II. In the benefits of Christ's Blood

The spiritual benefits that we receive from the sacrificial blood of Christ might be viewed as blessings of the blood. Our blood bought blessings that we have today are clearly outlined in Scripture.

What are the benefits and blessings of the blood of Christ?

1. Christ's blood provides the privilege of entering the New Covenant.

Hebrews 13:20

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”

The ratification of the New Covenant is the foundational blessing that we receive through the shed blood of Christ. This is because the New Covenant is the basis for our New Testament blessings found in the Church epistles. The spiritual blessings we have fall under the New Covenant work of Jesus Christ which was ratified by His blood. When the Bible speaks of the "the blood of the everlasting covenant" is referring to the New Covenant which centered upon Christ's shed blood. The New Covenant is put in contrast with the Old Covenant (the Mosaic Covenant), which was temporary, and which was centered on animal blood, which is blood that could not take away sins and bring salvation to the offeror (Heb. 10:4). The Old Covenant contained the RITUAL of animal sacrifice but the New Covenant contains the REALITY of Christ's saving sacrifice.

Without the shedding of the Blood of Christ there is no possible way He could have established a New Covenant between God and man which would unlock all the spiritual blessings of Christ's shed blood to the sinner.

Luke 22:20

“Likewise also the cup after supper, saying, This cup *is* the new testament (covenant) in my blood, which is shed for you.”

Jesus is teaching that when He shed His blood upon the cross, He would in one sense ratify or make a formal agreement and contract between God and man called the New Covenant. Through this covenant, which began with the shedding of Christ's precious blood, we receive all the spiritual blessings that God intends to give to His New Testament saints. God declared that He would ratify and make a New Covenant between Himself and mankind. The covenant would commence with the shedding of Christ's blood and this same blood (Christ's shed blood) would transfer God's eternal blessings to His people. Therefore, Christ's shed blood on the cross provides us with the profound privilege of entering into this New Covenant relationship with God. His shed blood is the basis of these covenant blessings.

We are New Covenant recipients that have been given all of spiritual blessings through the shedding of Christ's blood. Christ's shed blood ratified this covenant and unleashed all of God's spiritual blessings upon our life that would come

through the New Covenant. All of our spiritual blessings stem from the shedding of Christ's blood which is foundational and valuable in God's plan of redemption.

The New Covenant was given to Israel and was promised to be established with Israel (Jer. 31:31-33; Ezek. 36:26-27; Heb. 8:10) and will be literally fulfilled at the Second Coming of Christ and during the Millennium and Eternal State. However, the Church, who is blessed through Israel's Messiah and Savior, receives the wonderful blood-bought benefits and privileges found in this New Covenant. Don't misunderstand me. Israel's New Covenant blessings are not being fulfilled by the Church in this Church Age as Covenant Theology teaches. This would be impossible if we accept the literal interpretation of Scripture. However, the blessings of the New Covenant which was given to Israel are being experienced today by the Church, as a result of the sacrificial shedding of Christ's blood and death on the cross. In one sense, the Church receives the blessings and benefits promised in the New Covenant even before Israel does at Christ's Second Coming.

When Jesus was speaking to His disciples about the New Covenant (Matt. 14:24; 26:28), He understood that they would become part of the newly formed body, the Church, on the Day of Pentecost (Acts 2). Therefore, Jesus applied the spiritual blessings of the New Covenant to the Church, since the Church would also be blessed through the New Covenant that God gave to Israel. Paul also applied the spiritual benefits of the New Covenant to the Church (1 Cor. 11:25). This reminds me that not only is salvation of the Jews (John 4:22) but the New Covenant is of the Jews! We owe a great deal to God's chosen people. It's through the Jewish nation that the entire world of mankind has been blessed (Gen. 12:3; 18:8) and the only way Gentiles can be blessed is through the New Covenant and the shedding of Christ's blood.

The Candy Cane, used during the holidays, stands as an important Christmas symbol. A candy maker wanted to come up with an idea to express the meaning of Christmas through the imagination of candy. That is when he came up with the idea of the Candy Cane. There are several different symbols incorporated through the Candy Cane. First, he used a plain white peppermint stick. The color white symbolizes the purity and sinless nature of Jesus. Next, he decided to add three small red stripes to symbolize pain inflicted upon Jesus before his death on the cross and a bold red tripe to represent the blood Christ shed for mankind. Two other symbols are distinctive on the Candy Cane. When looked at, it looks like a

shepherd's staff because Jesus is the shepherd of man. Then if you turn it upside down, you will notice the shape of the letter J symbolizing the first letter in Jesus's name. These five symbols were incorporated into this piece of peppermint stick so that we would remember what we really celebrate the Christmas season.

Unfortunately, the candy became known as the Candy Cane - a meaningless decoration seen at Christmas time. But the meaning is still there for all those who have "eyes to see and ears to hear." We can still use this symbol to witness to the wonder of Jesus and His great love that came down at Christmas.

- Have you entered a New Covenant relationship with God through Jesus Christ?
- Have you claimed your blood-bought blessings in the New Covenant, mainly, the complete and eternal forgiveness of your sins?
- Are you relying on the sacrificial blood sacrifice and death of Christ to save you?

The story is told of a widow whose only daughter was very sick and in need of fresh fruit. But it was winter; grapes and oranges were expensive, and the widow was poor. Walking the streets of the city, the woman found herself outside the royal palace. She looked through the gate and saw in the royal greenhouse great clusters of the most appetizing and tempting grapes. As she gazed at them, the princess came by and, taking in the situation at a glance, with her own hands cut for the widow a magnificent basketful of fruit. With trembling hands the widow offered the royal lady in payment the few coppers she had in her purse, but she received instead this noble reply, "Madam, these grapes are not for sale. My father is a king and he's much too rich to sell, and besides, you are much too poor to buy. You can have these grapes free or not at all."

Christian friend, this is the wonder of God's grace! Our Father is the High King of Heaven. He does not sell. He offers salvation free or not at all. And this salvation comes to us through the shed blood of Jesus Christ!

2. Christ's blood provides spiritual life.

John 6:53-54

“Then Jesus said unto them, Verily, verily, I say unto you, 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.”

This statement by Jesus has been misunderstood by the Catholic Church and other denominations that approach salvation through the sacraments. The sacramental interpretation of this passage claims that Jesus was referring to the Mass when He spoke about eating of His flesh and drinking His blood. However, this is an impossible interpretation and understanding of Jesus’ words. This is because historically, Jesus did not yet institute the Communion service. He would not do this until a year later. So, Jesus certainly did not have the communion service in His thinking when He spoke these words.

Furthermore, when the Lord did finally institute His Supper, on the night in which He was betrayed, His body had not yet been broken and His blood had not yet been shed. Therefore, when the disciples did partake of the bread and the wine, they could not literally be eating His sacrificial flesh and drinking His sacrificial blood. This is because Jesus had not yet died on the cross to pay the price for sin.

I cannot believe for one moment that our gracious God has excluded some people from salvation who cannot participate in some kind of religious church ceremony called Mass or the Holy Eucharist! We are not saved by a ceremony but by Christ! It’s Christ plus nothing! We don’t get to Heaven through faith in a ceremony; we get to Heaven through faith in Christ alone. We don’t receive grace through the sacraments; we receive grace through the cross! There is no grace or salvation in sacraments.

What did Jesus mean by these words? It’s obvious that Jesus was using a figure of speech and was essentially saying that we must believe on Him to be saved, and in doing so, we will appropriate His saving sacrifice to our personal life. The Jews knew the Old Testament command that they were not to eat blood (Lev. 17:10–14).

Leviticus 3:17

“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”

Eating fat and drinking blood was not allowed under the Mosaic Law. However, the Jews also knew that blood was the means of atonement (Lev. 17:11). Jesus makes

it abundantly clear that when He spoke about eating His flesh and drinking His blood that He was using a bold figure of speech of what He had just previously spoken about, which was to believe on Him for salvation. Jesus was not speaking literally but figuratively. We know this because Jesus already gave the interpretation of what it means to eat His flesh and drink His blood.

John 6:40

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

John 6:47

“Verily, verily, I say unto you, He that believeth on me hath everlasting life.”

Jesus was teaching that believing on His to be one’s Savior and receiving eternal life was comparable to eating His flesh and drinking His blood.

John 6:54

“Whoso eateth my flesh, and drinketh my blood, hath eternal life.”

We could understand what Jesus is teaching by giving a familiar illustration. When you go to Shady Maple you do a lot of eating and drinking. When you eat a steak and wash it down with a drink, you are appropriating the nourishment of the food and drink to your body. This is what Jesus is teaching here. He is speaking about the nature of genuine faith. Faith happens when someone makes the decision to personally apply and appropriate Christ’s sacrifice to their life, even as a person makes the decision to eat and drink and apply the nourishment of food to their lives. When we believe on Christ, we are making a point to apply the benefits of Christ’s sacrificial suffering, blood, and death to our lives. At the point of one’s belief, the provisional value of Christ’s sacrificial blood and death is applied to the account of the sinner and they are actually forgiven through Christ’s sacrifice and death on Calvary.

In the Old Testament, on the night of Passover, the blood needed to be applied to the doorframes of the home to provide protection for the people.

Exodus 12:7

“And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.”

Exodus 12:23

“For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.”

This reminds us that there is safety through the blood of Jesus Christ but it must be applied to one’s life before it can provide eternal safety from God’s wrath and judgment. We will address this further in a separate point.

Jesus was teaching a simply lesson in John 6:53-54. He was stating that unless we appropriate to ourselves, by faith, the value of His death for us on Calvary, we can never be saved. We must believe on Him, which means to receive Him (John 1:12), trust Him, and make Him our very own. Jesus was teaching that faith in Christ is like eating and drinking. Faith is not idle. It is decisional. It takes action. We are not saved by default but by decision to express faith in Christ. Faith of belief in Christ takes the step to receive the benefits of Calvary. When I want to be saved, I will come to Christ and say, “Yes, I will receive what You have done for me. I want what You offer me. I will receive the benefits of Your saving sacrifice for myself.”

Revelation 22:17 explains the application of salvation and eternal life to one’s life in this way: “And the Spirit and the bride say, Come (a synonym for faith). And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take (a synonym for faith) the water of life freely.” This is real faith. Anything less is not genuine saving faith. Unless one comes, or moves their will to believe on Jesus Christ, they cannot receive eternal life. The benefits of Calvary must be applied to our lives through a volitional response or decisional faith.

A soap manufacturer and a pastor were walking together down a street in a large city. The soap manufacturer casually said, “The Gospel you preach hasn’t done much good has it? Just observe. There is still a lot of wickedness in the world, and a lot of wicked people, too!” The pastor made no reply until they passed a dirty little child making mud pies in the gutter. Seizing the opportunity, the pastor said, “I see that soap hasn’t done much good in the world either; for there is much dirt, and many dirty people around.” The soap man said, “Oh, well, soap is only useful

when it is applied.” And the pastor said, “Exactly, so it is with the Gospel. It must be applied to one’s life.

John 6:54

“Whoso eateth my flesh, and drinketh my blood, hath eternal life.”

What I want you to see is that the mention of Christ’s flesh (His body) and His blood is important in God’s redemptive salvation. His blood plays a vital role in bringing spiritual life and eternal life into our human spirit. The verses of John 6:40, 47 with 53-54 are teaching that it’s faith in Christ’s sacrificial suffering and shed blood that brings eternal life into our human spirit. This means that the sacrificial nature of Christ’s death, which includes the shedding of His blood, is the BASIS of our eternal life and RESULTS in eternal life being transferred to our human spirit, when we believe on Christ. When I believe in Christ’s blood sacrifice which was given on my behalf, I receive the free gift of eternal life. When I embrace by faith that He suffered, shed His blood, and died for me, I receive everlasting life.

John 6:54

“Whoso eateth my flesh, and drinketh my blood, hath eternal life.”

Once again, if we express faith in the sacrificial suffering of Christ on the cross which He endured in His body, bloodshed, and death, then we can possess the free gift of eternal life. The very fact that Christ’s spoke of the shedding of His own blood once again highlights its importance in the saving plan of God. We have life through the blood! But the blood must be applied to our life. This means we can look to the blood of Jesus Christ, as having a valuable an integral role in bringing eternal life into our human spirit. When we believe on Christ, we are believing in the sacrificial suffering and shed blood of Jesus Christ, which results in us possessing the free gift of spiritual life (regenerating life) and eternal life.

The moment we believe on Jesus Christ, that His sacrificial blood and death will save us from hell, we are given spiritual and eternal life. A transaction occurs in our human spirit. The Father applies the saving merits of Christ’s blood to our account and by the Spirit’s work (John 3:6-8) we are immediately taken from the realm of spiritual death unto spiritual life.

Jesus said in John 5:24:

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

A man went to a cemetery for a burial. He arrived ahead of the procession, and as he waited for the arrival of others, he occupied himself reading the epitaphs. He saw one across the way that caught his attention. It said, “Death Is Eternal.” He thought that it was the most depressing thing he had ever seen on a tombstone, but when he went nearer he found that another stone had obscured part of the message. The full message was “Death Is Eternal Life.” This is true when we know Christ as our personal Savior. If we let anything obscure the Biblical view of life or death, we will be sadly and widely misled. Let’s not forget the blood when it comes to receiving eternal life. Jesus said it was part of the sacrificial nature of His suffering on the cross which is required for us to possess eternal life.

“It’s still the cross, It’s still the blood,
It’s still His dying act of love!”

- Do you have life through the shed blood of Christ?
- Has the blood of Christ been applied to your life through faith?
- Do you believe that God has given you eternal life through Christ’s sacrificial blood and death on Calvary’s cross?

3. Christ’s blood provides propitiation for my sins (Rom. 3:25).

Romans 3:25-26

“Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

This basically means that Christ’s blood sacrifice on the cross provided satisfaction to God for all the sins that we have committed against God and every sin that we will commit against Him. The fact that when we can have “faith in his blood” certainly implies that we can rely on the shedding of Christ’s blood as being a valuable part of Christ’s redemptive price that paid the price for our salvation from hell.

The word “propitiation” (hilasterion) basically means to “appease” and speaks of a “satisfying sacrifice” that God required to appease His wrath against sinners for rebelling against His perfect will. The same word is translated as “mercy seat” in Hebrews 9:5. The blood was sprinkled on the Mercy Seat on the Day of Atonement to cover (atone) Israel’s sins (Lev. 16:34), and satisfy God for another year. The wonderful thing about the Christ’s propitiatory sacrifice is that it satisfies God’s wrath against the believing sinner forever!

Propitiation means God’s justice is satisfied. God’s demands for judgment against sinful people is satisfied through the sacrificial shedding of Christ’s blood on the cross. God’s anger is appeased against the believing sinner. Here in Romans 3:25 we learn that those who put their faith in Christ find mercy by virtue of Christ’s shed blood. Mercy is experienced when God’s justice and wrath are satisfied with Christ’s blood sacrifice. The prayer of the publican in Luke 18:13 was literally “God be propitious to me, the sinner.” He was asking God to show mercy to him by not requiring him to pay the penalty for his sin. He was asking God to not express anger toward him.

When the Father sees the blood, He is satisfied. Through Christ’s blood the Father is satisfied and the believing sinner is safe. The demands He requires for sinners is satisfied in the shedding of Christ’s blood and His death upon the cross. The moment a believing sinner places faith in Jesus Christ, the blood of Jesus is applied to their record in Heaven and God’s wrath and justice is satisfied against the sinner.

Romans 3:25 goes on to state that when Jesus Christ shed His blood on the cross and died in the sinner’s place, His blood sacrifice became the ground or basis through which “righteousness” could be applied or accredited to the account of sinners. Christ paid the satisfying sacrifice for Old Testament saints who lived prior to the cross (“the remission of sins that are past” – Rom. 3:25). The past sins are talking about the sins of the Old Testament saints. Paul is teaching that Christ’s blood sacrifice resulted in the accrediting of God’s righteousness to the account of Old Testament believers. This was necessary because God had not finally dealt with sins committed before Jesus shed His blood and died on the cross. The blood of the animal sacrifices of Judaism only covered the sins of people temporarily. God did not require the full penalty for sin until Jesus shed His blood on the cross and died in the sinner’s place.

When I go on a trip, I use my credit card. I like to use it, but I don't like when the payment comes due and I must pay off the amount of credit on the card. When I think of a credit card, I am reminded of the way Old Testament saints were saved. They were in one sense, saved on credit, looking ahead to the time when Jesus would pay the full and final bill for their salvation.

O.T. Saints Were Saved by God's Credit Card



The best way I know how to explain what the Bible is teaching here is that the sacrifices for sin in the Old Testament, which the Mosaic Law required, paid the penalty for those sins with God's credit card. God accepted those sacrifices as a temporary payment for their sins. However, the bill came due later, and Jesus Christ paid this bill entirely, when He shed His blood on the cross and died.

The rest of Romans 3:25 speaks of the saints who lived after the cross and how the shedding of Christ's blood satisfied God's demands for their sins and resulted in God accrediting righteousness to their account ("at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."). In other words, whether you have lived in the past or the present, Christ has now paid the sinner's fine in the court of Heaven with His blood sacrifice and the shedding of His blood has satisfied God's justice and wrath against every sin and every sinner.

When Jesus shed His blood on the cross, God could be just in punishing sin and also become the Justifier at the same time! This is what Paul is teaching us. On the cross, God punished His Son, requiring His bloodshed and death, so that we could be made righteous in the presence of God forever. Paul had this in mind 2 Corinthians 5:21, where He wrote: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The cross of Calvary, which includes the shedding of Christ's blood, makes it possible for God to be both just in punishing sin and the Justifier of believing sinners at the same time. Through Christ's shed blood, the penalty for sin is paid, righteousness is accredited to the believing sinner, and God's wrath is fully propitiated or appeased toward the sinner. In short, God is no longer angry at you! He accepts you unconditionally through the propitiatory sacrifice of Christ.

1 John 4:10 declares:

“Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.”

A minister tells the story of going home with a member of his congregation who had under one arm a gift-wrapped box and in his other hand a bunch of flowers. Both of those things looked out of place with his character, so the minister asked: ‘What is all this about, the flowers and the gift-wrapped box?’ The man replied, perhaps rather grimly, ‘They are to propitiate my wife!’ This was a good way of explaining how he wanted to appease his wife’s anger. Perhaps this is something which all husbands have had to do at one time or another because of their own doing. Men know how to mess things up!

Christ’s blood sacrifice on the cross and His death, propitiated the Father. The Father was satisfied with the blood sacrifice of the Lamb without blemish and spot.

- Since God the Father is satisfied with the sacrifice of His Son, shouldn’t you be satisfied with His sacrifice to appease God’s wrath toward you and secure your salvation?
- Do you realize that God is no longer angry at you if you are a Christian who has placed faith in Christ?
- Do you bask in the unconditional love of God’s acceptance?

4. Christ’s blood provides redemption.

When A. J. Gordon was pastor of a church in Boston, he met a young boy in front of the sanctuary carrying a rusty cage in which several birds fluttered nervously. Gordon inquired, “Son, where did you get those birds?” The boy replied, “I trapped them out in the field.” Gordon offered to buy them, and the lad exclaimed, “Mister, you don’t want them, they’re just little old wild birds and can’t sing very well.” Gordon replied, “I’ll give you \$2 for the cage and the birds.” “Okay, it’s a deal, but you’re making a bad bargain.” The exchange was made and the boy went away whistling, happy with his shiny coins. Gordon walked around to the back of the church property, opened the door of the small wire coop, and let the struggling creatures soar into the blue.

The next Sunday he took the empty cage into the pulpit and used it to illustrate his sermon about Christ’s coming to seek and to save the lost—paying for them with His own precious blood. “That boy told me the birds were not songsters,” said Gordon, “but when I released them and they winged their way heavenward, it seemed to me they were singing, ‘Redeemed, redeemed, redeemed!’”

The Biblical story about our redemption can be summarized in the chart below.

Redemption Explained		
Situation	Interpretation	Reference
Slave Market	World System	I John 5:19
Slave Master	Satan	John 12:31
Slaves	Lost Humanity	Ephesians 2:2-3
The Problem	Sin	Colossians 2:14
Highest Bidder	Jesus Christ	Hebrews 2:14-15
Ransom Price	Blood of Christ	I Peter 1:18-19

Ephesians 1:7

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

The word “redemption” (apolutrosis) means here to experience a ransom which means to be set free by a payment. One Greek grammar says, “to let one go free on receiving the price.”

The Bible teaches that sinners need to be freed from the penalty and power of sin and that a redemptive price (Christ’s blood) had to be paid to set them free. The Bible pictures unsaved humanity as being sold in the spiritual slave market of sin. Mankind is under Satan’s authority, sin’s power, and the sure judgment of God. In fact, mankind has no way to purchase his redemption from this awful plight and

predicament. But then Jesus came and paid the price that was necessary to set mankind free. The price was the shedding of Christ's blood. It was the only redemptive price that the Father would accept.

Let me explain a few more things in relation to Ephesians 1:7. Maybe an outline will help us to understand the full significance of this verse.

A. Our position in Christ – “In whom”

Every spiritual blessing that we have flows out of our position in Christ who is the beloved son (Eph. 1:6). If we are “in Christ” we have everything, if we are out of Christ, we are lost and going to hell. We have nothing.

B. Our promised release - “we have redemption”

As we have studied, our redemption gives us the promise that we have been released from Satan's power, sin's stronghold, and the sure judgment of God.

1. The price of our redemption - “through his blood”
2. The fruit of our redemption – “the forgiveness of sins
3. The means of our redemption – “according to the riches of his grace”

One of the results of redemption is the forgiveness of sins. Forgiveness is not the same as redemption; it is one of its fruits. Christ had to pay the full redemptive price for our sins and provide satisfaction for our sins before they could be forgiven. This was done at the cross and with the shedding of Christ's blood. And all was accomplished because of God's marvelous and matchless grace. We experience our redemptive salvation or release from sin's penalty and power through the shedding of Christ's blood. The importance of Christ's blood is highlighted in the story of our redemption. Without Christ's blood we cannot experience the redemption that God promised to give to His people.

“Redeemed how I live to proclaim it,
Redeemed by the blood of the lamb!”
Redeemed through His infinite mercy.
His child am forever I am!”

Yes, we are God's child because He purchased us while we were in the slave market, living under the power of sin and Satan. We had no way of getting out but Jesus came and paid the ransoming price with His own blood to free us from the strongholds of sin and Satan. Jesus shed His blood and died on the cross to free us from our enslavement to sin and Satan. He shed His blood to free us from the penalty and power of sin. This is the wonderful story of our redemption.

1 Corinthians 6:20 brings out the gracious story of our redemption:

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

a. The purchasing price was paid – Christ's blood

The word "bought" (agarazo) means to "buy" or "purchase" and speaks of the tremendous price that was paid to a holy, righteous, and just God which was the shedding of His Son's blood and the violent death that He experienced on the cross. It was a tremendous price that was experience by God the Son in order to pay the sin debt that God the Father required for sinners.

In one sense, the Lord Jesus put a price tag on us. How highly did He value us and care for us? He said, in effect, "I value them so highly and love them that I am willing to shed My blood to purchase them." Folks, this is pure grace!

b. The pattern of life should be maintained – Glorifying God in our body

As a result of Christ purchasing us in the slave market of sin, taking us out of the slave market of sin and freeing us from the penalty and power of sin, we should glorify God with our bodies. In fact, since Christ purchased us, we are His slave. Yes, it seems like a paradox, but we are Christ's free slave! This is because we have been freed from sin's penalty and power. As a result, we can glorify God with our body and live under the mastery and lordship of Jesus Christ.

I do not embrace lordship salvation but I do wholeheartedly embrace lordship Christian living! We should surrender our bodies to Christ, give Him complete control, since He has redeemed us from our sinful bondage and from the power of Satan. Dear friend, the price that was paid to purchase our redemption and free us from sin was too high for us to go on living the same way we used to live. God

purchased us. He bought us and brought us out of the slave market of sin and freed us from sin's penalty and power by the blood of His Son.

- Do we daily give Jesus our body?
- Do we surrender our body to His will and way for our life?
- Are we seeking to live free from the strongholds of sin and Satan?
- What or who is controlling your life?

A new pastor came to a great church in Washington, D.C., and a couple came to him and said, "We trust that you will not put too much emphasis on the blood. The former pastor we had talked a great deal about the blood, and we hope that you will not emphasize it too much." He answered, "You can be assured that I won't emphasize it too much." They looked pleased and thanked him for it. He said, "Wait a minute. It is not possible to emphasize it too much." And he continued to stress the blood. It is repulsive to man, but it is through His blood that we have redemption.

How can we not live for Him? How can we ignore the Lord and not please Him with our life? For believers to live in sin is to contradict the redemption that Christ secured for them.

Someone has remarked:

"Jesus for thee a body takes, thy guilt assumes, thy fetter breaks, discharging all thy dreadful debt; and canst thou then such love forget?"

1 Corinthians 7:22-23

"For he that is called (salvation's call) in the Lord, *being* a servant (slave in the Roman Empire), is the Lord's freeman (a free slave): likewise also he that is called, *being* free (who is not a slave), is Christ's servant (a slave of Jesus Christ). Ye are bought with a price; be not ye the servants of men."

After talking about slavery, Paul returns to the cross once again (as in 1 Cor. 6:20). At this point, he turns the teaching of physical slavery into a lesson about spiritual slavery. In this verse, Paul is no longer talking about physical slavery but is reminding us about spiritual slavery. He is speaking about becoming slaves of the ways of men which are nothing more than the ways of the world and the ways of the flesh. Here is the point. God purchased us out of the spiritual slave market of

sin and freed us from Satan's strongholds over our life by the shedding of His Son's blood on the cross. Since this is true, we should be Christ's servant or slave and render full obedience to Him. Instead of becoming a slave to other people (their ideas, philosophies, worldly standards for living), we should always seek to please Jesus Christ and obey Him.

When we place ourselves back into a slave relationship to anyone or anything but Christ and experience spiritual bondage, we are no longer living as a free slave and experiencing our blood-bought redemption.

Let's revisit Acts 20:28:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Again, we see the wonderful truth that God's Church has been "purchased with his own blood" which is a reference to the shedding of Christ's blood, who was God incarnate. The word "purchased" (peripoieoo) is only used one other place in the Scriptures and means "to get and preserve for oneself or to acquire or gain anything; to make it one's own." This word suggests once again how we are slaves to Jesus Christ. Christ has shed His blood for us and has made us His own.

Christ owns us lock, stock, and barrel. Why? It's because Jesus paid the price for our redemption and release with His own blood sacrifice on the cross. Jesus paid the necessary ransom price to set us free from sin's power and penalty. Since He paid the price for our release from Satan's power, we are now owned by Him. He is our Master. And He is such a good Master! He is a loving Master. He is a liberating Master. When we walked out of the slave market a free man, Jesus said, "You no longer must live under the power and control of Satan. You must no longer fear the curse of judgment. You are a free man. Now go and live like it!"

"I have a song I love to sing,
Since I have been redeemed,
Of my Redeemer, Savior, King,
Since I have been redeemed.

Since I have been redeemed,
Since I have been redeemed,
I will glory in His name;
Since I have been redeemed,
I will glory in my Savior's name."

1 Peter 1:18-19 once again states:

"Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

The word "redeemed" (lotroo) means once again that Jesus paid the necessary purchasing price to ransom us from Satan's power, sin's power, and free us from the dreadful penalty that we deserved for our sins. The way of our redemption is once again based upon the blood of Jesus Christ which is precious in God's sight and should be precious to our hearts as well. There had to be blood! And it was precious blood, blood that was highly valuable and costly. We could never pay the price for one single drop of blood that was shed for our redemptive salvation! Again, the meaning behind Christ's blood is that it was sacrificial in nature. Christ had to shed His blood because God demanded that it was part of the redemptive price that was needed for our redemption.

"What can wash away my sin?
Nothing but the blood of Jesus
What can make me whole again?
Nothing but the blood of Jesus
Oh, precious is the flow
That makes me white as snow
No other fount I know
Nothing but the blood of Jesus."

When we think of the extreme suffering Christ endured to purchase our freedom from sin's penalty and the power of sin and Satan, our hearts should overflow with love for Him. We should express gratitude to Him in our daily devotions and prayers for the great redemptive price that He paid because of our sins.

Leslie B. Flynn told a story that illustrates this truth. An orphaned boy was living with his grandmother when their house caught fire. The grandmother, trying to get upstairs to rescue the boy, perished in the flames. The boy's cries for help were finally answered by a man who climbed an iron drainpipe and came back down with the boy hanging tightly to his neck. Several weeks later, a public hearing was held to determine who would receive custody of the child. A farmer, a teacher, and the town's wealthiest citizen all gave the reasons they felt they should be chosen to give the boy a home.

But as they talked, the lad's eyes remained focused on the floor. Then a stranger walked to the front and slowly took his hands from his pockets, revealing severe scars on them. As the crowd gasped, the boy cried out in recognition. This was the man who had saved his life. His hands had been burned when he climbed the hot pipe. With a leap the boy threw his arms around the man's neck and held on for dear life. The other men silently walked away, leaving the boy and his rescuer alone. Those marred hands had settled the issue.

Today many voices are calling for our attention. But among all of them is the One whose nail-pierced hands remind us that He shed His blood for us and has rescued us from sin and its deadly consequences. To Him should belong our love and devotion.

Colossians 1:14

"In whom we have redemption through his blood, even the forgiveness of sins."

This verse also reveals that our redemption (apolutrosis = ransom and release from sin's bondage and judgment) is based on the shedding of Christ's blood on the cross. Most Bible translations other than the King James Version remove the phrase "through his blood" and claim that it does not appear in the best Greek manuscripts or "better manuscripts" which are preserved for us today. This is an old and worn-out argument! This reading ("through his blood") appears in Received Text Reading which was a generally accepted reading accepted by the churches. Let's not be cutting away God's Word. Let's not cut "the blood" out of the Bible! We have been redeemed by Christ's blood sacrifice. Let's keep it in the Bible and keep it in our theology, and keep this truth in our hearts.

Once again, we see the price of our redemption (“through His blood”) and the fruit of our redemption (“even the forgiveness of sins”). A price had to be paid for our sins, someone (Jesus Christ) had to be punished for our sins, in order for us to receive forgiveness.

In 1858, Frances Ridley Havergal visited Germany with her father who was getting treatment for his afflicted eyes. While in a pastor’s home, she saw a picture of the Crucifixion on the wall, with the words under it: “I did this for thee. What hast thou done for Me?” Quickly she took a piece of paper and wrote a poem based on that motto; but she was not satisfied with it, so she threw the paper into the fireplace. But the paper came out unharmed! Later, her father encouraged her to publish it; and we sing it today to a tune composed by Philip P. Bliss.

“I gave My life for thee,
My precious blood I shed,
That thou might’st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou given for Me?”

- Have you been in a practical and daily way been experiencing your blood-bought redemption from sin’s power?
- Are you living as Christ’s free slave?
- What sin has been putting you back into the slave market?
- Are you ready to claim the redemptive victory Christ’s blood provided for you?
- Are you serving Christ out of appreciation for your redemption?

5. Christ’s blood provides judicial or legal forgiveness before God’s throne.

Do you have an insurance policy? I don’t mean an insurance policy for your home or health but an insurance policy for your soul! Someone wrote this poem:

“I have an insurance policy
Written in the blood of the Lamb,
Sealed by the Cross of Jesus,
Redeemable wherever I am!

The company will never go bankrupt,
It is bonded by God's promise true;
It will keep every word of its contract,
Exactly what it says it will do.

I don't have to die to collect it,
No premiums do I have to pay;
All I must do is believe God's promise
And place faith in what Christ has done.
No collector will ever come calling,
It was paid on Calvary's tree;
It insures me for living and dying
And for all eternity."

When we speak of judicial or legal forgiveness our minds are taken into the courtroom of God's justice which demands eternal death and hell for every sinner who has broken His Law. In the sight of God, or in the very throne room of God, we need forgiveness and acceptance. This forgiveness can only come through the blood sacrifice that Jesus Christ made on the cross.

There are many verses that teach about the believer's forgiveness and many of these same verses include the importance of Christ's blood as providing us with total forgiveness or complete spiritual cleansing from all our sins in the sight of God. The legal ground of our forgiveness and acquittal in Heaven is based upon the shedding of Christ's blood.

Jesus taught in Matthew 26:28:

"For this is my blood of the new testament, which is shed for many for the remission of sins."

Jesus was teaching that He would ratify the New Covenant through the shedding of His own blood, which was in contrast to the Old Covenant which was ratified by Moses with the blood of animals. The blood of Christ would be the fountain that God required to bring about the total and complete forgiveness of man's sins.

"I know a fount where sins are washed away;
I know a place where night is turned to day.

Burdens are lifted; blind eyes made to see
There's a wonder-working pow'r in the blood of Calvary.”

The expression “many” does not limit Christ’s death; it simply speaks of the application of Christ’s death to those who believe and embrace Christ as their Savior. Christ’s death is sufficient to save everyone but at the same time His death only becomes efficient to those who believe on Christ and receive His forgiveness through His blood sacrifice which was made on the cross. This is the “many” that is being referenced here. It is referring to those who actually believe and receive the benefits of Calvary’s cross.

The Bible teaches that when we are unsaved, we have a standing record of sins in Heaven. They are all the sins which we have committed against God.

Revelation 20:12-13

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works (a record of man’s sinful deeds which have offended God’s holiness and which are recorded in God’s heavenly scroll). And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (their sinful deeds which are recorded in God’s register in Heaven).

At the Great White Throne Judgment, all of unsaved humanity is going to discover that God has recorded every one of their sins on a scroll and every sin that they have committed in this life will be brought against them in the coming day of judgment. People sometimes wonder if God can really keep record of all our sins. Well, of course He can. God is omniscient which means that He knows all things.

The image shows a screenshot of a Xingular cell phone bill. At the top, it displays the Xingular logo, AT&T Wireless, and account information including the account number (522519191) and account name (DEBORAH J PALFREY). The date of invoice is December 12, 2004, and it is page 4 of 6. The bill is divided into several sections: 'DETAIL OF CURRENT ACTIVITY - CONTINUED' for voice usage, 'DETAIL OF CURRENT ACTIVITY - CONTINUED' for roaming usage, and 'DETAIL OF CURRENT ACTIVITY - CONTINUED' for while-in-Ireland usage. Each section contains a table with columns for date, time, duration, and charges. A barcode is visible at the bottom left of the bill.

Remember getting those long cell phone bills where they recorded on paper every phone call you made within the last month? I don’t think they send them anymore but you can go online and they still have a record of every phone call that you have made, not only from last month, but from years back. Here is the point. If man’s

computers can record phone calls, God can record sins! God is keeping an accurate recording of a person's sins which will be brought against the sinner on Judgment Day.

Romans 2:5-6

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds" (the sinful deeds that he has committed against God).

It's very clear that God keeps accurate records of all the sins we have committed against Him. There can be no question about what the Bible teaches on this matter. The unbelieving sinner has a growing or expanding account and record of sin in Heaven. This growing record and account of our sins is likened to a sin debt before God. It's a growing debt that sooner or later must be paid so God's righteous wrath and justice against sin can be satisfied.

Think of the eternal implications of this. God knows every sin that we have committed against Him, every deed, every word, and someday every unbeliever will be judged by God on the basis of every sin that they have committed against Him. Today people take God's name in vain so quickly and easily. I hear it all the time out in the world. But they do not realize that every blasphemous word that they have said taking God's name in vain is recorded in Heaven and every one of their sins is being stockpiled in Heaven. Their sin debt is growing and increasing every day and all that they have said and done will bring greater judgment against them when they stand before God.

Jesus said in Matthew 12:36:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Every curse word, every time a person takes God's name in vain, every sin that they have every said or done will come against them and haunt them at the Great White Throne Judgment.

Someone said this to an unsaved person:

"Every second of your life on earth is a recorded in Heaven like a movie."

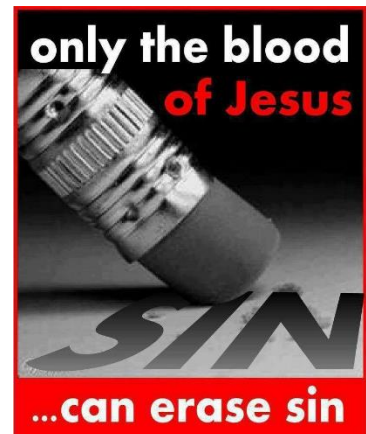
Sin is serious and it won't go without punishment for those who have never had their sins forgiven. All of us were unsaved at one time and we were all stockpiling sins in the heavenly registry. Our sin account and sin debt was growing larger every day and it was an accumulation of sins which would haunt us and come against on the Day of Judgment.

Here is the good news! When we placed our faith in the Lord Jesus Christ, the Bible says that the value of Christ's blood sacrifice is applied to our record of sins in Heaven, it is credited to our sin debt, and this causes God to cancel out the record forever, forgiving us of all our sins (past, present, future), and providing pardon in His presence. Christ's blood clears the standing record of our sins in Heaven and gives us total acquittal in God's presence.

This is what Jesus was teaching in Matthew 26:28:

"For this is my blood of the new testament, which is shed for many for the remission of sins."

One of the great benefits of Cavalry and Christ's shed blood is that when it is applied to one's standing record of sins in Heaven, those sins become erased and they are forgiven forever by God. As a result, we are acquitted in the courtroom of God's throne and justice. In other words, the moment a sinner places his or her faith in Christ, God applies the sacrifice of His Son to their standing account of sin in Heaven, erases their sin debt before God, and provides them with complete acquittal and forgiveness in the sight of God forever.



Hebrews 8:12 declares what God says regarding His New Covenant:

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

When Christ's blood is applied to our sinful record in Heaven our sin debt is canceled and we go free! This is a transaction that occurs every time a believing sinner trust Christ's for salvation. We have the assurance that Christ's sacrifice on the cross, which included the shedding of His blood, provides the believing sinner

with total and complete forgiveness in God's sight forever. This is the wonder and amazement of grace!

I am so thankful that this heavenly transaction occurred for me one day back in the early 1970's when I embraced Christ by faith. The record of my sins in Heaven was erased when the Father applied the sacrifice of His Son to my sinful record and account, providing me with eternal forgiveness in God's courtroom. Dearly beloved, God has a big eraser but nothing can be erased without the shedding of Christ's blood. Have you had your sinful record and sin debt cleared in Heaven? Folks, when the sacrificial nature of Christ's blood and death

Hebrews 9:26

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

The old quartet tells the story so well:

"Well there was a time on earth when in the books of heaven,
An old account was standing for sins yet unforgiven.
My name was at the top and many things below.
But I went unto the keeper and settled it long ago!

Long ago (down on my knees) long ago (I settled it all)
Yes the old account was settled long ago (hallelujah).
And the record's clear today cause he washed my sins away
And the old account was settled long ago.

Well the old account was large and growin' every day,
And I was always sinnin' and I never tried to pray.
But when I looked ahead and saw such pain and woe
Well I went unto the keeper and settled it long ago!"

The blood of Christ has the power to forgive an infinite number of sins committed by an infinite number of people throughout the ages, and all those who rest their faith in Christ's blood will be saved.

Hebrews 9:22

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."

This verse is reminding us that almost everything under the Mosaic Law was purified with blood. But there were some exceptions. For instance, when a man was to be numbered in a census among the children of Israel, he could bring a half-shekel of silver as “atonement money” instead of a blood offering (Exodus 30:11–16). The coin was a token symbolizing atonement for the man’s soul so he might be reckoned as one of God’s people. Another exception is found in Leviticus 5:11, where certain forms of ritual uncleanness could be dealt with by an offering of fine flour. However, the writer of Hebrews was thinking of the Mosaic system as a whole and the ritual of the Day of Atonement that pertained to the totality of the nation’s sins, which showed that without the shedding of blood there is no forgiveness. These words also convey a principle that is true in the New Covenant as it relates to the shedding of Christ’s blood.

This verse states God’s mind on the importance of the shedding of blood. Forgiveness demands blood and our judicial forgiveness or pardon in the sight of God demanded the shedding of Christ’s blood as the epistle of Hebrews teaches us. John MacArthur thinks differently about the blood of Christ. In his commentary on Hebrews 9:22 he states something that is simply wrong.

“It is possible to become morbid about Christ’s sacrificial death and preoccupied with His suffering and shedding of blood. It is especially possible to become unbiblically preoccupied with the physical aspects of His death. **It was not Jesus’ physical blood that saves us, but His dying on our behalf, which is symbolized by the shedding of His physical blood.** If we could be saved by blood without death, the animals would have been bled, not killed, and it would have been the same with Jesus.”

John MacArthur

Of course, being morbidly preoccupied with the blood of Christ (like the Roman Catholic Mass) and forgetting about the sacrificial nature of Christ’s blood and death upon the cross is an errant position. However, MacArthur creates His own errant position by attributing no sacrificial significance to the shedding of Christ’s blood. Was there no significance attached to Christ

being separated from the Father while hanging on the cross? Was there no significance to Christ’s thirst? Of course, all that Christ went through on the cross was significant, including the shedding of His blood, upon which the Bible places a strong emphasis.

MacArthur in his writings repeatedly sidesteps the significance of Christ's blood by passing it off as only a symbol of Christ's death. He does not teach that there is efficacy or value in the Blood of Jesus Christ. But this is MacArthur's reasoning – not God's thinking and reasoning on the precious blood of His Son Jesus Christ (1 Peter 1:18-19). MacArthur diminishes the sacrificial nature and significance of Christ's blood by creating an unfounded and unbiblical dichotomy between the shedding of Christ's blood and Christ's death which the Bible does not do. The Bible views all of Christ's sufferings, including His separation from the Father, the sacrificial nature of Christ's shed blood, and His death as being important in providing us with forgiveness and salvation. From a doctrinal and Biblical perspective, we should view the sufferings of Christ, including the shedding of His blood and His ultimate death upon the cross, as a united witness of the price that Jesus paid while hanging on the cross of Calvary. We should never try and create a division between Christ's sufferings and death by deemphasizing one at the expense of the other since all were important in the redemptive plan and purpose of God.

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.”

You will notice that it's not only Christ's death that is significant in God's redemptive program but the suffering leading up to His death. All is important in the redemptive role that Christ fulfilled while He was upon the cross. To ignore Christ's suffering and the significance of His shed blood, by claiming that it's only a synonym or metonym for Christ's death is misleading and a departure from what the Bible actually states regarding the price that Jesus paid for sin, while He was on the cross. The Bible repeatedly states that Christ's sufferings are important in conjunction with His death upon the cross.

Isaiah 53:5

“But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.”

The word “wounded” means “to bore” and suggests the breaking of Christ's skin with the spikes and the wounds on His body which resulted in the spilling of His blood. This speaks of the sufferings of Christ on the cross. It reminds us that Christ's

sufferings, including the shedding of His blood, which came forth from His wounds, was part of the price that Jesus paid to provide us with forgiveness and salvation. The word “wounded” means “to bore” and would suggest the breaking of Christ’s skin with the spikes. Of course, the wounding of Christ would include all the punctures and lacerations on His body which resulted in the spilling of His blood.

The fact that Christ was “wounded” speaks of His sufferings on the cross. It reminds us that all of Christ’s sufferings, including the shedding of His blood, which came forth from His wounds, was part of the price that Jesus paid to provide us with forgiveness and salvation. Isaiah clearly reveals that Christ was “wounded for our transgressions” which means He was wounded because of our own transgressions which were laid upon Him on the cross. He paid the redemptive price, through His suffering on the cross, to provide us with salvation. In fact, Isaiah declared that it was through His “stripes” (beatings and bruises) we are healed from the spiritually malady and effects of our sins.

We need to understand that the sufferings of Christ on the cross, which includes the shedding of His blood, and ends with His death upon the cross, is the full penalty that God required to provide redemption and salvation for us.

“He was wounded for our transgressions,
He bore our sins in His body on the tree;
For our guilt He gave us peace,
From our bondage gave release,
And with His stripes, and with His stripes,
And with His stripes our souls are healed.”

I still believe this! Christ’s sufferings were important to God. Peter brings this out in the New Testament record.

1 Peter 2:24

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

The word “stripes” speaks of blow-mark. Thayer’s Greek lexicon says it was “a bruise, wale, wound that trickles with blood.” Peter verifies what Isaiah already recorded in that the sufferings of Jesus Christ on the cross, which includes the

shedding of His blood, was necessary to pay for the sinner's judgment. There had to be suffering, there had to be blood, there had to be death. We should never underestimate the value and significance of the shed blood of Christ.

Horatius Bonar, a contemporary of Robert Murry M'Cheyne was a Scottish churchman and poet who wrote of the "precious blood" (1 Peter 1:18-19): "What does God think of this blood? He counts it as infinitely precious—more precious than all corruptible things such as gold and silver. Its value can only be measured by the greatness of Him from Whom it flowed."

There had to be blood, there had to be separation from the Father, there had to be death. Without the shedding of Christ's blood His death would not be significant. Without His death the shedding of His blood would lose its significance. Without His separation from the Father both the blood and death of Christ would have no value. Creating a dichotomy between the sufferings and death of Christ is an errant position that MacArthur is guilty of. It's still the cross, It's still the blood, it's still His sacrifice of love!

Colossians 1:14

"In whom we have redemption through his blood, *even* the forgiveness of sins."

This verse is similar to Ephesians 1:7. It speaks of two main things:

- A. Our position in Christ ("In whom")
- B. Our promised release ("we have redemption")
 - 1. The price of our redemption – "through his blood"
 - 2. The fruit of our redemption – "the forgiveness of sins"

Again, we discover from this verse that Jesus had to pay the redemptive price to provide forgiveness for our sins in the courtroom of God's throne. Our sins could never be forgiven without the redemptive price being paid. Our sin debt had to be taken care of in God's heavenly courtroom. So, our redemption is linked to Christ's blood, but as we have seen, our forgiveness and pardon is also linked to Christ's blood. In fact, since our redemption occurs through Christ's blood, which results in our forgiveness, this verse would also suggest that our pardon or release from all of our sins is also based upon the shedding of Christ's blood.

According to both the grammar and theology of this verse, you cannot have redemption without blood and you cannot have forgiveness without blood. The Blood of Christ is the central point and meeting point for our redemptive salvation and forgiveness. Every link in the chain of salvation reverts back to the original link which is the blood of Jesus Christ!



The links in the chain of salvation eventually go back to the original link – the shedding of Christ’s blood! This is simply a chain of facts. All the spiritual blessings we have are linked to the sacrificial nature of Christ’s blood and death upon the cross. Every spiritual blessing that we have is based on the blood of Jesus Christ. Through Christ’s blood our sins are forgiven and our sinful record in Heaven is wiped clean. Praise God!

Revelation 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.”

This verse is filled with an abundance of spiritual riches about the person and work of Jesus Christ. Our hearts should be thrilled to learn more about Christ. After all, He has given us everything that we have and made us into what we are today. First, He is the “faithful witness” which means Christ is the very source and giver of the Book of Revelation and all the prophecies found in this Book. He is the revealer of them and this is why we should believe them and not try and assign non-literal meanings to them, allegorize them, and reject the future and End Times that Jesus revealed to us.

Second, he is the “firstborn from the dead.” This is a special title that is given to Christ which is linked His resurrection. The title speaks of Christ’s priority, superiority and authority over the realm of death, hell and the grave (Rev. 1:18) and that He holds the place of honor and preeminence among all who are raised from the realm of death.

In relation to priority and rank, Jesus was the first One to rise from the dead Who would never die again (1 Cor. 15:23). In relation to supremacy and sovereignty over the realm of death, Jesus will raise the dead someday (John 5:29; Acts 17:30). He holds the victorious position over death, as the resurrected Christ, who alone can promise and reassure us of our own future resurrection (John 11:25; 1 Thess. 4:14; Rom. 8:11). All honor and dignity is extended to Jesus Christ, as the first begotten or first born from the grave, since He is the mighty Conqueror over death, the very One who triumphed over the forces which held men captive in sin (Heb. 2:14; 1 John 3:8).

Third, the expression “the prince of the kings of the earth” speaks of Christ’s future ministry as the leader in the Millennial Kingdom.

Psalm 89:27 is looking ahead to the Millennium and states:

“Also I will make him *my* firstborn, higher than the kings of the earth.”

Lastly, and what corresponds to this study, is that Jesus Christ is the very One who has “washed us from our sins in his own blood.” This tells the never-ending story of how the shedding of Christ’s blood was sacrificial in nature and how the shedding of His precious blood on the cross resulted in the forgiveness of all of our sins in the sight of God. We have been judicially forgiven and acquitted of all of our sins (past, present, and future) in the throne room of God, which results in our full and final acceptance in the presence of God.

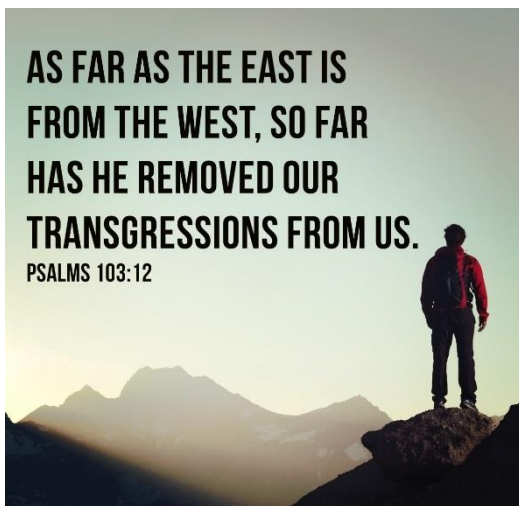
“Here’s pardon for transgressions past,
It matters not how black their cast;
And oh, my soul, with wonder view,
For sins to come, here’s pardon too!”

The word “washed” is a metaphor and wonderful descriptive way to describe how Christ’s blood provides us with spiritual cleansing from all of our sins forever. What we need is pardon in the presence of God and Christ’s blood provides us with this

spiritual blessing. Once again, the moment a sinner places their faith in Christ, God applies the sacrifice of His Son to their standing account of sin in Heaven, erases the sin debt before God, cancelling out the debt of sin that we have incurred, which provides us with complete legal acquittal and forgiveness in the sight of God forever. From this point onward, up to the time of our death, we can say, "The old account was settled long ago!" My sin debt that I had acquired before God has been forgiven and taken away! And it's all because of His amazing grace!

"Long ago, yes long ago,
I said the Old Account was settled long ago.
And my record's clear today, he washed my sins away
And the Old Account was settled long ago!"

Our sinful record and legal account in Heaven is settled and closed, and God has forgiven us finally and forever because Christ's sacrificial blood supplied the acquittal that was necessary in God's presence. When Christ's sacrificial blood and death is applied to our sinful record in Heaven, our sins are erased and forgiven.



Two metaphors illustrate God's forgiveness and forgetfulness.

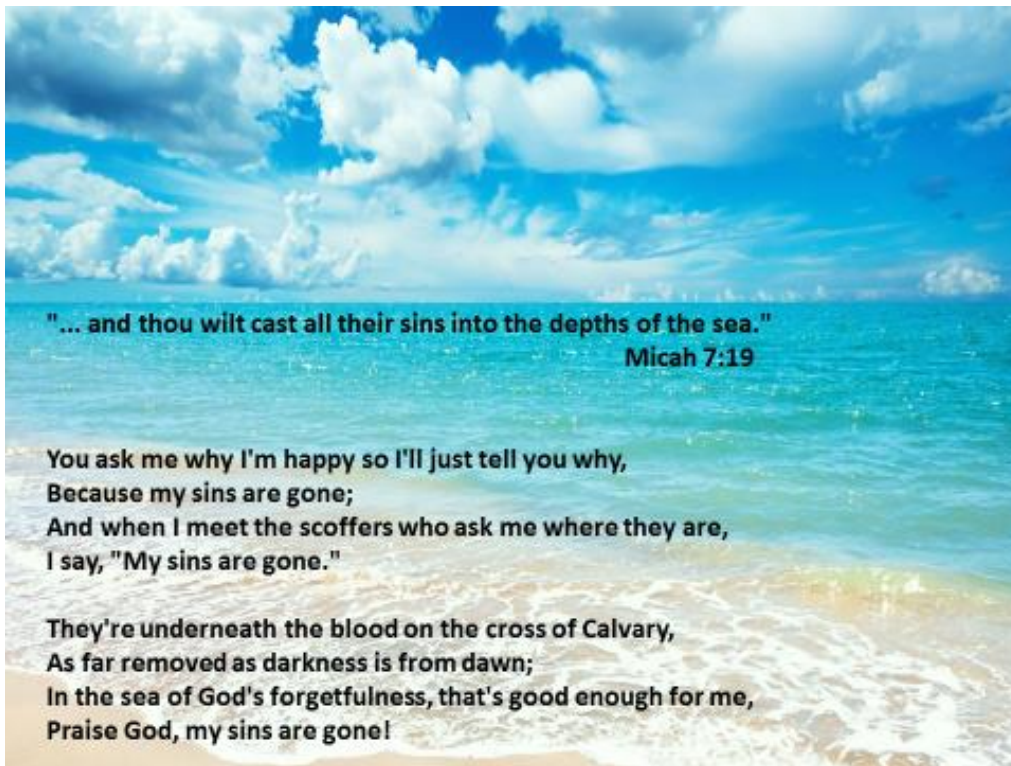
a. The distance from the east to the west.

Psalm 103:12

"As far as the east is from the west, so far hath he removed our transgressions from us."

Think about what God's Word is saying here. When you travel east you will keep going east, no matter how far you go and when you travel west you will keep moving westward, no matter how far you go. East can never change and west can never change, and as we say, never the twain shall meet! In a similar way, the believer and his sins will never meet again! This is because these sins have been put out of God's sight forever by the blood of Jesus Christ which is a miracle of God's love and grace.

a. The burial of our sins in the sea.



Micah 7:19

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

This is what the Messiah will do for the nation of Israel at His Second Coming but this is what Christ has already done for each one of us who have believed on Christ to be our Savior. He completely forgives us of all our iniquities, erasing them from our record, and giving us a clean slate. And it's all because of the sacrificial shedding of Christ's blood and death on the cross. Micah records this forgiveness and acquittal of all our sins is by using a figure of speech. God's forgiveness and forgetfulness of our sinful record is comparable to God burying our sins in the deepest depths of the sea. Now that is forgiveness! What a beautiful and reassuring illustration this is of the forgiveness that God's children receive through Christ's blood sacrifice on the cross.

Corrie ten Boom once said:

"God has taken our sin and thrown it into a sea of forgetfulness and posted a sign that says, 'No fishing allowed.'"

Pastor Steven Cole shares this. “Years ago, I went into the Orthodox Church in the main square of Timisoara, Romania. I noticed a woman on her knees, weeping and praying to an icon (a picture of a “saint”). She was dressed very immodestly and may have been a prostitute. Others nearby were lighting candles and going through other religious rituals. Meanwhile, a priest in his long robe strolled around, quietly observing these people who desperately needed to know what the Bible says about obtaining God’s forgiveness. I wanted to grab him by his robe and scream, “Tell them how they can be forgiven through the blood of Jesus Christ!”

A preacher was speaking from the text, “The blood of Jesus Christ his Son cleanseth us from all sin.” Suddenly he was interrupted by an atheist who asked, “How can blood cleanse sin?” For a moment the preacher was silent; then he countered, “How can water quench thirst?” “I do not know,” replied the infidel, “but I know that it does.” “Neither do I know how the blood of Jesus cleanses sin,” answered the preacher, “but I know that it does.”

Well, there certainly is much to learn about Christ’s blood, but we have learned that every unsaved sinner has a sinful record of wicked deeds (a sin debt) which they have acquired in Heaven (Rom. 2:4-6; Rev. 20:12). However, the moment a person places faith in Christ, the sacrifice of Christ, which includes the shedding of His blood, is applied to one’s sinful record and legal account in Heaven. As a result, we receive legal or judicial forgiveness in the presence of God forever! Now we can be free from the guilt of our sins, knowing that Jesus paid the price for every one of our sins and since the Father has cleared our sinful record in Heaven forever on the basis of Christ’s blood. It’s true, Christ’s blood provides judicial or legal forgiveness before God’s throne.

She was beautiful, she was charming, she was gifted, she was the talk of the town. A lovely, gracious, talented girl. She sat at the piano and played. The crowds came and they told her how sweet and how beautiful she was. But there was a preacher there that night. His name was Cesar Milan. And Cesar Milan approached this young lady and said, you have charm, and you have grace, and you have beauty. But if you don't get saved, if you don't see your need, and give your heart to Jesus Christ, you're just as lost as the worst harlot in London.

She was insulted a little bit. She was shocked by the rudeness of this preacher. But apparently God the Holy Spirit knew what she needed. This is because she went up

to her bedroom and tried to sleep. She tried to laugh it off, but she couldn't laugh it off. And at three AM in the morning, Charlotte Elliot gave her heart to Jesus Christ, was born again, she was the one who wrote a song that we sing so often.

“Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come.”

That's the way she came! And this is the way everyone comes who is saved. They come through the shedding of Christ's sacrificial blood on the cross of Calvary which provides each believer with judicial or legal forgiveness before God's throne.

Guilt (the guilt of sin) has plagued the human race since Adam and Eve fell in sin. The various ways of trying to get rid of guilt. The oldest method is “Operation Fig Leaf” which is the attempt to cover up one's sin by something we have done (our good works) and casually pretend that there's no real problem. This is what Adam did when he made fig leaves to cover his nakedness (Gen. 3:7) which now shamed him for his nakedness became the marker and center of his sinfulness and separation before God. Of course, facing the holy God while wearing fig leaves (good works) is like attending a banquet to honor the president in a pair of old worn out jeans and a T-shirt. You can't feel comfortable or inconspicuous!

The second-oldest method of covering up our own sin is to blame the other person, or even blame God. When God confronted Adam with his sin, Adam blamed both his wife and God by saying in Genesis 3:12, “The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.” People will say, “Well, God created me this way, so He must live with the way that I am.”

Then there is “The devil made me do it” blame game. This is what Eve did when she said, “The serpent beguiled me, and I did eat” (Gen. 3:12). Another tactic to dismiss guilt is rationalization: “It isn't really wrong and besides, everybody is doing it.” Some rationalize away their sin by blaming their circumstances: “What else could I have done in this situation?” Or there is the old saying: “It can't be wrong if it feels so right.” Well, sin is always wrong and feelings have nothing to do with it.

Another common method to hide guilt is for those who were wrong to attack those who accuse them of wrongdoing: “Look who’s talking! You’ve got plenty of dirt in your life and you’re accusing me?” Or, they might accuse God of being unfair or unloving. “How can a loving God send people to hell?” Well, the answer is that a loving God won’t send any person to hell but a just and righteous God will send people to hell. These type of people always refuse to admit that they were at fault and that they have sinned against God when the Bible states that we have sinned against Him (Rom. 3:23).

There are others who deal with sinful guilt by comparing themselves to others who are worse than they are: “Sure, I get angry, but I’m not like those terrorists, blowing up innocent people!” Or, “Yeah, I sometimes look at indecent pictures because I’m a normal guy with normal drives. But I’m not a child-molester. Often this approach is coupled with balancing out their guilt by saying that they’re a basically good person, or they have a good heart.

A bolder approach is simply to deny guilt by arguing that there is no such thing as sin and guilt. These kind of folks go to a secular psychologist who doesn’t believe in God and he assures him that guilt isn’t real. “You’re a good person; you shouldn’t have these bad thoughts about yourself! Focus on building your self-esteem.”

There are probably many more strategies people use for dealing with guilt. But the amazing thing is that in spite of all of these creative approaches to get rid of guilt, it still persists as the major problem for the human race. We can try to suppress it and ignore it, but it keeps gnawing at our soul. And even if we possess a seared conscience and we’re able to block it out completely in this life, the moment we die, we will face the reality of hell for sinning against God and someday stand before God and be charged and judged as a sinner (Rev. 20:12-15). No person will ever get away from their sins and their sins will chase after them for all eternity.

So the crucial question is this: “How can I really be forgiven by God?” How can I know that when I stand before Him someday, my sins will not come against me?

Our culture commonly views God as a “good ol’ boy,” who may not like sin, but who would never judge it. If that’s how God really is, then we don’t need to worry about our sins and we can shrug off our feeling of guilt. But if God is holy and must settle His wrath against all sin, then our guilt is real and must be dealt with God’s

way which is through the blood of Jesus Christ. To be forgiven by God we must see our desperate condition and lay hold of God's only solution and the solution is forgiveness through the blood of Jesus Christ!

There are a few more verses on the subject of forgiveness that we need to investigate. There is forgiveness through the blood of Christ which was shed on the cross of Calvary. The Bible emphasizes this repeatedly.

Revelation 7:14 declares:

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

This verse is set in the context of the Tribulation Period. The 144,000 Jewish evangelists are God's special witnesses (Rev. 7:2-4) and the Gentile host appears to be saved through their ministry. Why else would they be associated with the saved Gentiles in this chapter? The parallel with Matthew 24:14 also indicates that the 144,000 will witness for the Lord during the Tribulation Period.

In any event, we once again see the importance of the blood of Christ in providing forgiveness for these saved Gentile people who will be martyred during the second half of the Tribulation Period. The expression that they “have washed their robes, and made them white in the blood of the Lamb” is another metaphor that explains in simple terms how the blood of Jesus Christ provided us with complete forgiveness in the heavenly courtroom of God's justice by erasing the record of our sins. This terms of washing and whiteness is a beautiful picture of purity and cleansing from all of our dirty and filthy sins. Instead of soiled garments which represent sin, God provides them with white garments which represent their complete pardon, release, or forgiveness of sins before the throne of God.

The literal robes that these Tribulation saints were wearing (Rev. 7:13) in Heaven at this specific time depict the picture of cleansing from sin, total forgiveness in the sight of God. Apparently the heavenly robes which we are given to these Tribulation martyrs are a reminder and representation of the forgiveness they have received through the blood of Jesus Christ on the basis of Christ's blood (Rev. 6:11; 7:9).

“For nothing good have I
Where-by Thy grace to claim;

I'll wash my garments white
In the blood of Calvary's Lamb."

The Bible repeatedly links the shedding of Christ's blood with our legal forgiveness and pardon in Heaven. The Bible places a strong emphasis on the shedding of Christ's precious blood as the legal ground of our acquittal.

One night in a church service a young woman felt the tug of God at her heart. She responded to God's call and accepted Jesus as her Savior. The young woman had a very rough past, involving alcohol, drugs, and prostitution. But the change in her was evident. As time went on she became a faithful member of the church. She eventually became involved in the ministry, teaching young children. It was not very long until this faithful young woman had caught the eye and heart of the pastor's son. The relationship grew and they began to make wedding plans.

This was when the problems began. You see, about one half of the church did not think that a woman with a past such as hers was suitable for a pastor's son. The church began to argue and fight about the matter. So they decided to have a meeting. As the people made their arguments and tensions increased, the meeting was getting completely out of hand. The young woman became very upset about all the things being brought up about her past. As she began to cry the pastor's son stood to speak. He could not bear the pain it was causing his wife to be.

He began to speak and his statement was this: "My fiancée's past is not what is on trial here. What you are questioning is the ability of the blood of Jesus to wash away sin. Today you have put the blood of Jesus on trial. So, does it wash away sin or not?" The whole church began to weep as they realized that they had been slandering the blood of the Lord Jesus Christ.

Friend, the legal ground for all of God's provisions rests upon the basis of the blood of Christ. 1 Peter 1:2 brings out this same truth when it states how we are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." The context confirms that the obedience that is being referenced is not talking about an obedience related to works (legalistic salvation) since our obedience is linked to the cleansing blood of Jesus Christ ("unto obedience and sprinkling of the blood of Jesus Christ"). This is talking about a single

act of obedient faith in the blood of Christ, or the sacrificial death of Jesus on our behalf, that results in our salvation. It's not our works/obedience that saves us.

The Bible repeatedly talks about the "obedience of faith" which is related to the nations believing in the Gospel message (Rom. 1:5; 16:26; Acts 6:7). The only obedient step one can take in order to be saved is to express faith in Christ. Obedience in these verses is a *synonym* for coming to Christ (faith) at the time of salvation. The phrase "unto obedience and sprinkling of the blood of Jesus Christ" is joined together and give an understanding that we must be obedient to the message or teaching about the blood of Jesus Christ message. The Gospel message of the blood of Jesus Christ must be obeyed and there is only one way to obey it – by expressing faith in the content or message of the Gospel. Obeying the Gospel does not refer to obeying Christ in order to merit our salvation but obeying what Christ asks a sinner to do in order to be saved which is to believe (John 6:47).

Warren Wiersbe has stated:

"Trusting Christ is not only a matter of believing, but also obeying. Not to believe on Christ is to disobey God."

The only obedience that can be related to the Gospel message about the blood of Jesus Christ is an obedient response of belief in the Gospel message to a person can receive cleansing through Christ's blood. Therefore, to disobey the Gospel obviously means that one fails to embrace by faith the message of salvation through Christ's precious blood.

Romans 10:16 explains is this way:

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?"

Someone once said:

"The only thing you can do without doing anything is believe."

This is what "unto obedience" means. A person must out of obedience respond in repentance and faith in order to be saved. Willful rejection of God's Gospel revelation and invitation is called disobedience to the Gospel ("obey not the gospel" - 2 Thess. 1:8; 1 Pet. 4:17).

The sprinkling of the blood of Jesus is where the cross of Christ comes into the picture. It speaks of the sufferings of Christ on our behalf which included the shedding of His precious blood. The Bible is teaching us that the CONTENT of our faith must be in the cross of Christ, the shedding of His blood, to grant us with forgiveness before God and bring God's elective purpose to pass. This means that the blood of Jesus Christ must be applied to our sinful record in Heaven in order for us to experience the wonders of forgiveness and salvation. This is what the "sprinkling" of the blood of Jesus is pointing to. It's declaring the important teaching of having Christ's blood applied to our debt of sin which we acquired in Heaven so that we might experience complete forgiveness in God's presence forever.

Of course, the sprinkling of the blood is drawing our attention to the Old Testament. When Moses formally confirmed the first covenant at Sinai, he sprinkled blood on the altar, the scroll, the people, and even the tabernacle (Exod. 24:6–8; Heb. 9:17–22). The priests also sprinkling blood over healed lepers to symbolize their cleansing (Lev. 14:1–9). But the sprinkling of the blood is also reminder of the high priest in Old Testament times who would sprinkle the blood on the mercy seat on the Day of Atonement to provide forgiveness (Lev. 16). I think this is what Peter has in mind.

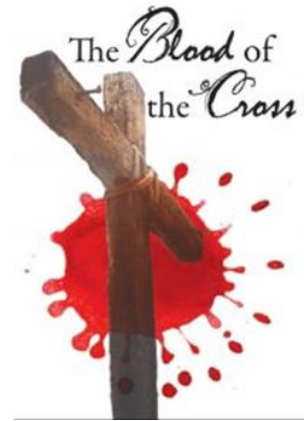
When the blood was applied to the mercy seat, forgiveness was granted to the people for another year. In a similar way, the blood of the Lord Jesus Christ is applied to the sinful record and sin debt which we have acquired in Heaven, when a sinner places trust in Christ as his own personal Savior. SPRINKLED blood is APPLIED blood, which means the blood that was shed on the cross is applied to our standing record of sin in Heaven, so that we can be eternally acquitted and pardoned of all our sins. Peter is teaching that as soon as a person obeys the Gospel by believing on Jesus Christ, he receives total forgiveness in God's presence. This legal acquittal before God is based on the shedding of Christ's blood on Calvary for when the blood of Christ is APPLIED to the sinful record we acquired in Heaven, all of our sins are erased or taken away and this sinful record of sin that has separated us from God.

In fact, when the blood is applied to our sin debt, the debt and record is forever erased and there will never again be any record of our sins in Heaven. Never again will any sin be held against us in the legal courtroom of God's justice and wrath. It is true that "without the shedding of blood there is no forgiveness" (Heb. 9:22). Because of this sprinkled blood, the blood-sprinkled way, believers can enter the presence of God as forgiven sinners (Heb. 10:22; 1 Peter 1:2).

Hebrews 12:24 says something similar about the sprinkled blood:

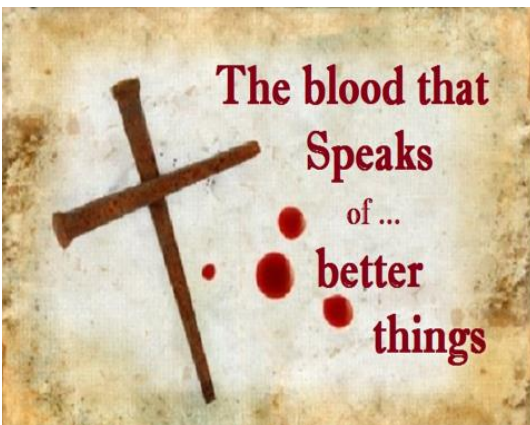
“And to Jesus the mediator (arbitrator) of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*”

Once again, SPRINKLED blood is APPLIED blood. Sprinkled blood speaks of the forgiveness we have received, through the shedding of Christ’s blood on the cross, since the cross was God’s altar upon which Christ was slain. “We have an altar” (Heb. 13:10) and this altar is the cross where Christ sacrificed Himself. This is the altar that God recognized as taking away our sins (not the alter in Heaven). Animals were slain on the Old Testament altar but Christ was slain on the cross. Today Christ’s priestly ministry in Heaven confirms the blood sprinkled way of the cross and our eternal forgiveness before God. This once again reminds us that the moment we express faith in the sacrifice of Christ on the cross, His blood is credited to our sinful account and we are then credited with complete and final forgiveness in the throne room of Heaven. And God says, “Court is adjourned!”



“I must needs go on in the blood-sprinkled way,
The path that the Savior trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.

The way of the cross leads home,
The way of the cross leads home;
It is sweet to know, as I onward go,
The way of the cross leads home.”



The point is this. The blood of Christ must be applied to one’s sinful record if they are going to receive forgiveness in the presence of God. And it “speaketh better things than *that of Abel*” (Heb. 12:24). Christ’s precious blood is contrasted with the blood of Abel in this Bible verse. This is because the blood of

Abel's animal sacrifice said, "Covered temporarily" but Christ's blood says, "Forgiven forever."

We have been forgiven graciously, completely, totally, and eternally on the basis of Christ's work upon the cross. And it's this forgiveness we need to accept in order to enjoy the freedom of forgiveness that God has given to us.

There is a story of a terrible accident which occurred at a railroad crossing. Several people were killed when the train hit a car. There was a court trial, and the watchman who had been at the crossing at the time of the accident was questioned. "Where were you at the time of the accident?" "I was at the crossing." "Did you have a lantern?" "Yes." "Did you wave that lantern to warn them of the danger?" "I certainly did." The court thought that was enough evidence. When the watchman walked out of the court he was heard mumbling to himself, "I'm sure glad they didn't ask me about the light in the lantern because the light had gone out."

My friend, there are a lot of lanterns waved in the circles of evangelicalism today. However, many of them do not contain light! Unless there is the message of the blood of Jesus Christ to cleanse us from all sin, to clear our sinful record in Heaven, there is no light in the lantern. There is no truth in their message!

- Do you know the joy of the forgiveness of sins?
- Do you understand that God has really forgiven you forever?
- Have you come to grips with the truth that God has erased your past?

6. Christ's blood provides family forgiveness and restored fellowship with God (John 1:7).

The Savior's blood was shed once for all over 1900 years ago; it will never be shed again. As long as the blood of the Lord Jesus Christ flowed through His veins, it had no saving value for us; but when this precious blood was shed on the cross, Jesus Christ provided forgiveness for us. Without the shedding of Christ's sacrificial blood and death we could receive no forgiveness and salvation from judgment for our sins. Furthermore, we could receive no forgiveness in our Christian life. I've made this point follow our last point on legal forgiveness because the forgiveness that

God grants to us in our Christian life is based upon our judicial or legal forgiveness before God's throne.



= **Judicial Pardon & Forgiveness**



= **Restored Fellowship**

1 John 1:7

"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 cleanseth us from all sin."

Some teach that this verse cannot apply to Christians since God has already forgiven Christians and therefore we do not need to ask for what we already have. This viewpoint fails

to distinguish between forensic (legal) forgiveness that we receive at the time of conversion and family forgiveness that we need after conversion for restored fellowship with God. The fact that God has forever removed the penalty for our sins at conversion and forgiven us forever (Eph. 1:7) does not dismiss us from confessing our sins frequently in the Christian life to realign our fellowship with God.

The Bible teaches there is a one-time forgiveness related to our positional forgiveness before God's throne where God clears our record of sin forever. This forgiveness comes through belief in Christ. But there is also a post-conversion forgiveness that relates to the Christian life that comes through confession. This forgiveness happens many times.



Positional Forgiveness Before God's Throne

Post-Conversion Forgiveness For Fellowship With God



This entire context in 1 John 1: 3-10 deals with fellowship with God and 1 John 1:9 speaks of the forgiveness that we need in the Christian life which is actually based upon the cleansing and positional forgiveness that we have already receive through the blood of Jesus Christ. This is very exciting to realize.

In other words, the forgiveness that we receive in our Christian life is based upon our judicial and positional forgiveness before God's throne. In essence, the blood of Christ, which was already shed for us, maintains our standing of acquittal before God throne, and it's on this basis that we can have our sins repeatedly forgiven in our Christian life, which results in our fellowship being restored with God. It was on the cross that Christ's shed His blood to erase our sin debt before God, the dreaded record of sin in Heaven, so we no longer must come under God's wrath and judgment. Since this record in Heaven has been already cleared on the basis of Christ's blood, we can receive repeated forgiveness and restored fellowship with God in our Christian life.

Here is how it works. When we sin in the Christian life, God sees no record of sin in His heavenly registry, since it has been completely and forever erased by the sacrificial shedding of Christ's blood. Therefore, when we sin in our Christian life, God can forgive us and restore our fellowship with Himself on the basis of our legal forgiveness in God's presence. It's in this way that the blood of Jesus Christ can continually provide us with forgiveness in our Christian life, as sin invades our life. In one sense, God finds no sinful record in His heavenly courtroom and on this basis He can forgive the sins that we commit in our Christian life.

**The Blood of
Jesus
will never lose
its Power!**



1 John 1:7 is teaching us that the blood of Jesus Christ will never lose its power! This is because "it cleanseth us from all sin" which is a reference to those sinful failings and shortcomings that are that are related to our Christian life. This means that every time we sin against God in our Christian life, Christ's blood is always available to provide the necessary cleansing that we need, not only to maintain our acquittal in Heaven and our

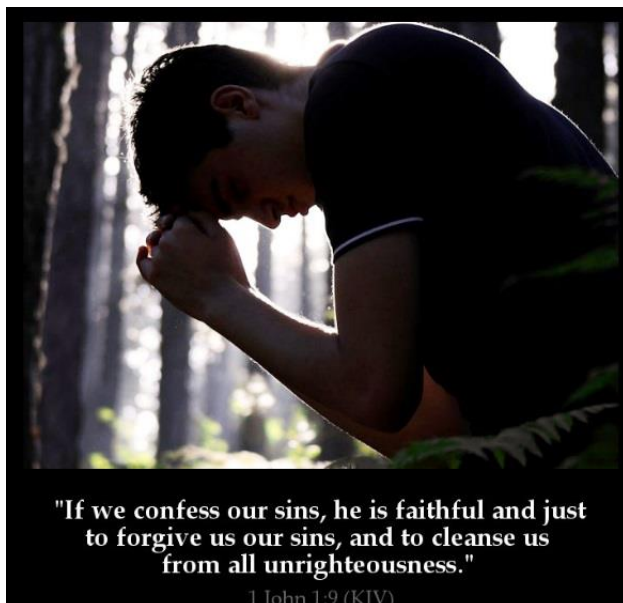
salvation from hell, but also to provide the basis for our restored fellowship with God on earth (1 John 1:7).

Think of it this way. The effect of Christ's sacrifice on the cross reaches into the throne room of God. The only way our sins can be repeatedly forgiven in our Christian life, so our fellowship can be restored with God, is because God the Father looks upon the blood of Jesus Christ His Son, which was shed on the cross, as having

cleared our sinful record in Heaven, which was the sin debt that we had acquired and accumulated before God. The finished work of the cross runs from Heaven to earth to provide us with the daily forgiveness of sins in our Christian life. Based upon our cleared record in Heaven, as a believer in Christ, God can through Christ's blood continually forgive us of sins that invade our Christian life and break our fellowship with a holy God.



You ladies know that you are continually cleaning and dusting your home. It seems that you can never get rid of all the dust and dirt. The same is true regarding the Christian life. There is always the dust and dirt of sin that we must confess before God and upon confession, God forgives us of these sins and restored our fellowship with Himself. The blood of Christ which has already cleared our sinful record before God continually works on our behalf by providing us with the necessary cleansing we need in our Christian life. Christ's blood is constantly available to provide us with cleansing from our daily defilements of sin (1 John 1:7). This is because Christ's blood has already provided the ground or basis of our legal forgiveness before God. We could never walk in fellowship with God unless we are declared legally forgiven in God's presence. In one sense, God finds no sinful record in His heavenly courtroom and on this basis He forgives the sins that we commit in our Christian life.



Confession of sin (1 John 1:9) is related to the Christian life and restoration of our fellowship with God – not our salvation and legal acceptance before God. Belief in Jesus Christ (John 3:16) is related to our salvation and legal acquittal or forgiveness before God's throne. We should never confuse confession and believing in Christ. Belief results salvation (Acts 16:31) and confession results in restored fellowship with God (1 John 1:7-9).

Belief is for the unsaved and confession is for the saved. God never tells an unsaved person to confess his sins.

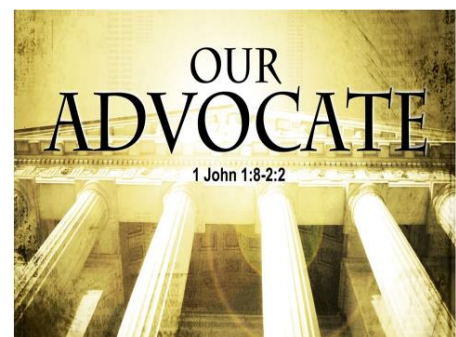
Here is the point. Our legal forgiveness happens once when we believe on Christ (Eph. 1:7) but the forgiveness that we receive in our Christian life happens many times (1 John 1:9) and is made possible on the basis of our judicial forgiveness which we already possess in Heaven. The Father looks upon our legal forgiveness and standing before His throne and on this basis grants us with repeated forgiveness by applying the cleansing or forgiveness we already possess through Christ's blood to our sinful defilements in our Christian life, resulting in our restored fellowship before God. Forgiveness is needed to have our fellowship restored with God (1 John 1:9) and this can only come to us through the repeated application of Christ's cleansing blood to our Christian life. This is called the advocacy work of Jesus Christ.

Sometimes people in this world will try and take advantage of you. Insurances won't pay your claims and whatnot. So what must you do. Well, sometimes you must get a lawyer to help litigate for you in a lawsuit. The Bible teaches that Jesus Christ is our heavenly lawyer and He litigates for us before the Father's throne, giving us legal defense, stressing our innocence and forgiveness on behalf of His blood sacrifice.

1 John 2:1-2

“My little children, these things write I unto you, that ye sin not (our Christian goal and desire!). And if any man sin, we have an advocate with the Father (a heavenly lawyer making our case of acquittal and pardon before the heavenly Father), Jesus Christ the righteous (the righteous One, the sinless One, the Lamb without blemish and spot): And he is the propitiation for our sins (the basis for our forgiveness in the Christian life is Christ's wrath-removing, substitutionary, blood sacrifice that satisfied God's justice and wrath): and not for ours only, but also for *the sins of the whole world.*”

The advocacy and High Priestly ministry of Christ in Heaven (1 John 2:1-2; Heb. 7:25; Rom. 8:34) of Jesus Christ in Heaven does NOT mean that Christ's death is reenacted or reoffered before the Father's throne (“where remission of these is, there is no more



offering for sin – Heb. 10:17 and “there remaineth no more sacrifice for sins”- Heb. 10:26). Christ’s advocacy and priestly ministry implies that His sacrifice is remembered by the Father or taken into account as the only sacrifice that could erase our sin debt or record in Heaven and provide us with legal acquittal in God’s presence.

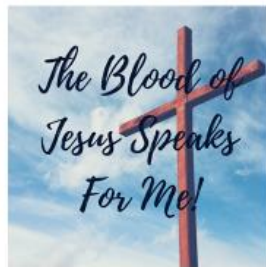
It’s on this basis (Christ’s defense for us before the throne) that our salvation is secured before the Father’s throne, but it’s on this same basis that we can be repeatedly forgiven in our Christian life when confession is made (1 John 1:9), which results in having our fellowship restored with God. Once again, Christ is not reoffering His sacrifice in Heaven but pleading the efficacy or value of His one-time sacrifice (Heb. 9:26; 10:12, 14; 1 Pet. 3:18) that He already made on the cross (Col. 1:2) as sufficient ground for both our legal forgiveness before God’s throne and family forgiveness that is need for restored fellowship with God (1 John 1:9).



Jesus is pleading His blood sacrifice of the cross before the Father’s throne!

“And now for me He stands
Before the Father's throne
He shows His wounded hands
And names me as His own

The blood of Jesus secures my salvation and legal forgiveness and **ON THIS BASIS** His blood grants me forgiveness in my Christian life & restored fellowship.



For me He died;
For me He lives,
And everlasting life
And light He freely gives.”

The advocacy or priestly ministry of Christ (pleading His blood before the Father) confirms our legal forgiveness in Heaven and therefore secures our salvation (“he is able also to save them to the uttermost that comes unto God by him, seeing he ever liveth to make intercession for them” - Heb. 7:25). But this same ministry also supplies us with cleansing or forgiveness in the Christian life, when it is applied to our sins on the basis of confession (1 John 1:9). Christ pleading His blood sacrifice before the Father’s throne (the basis of our legal ground of forgiveness) allows His blood to continually cleanse us from all our sinful defilements in our Christian life (1 John 1:7) and brings us back into fellowship with the Father.

1 John 1:9 declares that our forgiveness in relation to the Christian life is absolutely assured because God the Father is faithful (reliable and trustworthy) to His written Word (Titus 1:2; Heb. 10:17-18) and will forgive us time and time again when we fail in the Christian life. This is because God has promised to forgive us on the basis of Christ's sacrifice (Eph. 1:7; Col. 1:14) and He will abide by His promise. God cannot lie! But the Father is also faithful to the living Word (John 1:1-2), His Beloved Son, who paid the necessary price to provide us with total and complete positional forgiveness before His throne. On this basis, God can faithfully apply His Son's sacrifice to our Christian life, in order to provide us with forgiveness and restore our fellowship with Himself.

1 John 1:9 states that God the Father is also just (Deut. 32:4) when forgiving us (He does right when forgiving us) because He has found a righteous basis for forgiveness in the Christian life, which stems from our legal and positional forgiveness before God's throne, based upon the shedding of Christ's precious blood on the cross.

In summary, God the Father is both faithful and righteous in providing us with forgiveness in our Christian life because of the precious blood of His Son, Jesus Christ, who suffered and died on the sinner's behalf to provide them with judicial or legal forgiveness in the presence of God forever. He is faithful to the way of forgiveness through the blood of Christ's cross and is also just or righteous in forgiving us because of the blood of His Son Jesus Christ which has cleared the record of our sins in Heaven forever!

Acting on this foundation (our legal forgiveness through Christ's blood), God the heavenly Father can repeatedly forgive us of those sins which we commit in our Christian life. A Christian's fellowship with God is inseparably connected with the effectiveness of the blood which Jesus shed for him. God does not go back on his word! When He says that Christ's blood provides us with legal forgiveness in His presence, He means it, and forgives the sinner on this basis in his Christian life. The only way our sins can be repeatedly forgiven in our Christian life, so our fellowship can be restored with God, is because God the Father looks upon the blood of Jesus Christ His Son, as having cleared our sinful record in Heaven, which was the sin debt that we had acquired and accumulated before God. Based upon the believer's cleared record in the court of Heaven, God can, through Christ's blood, continually forgive us of all our sins that invade our Christian life and which break our

fellowship with a holy God. In one sense, God finds no sinful record in His heavenly courtroom and on this basis He forgives the sins that we commit in our Christian life.

Frederick A. Tatford told the story of a large conference that was held in Chicago with almost every religion of the world represented. At one of the sessions, Dr. Joseph Cook, a Christian, addressed the delegates. "I want to introduce you to a woman with a great sorrow," he said. "Bloodstains are on her hands, and nothing she has tried will remove them. The blood is that of murder. She has been driven to desperation in her distress. Is there anything in your religion that will erase her sin and give her peace?"

Dr. Cook paused. No one offered an answer. So, turning his eyes toward heaven, Dr. Cook called out, "John, can you tell this woman how to get rid of her awful sin?" After waiting a few moments, he exclaimed, "Listen! John speaks: 'The blood of Jesus Christ His Son cleanses us from all sin.'"

This is true from a legal standpoint. God has cleared the record of all our sins (past, present, and future) and it's from this legal acquittal and standing that we can experience repeated forgiveness in our Christian life.

Of all the false gospels proclaimed by the world's religions, only the Gospel of Christ, through the shedding of His blood, provides us with God's forgiveness. I thank God for my judicial standing of forgiveness in God's presence which is granted to me on the basis of Christ's shed blood. Without forgiveness through Christ's blood, I would be going to hell, and without it, I could never experience God's forgiveness in my Christian life. This is because the BASIS for my forgiveness in the Christian life is the clearing of my dreadful record of sin in God's heavenly courtroom.

The clearing of our sinful record in Heaven, through Christ's blood, allows the blood of Christ to continually provide me with cleansing and forgiveness from all my sins within my Christian life (1 John 1:7). Christ not only shed His blood to keep me out of hell but also to keep me in fellowship with God. And the forgiveness that God grants us in our Christian life is based upon our legal forgiveness and standing before God.

We must remember that all of God's forgiveness, whether it's our *forensic* (legal) forgiveness before the throne of God, or our *family* forgiveness that is needed for restored fellowship with God, is based on the blood of His Son that was shed at Calvary. Christ's blood provides God with a righteous basis on which He can forgive sins and therefore we can sing, "the blood will never lose its power." The blood of Christ which has already provided us with legal acquittal in God's presence continues to work on our behalf providing us with cleansing in our Christian life.

Christ's shed blood not only provides for us a legal standing of forgiveness in God's presence, but it also has lasting efficacy or value to cleanse us from our daily defilement of sin in our Christian life, which is based upon the legal and judicial forgiveness we already possess in the sight of God. So, we are a forgiven people because of the shedding of Christ's blood. We have already been forgiven legally, completely, and eternally before God's throne and therefore we can be forgiven repeatedly in our Christian life when we sin against God, since this is based upon our judicial forgiveness (the cleared record of our sins before God) which He has granted us in Heaven. 1 John 1:7 is teaching that the blood of Jesus Christ continually cleanses us from sinful defilement in our Christian life as a result of our confession to God (1 John 1:9). And all of this stems from the legal ground of our forgiveness which we have before God in Heaven.

I want to repeat that Christ not only shed His blood to keep me out of hell but also to keep me in fellowship with God.

The Believer's Verdict in Heaven's Courtroom



The believing sinner, who has been granted legal or judicial forgiveness in God's presence, receives the verdict of "Not Guilty" before the throne of God. They are cleared of their sinful record forever and given a full pardon that will last for eternity. Their record of sin is no longer present in God's heavenly courtroom. They are granted positional acquittal before God's throne and on this basis God forgives them of the many sins

they commit in their Christian life. Restored fellowship with God is another blood-bought blessing!

- Have you been experiencing sweet fellowship with God?
- As a Christian, do you know that God is always ready and willing to forgive your sin on the basis of Christ's blood sacrifice?
- Do you possess the absolute assurance that God will always grant you forgiveness and restored fellowship with Himself?

7. Christ's blood provides legal justification in God's presence.

When evangelist John Wesley (1703-1791) was returning home from a service one night, he was robbed. The thief, however, found his victim to have only a little money and some Christian literature. As the bandit was leaving, Wesley called out, "Stop! I have something more to give you." The surprised robber paused. "My friend," said Wesley, "you may live to regret this sort of life. If you ever do, here's something to remember: 'The blood of Jesus Christ cleanses us from all sin!'" The thief hurried away, and Wesley prayed that his words might bear fruit.

Years later, Wesley was greeting people after a Sunday service when he was approached by a stranger. What a surprise to learn that this visitor, now a believer in Christ as a successful businessman, was the one who had robbed him years before! "I owe it all to you," said the transformed man. "Oh no, my friend," Wesley exclaimed, "not to me, but to the precious blood of Christ that cleanses us from all sin!"

"Oh now I see the crimson wave,
 The fountain deep and wide;
 Jesus, my Lord, mighty to save,
 Points to His wounded side.
 The cleansing stream I see, I see,
 I plunge, and O, it cleanseth me!
 O praise the Lord! it cleanseth me,
 It cleanseth me, yes, cleanseth me."

As a result of the cleansing stream of Christ's blood, I not only receive judicial forgiveness in God's presence but also justification or a legal standing of righteousness before God.

Romans 5:9 declares:

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

We often sing: “Rock of Ages, cleft for me, let me hide myself in thee.” Only when we hide in the substitutionary merits of Christ’s blood can God declare us legally righteous and release us from the awful indebtedness of judgment that we have before Him.

Let’s break down this important verse of Romans 5:9.

- a. Believers have righteousness before God’s throne.

The word “justified” literally means to “render innocent or just” and it is a solemn reminder that God demands perfect righteousness. Therefore, in order to be accepted in His presence, we need perfect righteousness. So how can we receive this righteousness? The text goes on to say, “being now justified by his blood.” This means that at this very moment, right now, we stand legally righteous in the holy presence of the God of the universe because Christ’s righteousness has been credited or imputed to our account and record in Heaven. How can this be? It’s because when Christ’s blood is APPLIED to our sinful record and legal account in Heaven we are provided with acquittal or total forgiveness. We are then reckoned righteous in His presence which means we are declared innocent in God’s presence. In one sense, Christ’s blood is imputed or credited to our record in Heaven and as a result God’s righteousness is then imputed or credited to our account.

The word “justified” (to pronounce or declare innocent or righteous) speaks of our legal righteousness and acceptance in God’s presence. This word also brings us into a heavenly courtroom scene. We are not only legally forgiven or acquitted in God’s courtroom by having our sinful record cleared through Christ’s blood credited to our account, at the same time, we are given a standing of legal righteousness and acceptance in the presence of God which is also based upon the shedding of Christ’s blood being credited to our record in Heaven.

In a courtroom, when a person is cleared of their guilty charges and crimes they are declared “Not Guilty.” This means they have been justified or declared innocent. This is what occurs in God’s heavenly courtroom as a result of Christ’s blood being applied to our sinful record. We are declared legally forgiven (“Not Guilty”) and then righteous before God’s throne.



As a believer in Christ, we are no longer reckoned as guilty sinners before God's throne room but at the same time we are reckoned as righteous in our standing before God because of Christ's blood. At the enormous cost of the Savior's blood, shed for us on Calvary, we have been counted righteous by God. This means that when we believe on Christ, Christ's blood is applied to our heavenly record or account before God. As a result, God credits our record in Heaven with the righteousness of Jesus Christ and we stand accepted in the courtroom of God's throne. Our record is not only cleared of sin but credited with righteousness.

Theologians talk about imputed righteousness. Imputed righteousness is what we receive when we are saved. Imputed righteousness is a concept in Christian theology that teaches how the righteousness of Christ is credited to believers, which means, the believing sinner is treated as if it were his own righteousness through faith in Christ.



God does His saving work on the basis of His heavenly credit card! It's a card that He gives to every believing sinner. Christ's blood is in one sense credited to our record in heaven, which results in Christ's own righteousness is imputed or credited to our heavenly account or record before God and we are forgiven forever, righteous forever, and saved from God's wrath.

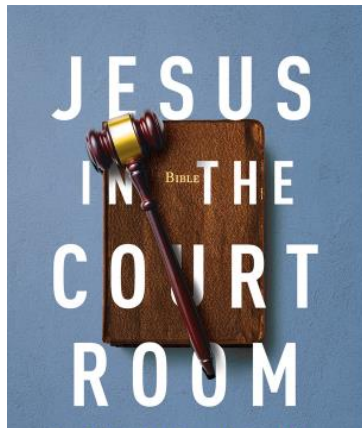
And all of this occurs when Christ's blood is transferred or applied to our heavenly and legal account within the presence of God. This is why we sing:

"I love the cross of Jesus,
It tells me what I am
A vile and guilty creature,
Saved only through the Lamb;
No righteousness nor merit of my own,
No beauty can I plead;
Yet in the cross I glory,
My title there I read."

Let's put this into perspective by thinking of a courtroom scene.

Romans 3:19 describes a courtroom scene of terror and trembling:

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty (held accountable) before God.”



In our unsaved state, we sat in the courtroom, as guilty as could be and we were condemned in the chair of God's absolute justice. God as the Moral Ruler has given His righteous code to the world. God's standard of righteousness cannot be broken without His divine wrath and punishment being displayed upon the individuals who break His Law. We were at one time sitting in the chair being questioned by the Law, our judge, and we were speechless (Romans 3:19).

We hung our head low in shame and defeat with no hope. We had nothing that we could say to clear us of our guilt, provide us with pardon, and make us innocent and righteousness in the presence of God. We were guilty as charged and ready to be consigned to God's wrath and justice, which would send us into the eternal torment and agonies of hell. The court was ready to adjourn with all the demons of hell and the devil himself applauding our verdict of condemnation. Then suddenly Jesus appeared in the back of the courtroom. It was the Lamb of God who died to take away the sin of the world. And Jesus said, "I love this guilty and condemned sinner and have died for him. I have taken upon myself his curse and judgment of hell."

Then, as a lost sinner, we immediately jumped to our feet and cast ourselves upon the mercy of the Lamb. Christ was our substitute, who died on the cross on our behalf, and we embraced Him as our Savior. Jesus walked into the courtroom one day and saved us when we were a hopeless and condemned sinner! There was much rejoicing in the courtroom and the words were heard echoing through the chamber, "Worthy is the Lamb that was slain."

We walked out of the courtroom a free man because Jesus had shed His blood for us on the cross of Calvary and paid for our judgment, providing us with complete acquittal (forgiveness) in the throne room of God and then supplying us with a

perfect standing of righteousness (innocence) so we can be forever accepted by God in His throne room.

This is the story behind Romans 5:9:

“Much more than, being now justified (made and declared legally righteous) by his blood, we shall be saved from wrath through him.”

Jude verse 24 adds:

“Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy.”

Being reckoned righteous in God’s presence is a wonderful blood-bought blessing. Folks, Jesus came to our rescue when He died on the cross. And the half has never been told!!

“The half cannot be fancied,
This side the golden shore;
O there he'll be still sweeter than he ever was before.”

b. Believers have security because of God’s love and grace.

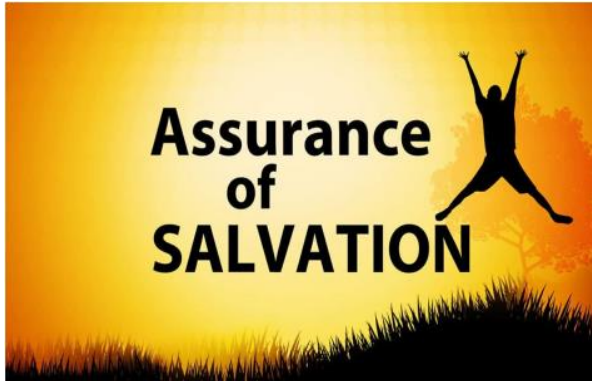
Security stems from God’s love for us and our righteous declaration in God’s presence. The expression “much more” occurs repeatedly in this great chapter (Rom. 5:9, 10, 15, 17, 20). These statements speak of the certainty of greater things, richer things, and even better things! It’s like going back to a Smorgasbord and finding more food and even better food! The idea behind this expression “much more” means that something is greater, richer, and even more meaningful.

I think this is what Paul is alluding to in Romans 5:9. This is our “much more” related to the certainty of our salvation! The point is this. If God loved us enough to save us when we were His enemy (Rom. 5:8), forgave us of all our sins, and then credited righteousness to our record in Heaven (Rom. 5:9), then how “much more” will He continue to express His love to us and maintain our salvation as His child of God who has been forgiven and credited with His righteousness!

Leon Morris says this about “much more:” “If Christ has done the great work of justifying sinners, dying for God’s enemies, he will certainly perform the comparatively simple task of keeping those who are now God’s friends.”

We have more spiritual riches than we could ever imagine and more certainty and security than we could ever imagine. And it's all because of all the blessings that flow forth from Christ's shed blood.

1. We have security through Christ's shed blood and death (Rom. 5:9b)



Romans 5:9 says that “we shall be saved from wrath through him” (meaning through Christ shed blood and death on our behalf). This looks back to already being justified (Rom. 5:9a) and speaks of security, safety and the assurance of our salvation! In other words, because of our righteous and perfect standing before God, which is already obtained through

Christ's shed blood (Rom. 5:9a), we can be assured that we are saved from God's wrath and judgment forever (Rom. 5:9b).

This is a wonderful promise! Paul leads us from one great spiritual truth into another great spiritual reality, moving to something that is even greater, even more wonderful and a cause for rejoicing.

Think of it this way. Since God has done the harder thing in sending His Son to suffer and die for us and crediting or imputing the righteousness of His Son to our record, then He will surely do the easier thing, while at the same time the greater thing, in keeping our salvation! We can be sure that we shall be saved continually and forever. Eternal security is based upon God's “much more” promise! The past (what Christ did for us) guarantees the future (eternal salvation). What Christ did and provided for us on the cross guarantees our safety in the future!

It's kind of like God putting icing on the cake (which makes it much more!) or whipped cream on top of our chocolate ice-cream (which makes it much more!). God works on a much more basis! We must understand that if God loved bad people, sent His Son to die for bad people, forgave bad people and credited them with His Son's righteousness, then certainly He will keep His people! “How much more ... shall we be saved from wrath through him.”

William MacDonald says:

"In Romans 5:6-20, Paul's logic is that if God's love went out to us when we were His ungodly enemies, will He not much more preserve us now that we belong to Him?"

Here is Paul's amazing revelation. If Christ died to save us when we were unrighteous sinful rebels who hated Him (Rom. 5:8), how much more (Rom. 5:9) will He save us from the future wrath, now that we are pronounced righteous (in Christ) and justified in God's presence through the shed blood of His Son! Friend, God continues to love His children and keep His children saved. Why? It's because God has cleared them of all their sins and gave them a standing of righteousness before His throne. Since we are cleared of every charge by Christ's blood and are given a perfect righteousness before God's throne, we are forever beyond the reach of God's divine vengeance against sin ("we shall be saved from wrath through him").

God knows only one way to save people. He saves them eternally and forever!

- Have you ever claimed the promise of eternal salvation?
- Do you know that you are saved and saved forever?
- Do you believe in God's "much more" of certainty?
- Have you been doubting your salvation? If so, why?
- If the shedding of Christ's blood is what God requires for your forgiveness and righteous declaration before God, then why doubt this provision of grace?
- Since God promises you are saved from His wrath through your righteous standing before God, then how can you question your salvation?
- Since salvation is of the Lord, then how can you have any part in it?

In light of the fact that we already have been justified ("being now justified by his blood" – Rom. 5:9) Paul is saying, we can be assured of being saved from the wrath of God through Him, through Christ and what He did for us on Calvary's cross. This is to be a great certainty and security that we can all have who have embraced Christ by faith.

We are no longer "children of wrath" (Eph. 2:3). Instead, we are now God's children, having our record of sin erased and righteousness credited to our

heavenly account. Since Christ has already paid the greatest price to bring us into God's favor, shedding His blood for us, and providing us with His own righteousness and giving us a perfect righteous standing in God's presence, we can then be sure that He will never allow us to perish and go to hell. We can absolutely sure that the blood of Jesus Christ will keep us saved, safe. and secure all the way to Glory! We shall be saved from wrath through him! What assurance this is for us today!

An old woman in one of the Southern States of U.S.A., who was very poor and ignorant, was very confident she was going to Heaven. 'What?' said one, 'nobody knows anything about you, and if you go to hell, the universe will be ignorant of it.' 'Yes, mister,' said she, 'it won't make no difference to the universe; but it will make a great difference to the Lord. For His honor would be gone.'

You see, God honors His Word and places His honor on what He says: We shall be saved from wrath through him – now and forevermore! The Bible repeatedly teaches that believers will never be condemned to hell (John 5:24; Rom. 8:1). However, unbelievers are presently under God's wrath and should sense their need of salvation.

Jesus taught in John 3:36:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

A young man in Switzerland had been brought up in a home where God and the Bible were revered. Although the Gospel was often presented to him with loving urgency, he refused to believe and became increasingly rebellious. Finally, he said, "I'm sick and tired of Christians. I'm going to look for a place where I can avoid them." His mother wept as he packed his suitcase and left home. He boarded a train, only to find that two passengers seated behind him were discussing the Scriptures. "I'm not going to stay here," he muttered.

At the next stop he left the coach and entered a restaurant. To his dismay, some elderly ladies were talking about the return of the Lord. Knowing a ship was docked nearby, he decided it might be a way to escape the "religious chatter" he encountered at every turn. But when the steamer embarked, he discovered that it was filled with happy young students from a Bible academy. Thoroughly disgusted, he made his way downstairs to find the bar. Approaching the captain, he exclaimed,

"Say, can you tell a man where he can get away from all these religious fanatics?" The skipper looked up and said with a grin, "Yes, just go to Hell. You won't find any Christians there!"

These startling words caused him to realize his eternal peril, and when he returned home, he soon found peace by receiving Christ as his Savior. Today this man seeks to help others by sharing his testimony with them how Christ had saved him from hell by taking his own judgment upon himself.

Romans 5:8 once again declares:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Let us never forget that our salvation and security is ultimately based upon God's love for us. It goes back to Calvary love! Every blessing we have originated from God's love which He had for us.

"Calvary love, Calvary love
The love of my Savior from heaven above!"

The point of Romans 5:8-9 is this; if God loved us when we were sinners, then He will surely love us when we are His forgiven Children who are reckoned righteous in His presence!

Henry Ward Beecher said:

"The wonder of it all is that God loves us out of His own nature, and not on conditions."

Once again, if God's love reached us before, when we were in our sins and God's enemy (Rom. 5:8), then how much more will God continue to love us by maintaining our salvation as a result of receiving the blood bought privilege of Christ's very own righteousness (Rom. 5:9). God's love continues to be showered upon us through the perfect righteousness that He has given to us which brings us full acceptance in the Father's presence. God's love for us is very deep!

"O the Deep, Deep Love of Jesus
Vast, unmeasured, boundless, free!"

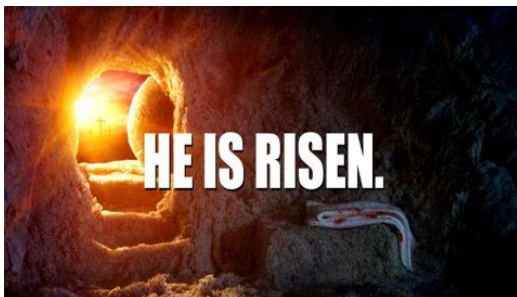
Rolling as a mighty ocean
In its fullness over me!
Underneath me, all around me,
Is the current of Thy love
Leading onward, leading homeward
To Thy glorious rest above!"

God's love for sinners is beautifully emphasized in a story told by the late Dr. H. A. Ironside. When he was a lad he attended a missionary meeting where the speaker displayed many interesting curios things which he had brought back from the field. Right in the middle of his talk, however, he stopped abruptly, and said, "Boys, I'd like to tell you what kind of Gospel we preach to the people in Africa. But, first of all, this one question: How many good boys do we have in the room today?"

All of those present wanted to raise their hands, but not a one dared — their mothers were there and they knew better! Since not a hand was lifted, the missionary continued, "If that's the case, then the message I have for you is exactly the same that we give to the heathen in Africa, "God loves naughty boys!" Dr. Ironside says that as a lad he first rebelled against that statement, since he had always heard that the Lord loved you if you were good. But then, as the speaker continued, he discovered that the missionary was right after all. God did not wait for people to become good before He decided to save them. Rather, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

There is something else even more wonderful than all of this! Even God's "much more" is not enough!

2. We have security through Christ's risen life and ministry



Romans 5:10

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The meaning of being “saved by his life” speaks of His resurrection and ascension back to the Father to be our High Priest in Heaven. Jesus is alive today declaring before the Father that the penalty for our sin was paid, that our sin debt has been cleared, and that we are reckoned righteous in God’s presence. Today we know that a will of an individual is of no effect until the death of the one who wrote it. But an executor takes over and sees to it that the will is obeyed and the inheritance distributed. Now suppose the executor is unscrupulous and wants to get the inheritance for himself? He may figure out many devious ways to circumvent the law and steal the inheritance. Jesus probably thought about this and this is why He shed His blood on the cross and died for each one of us.

Jesus Christ wrote us into His will, and He wrote the will with His blood. “This cup is the new testament in My blood, which is shed for you” (Luke 22:20). Jesus actually died and gave His own life for us so that the will would be activated. When activating the will, through the shedding of His blood, our sins are forgiven and we are made righteous in God’s very presence. However, we must remember that Jesus also arose from the dead and returned to Heaven, so that He might enforce the will Himself and distribute our spiritual riches or inheritance which were activated by the will. This is why we can be sure that we are saved forever.

Let me state it simply. Through the New Covenant (Heb. 12:24), Christ’s death upon the cross ACTIVATED God’s will in relation to our salvation by providing us with forgiveness and righteousness, but through Christ resurrection and High Priestly ministry in Heaven on our behalf, He ENFORCES God’s will and makes sure it is eternally followed and kept intact. Hence, we are “saved by his life” (Rom. 5:10). This is the wonder of grace! Christ’s resurrection and ascension assures us of our eternal destiny because of His High Priestly ministry in Heaven on our behalf.

Jesus activated God’s will to save us when He shed His blood on the cross but He enforces God’s will or plan of salvation as our Great High Priest in Heaven.

Romans 8:34

“Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Jesus is alive today. Jesus is alive forevermore. And there yonder in Heaven He pleads the efficacy or value of His own sufferings, shed blood, and death, which

ENFORCES God's plan and will regarding our salvation and GUARANTEES our eternal acceptance in God's presence. The beloved hymn is worth repeating:

“And now for me He stands,
Before the Father's throne.
He shows His wounded hands
and names me as His own.”

This means that we have nothing to do with our salvation. We cannot earn it or merit salvation. Salvation is the work of Christ – not the work of man!

Romans 4:5 says:

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

Here we discover that justification of an ungodly person occurs upon expressing “his faith” in Christ. God won't believe for you! You must believe! I understand that faith is made possible by the work of God upon our hearts. But God still does not believe for us. God draws us (John 6:44) but He does not decide for us. But here is the wonderful truth. The moment a person places his or her faith in Christ and His saving work of salvation, they are “counted for righteousness.” The word “counted” (Rom. 4:3) is a banking term that speaks of calculating, taking an inventory, and it implies giving a credit or to pass on to one's account. The word “impute” once again gives us the correct understanding of this. When something is imputed it is credited.

The story can never get old! We needed a righteous credit in our heavenly and legal record or account (standing) before God. When we believe on Jesus Christ to be our Savior, our heavenly record is credited with Christ's very own righteousness and for this reason God accepts us in His presence forever. May I ask you, “Do you have good credit in Heaven?” Do you have Christ's righteousness credited and assigned to your record? Without it, we are lost and going to hell, but with it, we are saved and accepted by God forever.

The beloved Bible teacher, W. R. Newell, told of an experience he had while speaking at a series of meetings in St. Louis. At the conclusion of one of the services, a troubled businessman approached Newell and said, "You're looking at

the worst sinner in this city. I have been coming to these meetings for 4 weeks. I did not sleep last night. I have had little sleep for 3 weeks. I have prayed. I have read the Bible. Tell me what I need to do." Newell answered, "Let's see what the Bible says." Turning to Romans, chapter 4, he began reading verse 5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The man interrupted, "That's what I am - ungodly. But please tell me what to do." Newell responded, "This verse tells you that you are to do nothing, save one thing." He then read those blessed words, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

When the man heard that, his face brightened. "Being a businessman, I know a good proposition when I hear one," he said. "I'll take it!" And placing his trust in Christ, he received forgiveness. His faith was "accounted for righteousness" (he was credited with Christ's own righteous in the legal courtroom of Heaven) and as a result he found peace with God.

- Why would you doubt your salvation since Christ is in Heaven as your High Priest declaring the security of it?
- If a person cannot work to gain or merit his salvation ("to him that worketh not") then why do you think you can somehow do something to maintain your salvation?
- Isn't the work of Jesus Christ enough to secure your salvation?

8. Christ's blood provides access and acceptance in God's presence.

The story of Charles Spurgeon's conversion is widely known, but it may well be repeated, and it cannot be better told than in the words in which he himself presented it. Let me share it with you tonight.

I sometimes think I might have been in darkness and despair until now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, while I was going to a certain place of worship. I turned down a side street, and came to a little Primitive Methodist Church. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved....

The minister did not come that morning; he was snowed up, I suppose. At last a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now it is well that preachers be instructed, but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was—"LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH" (Isa. 45:22)

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimmer of hope for me in that text. The preacher began thus: "This is a very simple text indeed. It says 'Look.' Now lookin' don't take a deal of pain. It aint liftin' your foot or your finger; it is just 'Look.' Well, a man needn't go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to look. Anyone can look; even a child can look.

"But then the text says, 'Look unto Me.' Ay!" he said in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some say look to God the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some on ye say 'We must wait for the Spirit's workin.' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.' "

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me, I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sitting at the Father's right hand. O poor sinner, look unto Me! look unto Me!"

When he had managed to spin out about ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay with so few present, he knew me to be a stranger.

Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "And you will always be miserable—miserable in life and miserable in death—if you don't obey my text; but if you obey now, this

moment, you will be saved." Then lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look and live!"

I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought . . . I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me. Oh! I looked until I could almost have looked my eyes away.

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ, and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I can say—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die. . ."

That happy day when I found the Saviour, and learned to cling to His dear feet, was a day never to be forgotten by me . . . I listened to the Word of God and that precious text led me to the cross of Christ. I can testify that the joy of that day was utterly indescribable. I could have leaped, I could have danced; there was no expression, however fanatical, which would have been out of keeping with the joy of that hour. Many days of Christian experience have passed since then, but there has never been one which has had the full exhilaration, the sparkling delight which that first day had.

I thought I could have sprung from the seat in which I sat, and have called out with the wildest of those Methodist brethren . . . "I am forgiven! I am forgiven! A monument of grace! A sinner saved by blood!"

My spirit saw its chains broken to pieces, I felt that I was an emancipated soul, an heir of heaven, a forgiven one, accepted in Jesus Christ, plucked out of the miry clay and out of the horrible pit, with my feet set upon a rock and my goings established . . . Between half-past ten o'clock, when I entered that chapel, and half-past twelve o'clock, when I was back again at home, what a change had taken place in me!

Simply by looking to Jesus I had been delivered from despair, and I was brought into such a joyous state of mind that, when they saw me at home, they said to me, "Something wonderful has happened to you," and I was eager to tell them all about it. Oh! there was joy in the household that day, when all heard that the eldest son had found the Saviour and knew himself to be forgiven.

In our next point, we discover how the blood of Jesus Christ provides us with access and therefore acceptance within the heavenly throne room of God.

Hebrews 10:19-20

“Having therefore, brethren, boldness (confidence) to enter into the holiest (the holy presence of God) by the blood of Jesus, By a new (recent and fresh – a reference to the newly slain sacrifice of Christ) and living way (a reference to the resurrection of Christ), which he hath consecrated for us, through the veil (the curtain that once was a barrier to keep man from God’s presence), that is to say, his flesh” (Christ’s body).

This Bible verse clearly teaches that the veil between the two compartments of the tabernacle was a type of the body of Jesus Christ that was sacrificed on the cross, which was the new and living way that replaced the old dead way of the Old Covenant. It’s through the bodily sacrifice and shedding of Christ’s blood that we can have access and acceptance in the presence of God. We can have “boldness” or confidence (the total assurance) that through Christ’s sacrificial blood and death on the cross that we can permanently enter “the holiest” (the presence of an impeccable and flawless God) and be fully accepted by God forever. This is because Christ’s great sacrifice has provided us with legal forgiveness and a righteous standing before God’s throne.

The Old Covenant high priest visited the holy of holies once a year, but we are invited to dwell in the presence of God every moment of each day for we are given total acceptance and access in God’s presence. What a tremendous blood-bought privilege!

The expression “the holiest” brings to remembrance the room behind the veil where the High Priest sprinkled the blood on the altar once every year.

Hebrews 9:6-7

Now when these things were thus ordained, the priests went always into the first tabernacle (the outer tent or room called the Holy Place), accomplishing the service of God (where the priests performed many tasks). But into the second (the inner room next to the Holy Place which was hidden by a veil symbolizing where God's presence



was manifest) *went* the high priest alone once every year, not without blood (blood was sprinkled and applied on the mercy seat), which he offered for himself, and *for* the errors of the people:



The room or compartment called the Holy of Holies, with the mercy seat, was actually a picture of the throne room in Heaven where the Father and Christ are seated. The writer of Hebrews is going to contrast Christ's sacrificial offering on the cross with the offerings of Judaism, but he must first describe those sacrifices which were required by

the law. There were many he could choose from, but he selects the most important in the whole legal system, the sacrifice which was offered on the great Day of Atonement which was the Good Friday of the Old Testament (Lev. 16).

Hebrews 9:24-26 gives us more information about this:

“For Christ is not entered into the holy places made with hands (the Old Testament room called the Holy of Holies), *which are* the figures (pictures) of the true; but into heaven itself, now to appear in the presence of God for us (Christ as our High Priest within the presence of God the Father in Heaven is the fulfillment of what the earthly holy of holies portrayed): Nor yet that he should offer himself often (Christ would not sacrifice Himself many times), as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he

appeared to put away sin by the sacrifice of himself” (as our New Testament priest Jesus actually became our blood sacrifice and then entered the presence of God through resurrection).

The Greek word for “figures” (antitupon) gives us our English word antitype which is a New Testament event prefigured in the Old Testament Tabernacle. An anti-type is simply the fulfillment of a type. In other words, the earthly tabernacle and room called the holy of holies was a picture of God’s presence and the ministry of Jesus before the Father’s throne in Heaven). This text is teaching us that Christ had to sacrifice Himself on the cross, die in the sinner’s place, and be raised from the dead in order to open the pathway into God’s presence. Sinners who place faith in the death, burial, and resurrection of Christ can have all their sin taken away by Christ’s sacrifice and be provided with perfect righteousness. This results in each blood-washed believer having access in the presence of God.

Access speaks of several things. First, it means that we are accepted in the presence of God forever. It assures us of our eternal salvation. Through Christ’s blood sacrifice we can have the total and complete assurance that God accepts us fully, finally, and forever. Second, access before God would also speak of a new special privilege to “draw near” (Heb. 10:22) to God which would convey the thought of possessing a new intimate awareness of His presence, His fellowship, and nearness or closeness that we possess with God through prayer and worship. This is something that the Old Testament saints could not experience since they were not taken into the presence of God. We can draw near to God through prayer, fellowship and worship knowing that we are fully accepted in His presence.

During the Old Testament, the presence of God was something that was fearful and unapproachable. But Jesus changed all of this with His blood sacrifice on the cross.

Exodus 20:18 reveals how God manifested His presence on Mount Sinai: “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.”

1 Timothy 6:16 speaks of God the Father and states:

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.”

The blood provides me with confidence when approaching God through prayer, fellowship and worship, since I can know that God fully accepts me through the sacrificial shedding of His Son's blood upon the cross. Today we are invited into the presence of God. An open invitation is given to us (Heb. 4:16; 10:22) through Christ's sacrifice which opened the pathway to God for each one of us. The presence of God was once dreaded and feared but it is now something that we can look forward to and enjoy.

Access to God means to experience total acceptance in His throne room and have a special audience and fellowship within the very presence of God. This was unknown to the saints before the cross. Unlike Old Testament saints, today through the saving work of Jesus Christ, New Testament believers are taken behind the veil where God manifests His presence. Through the blood of Christ, we are given legal and permanent forgiveness of all their sins before God, and as a result we are given total access in the very throne room of God. Access before God indicates that we have been permanently and forever pardoned of all our sins through the blood sacrifice of Christ and that we now possess a special awareness of God's presence, communion, and nearness to God as New Testament believers.

Galatians 4:6

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In Aramaic the word "Abba" was originally a nursery word, part of the speech of children (not the determinative form of the noun "father"), with the meaning of "Daddy." Our access and acceptance before God, through the blood of Jesus Christ, provides us with a very intimate relationship with God that was not previously experienced by Old Testament saints. We are so close to God, dwelling in His presence, that we can experience a newfound Fatherly relationship with Him. He is reverently, our "Daddy Father."

You see, nearness to God not only has its positional and salvation benefits but also daily benefits. Through Christ's saving work and in Christ we have a newly formed relationship with God inside the throne room. We have an open invitation to possess intimate fellowship with God which was unlike the Old Testament saints could have before God and with God.

A man shared this story. I'd never been to a baseball game till a few years ago. Then a friend of mine invited me to go. There was no way he was going to sit in the stalls, sweltering in the sun. Instead, we walked through the front gate, through the stalls and into one of the private boxes. Air-conditioning, closed-circuit TV, drinks, food, tinted glass windows. How did I get access to such sumptuous viewing? Was it because I'd paid the price? No way! It was because my friend had. Without him I wouldn't have gotten past the front gate. But through him, I had access denied most others. This is how we have access into the very throne room of God. We get there because Jesus paid the necessary price on the cross, through shedding His blood, to take us into God's presence.

Imagine trying to make an appointment with the president of the United States of America. You telephone the White House, tell them who you are and that you'd like to make an appointment. The questions come quick and fast: "Who are you? Where are you from? What is the nature of your inquiry? Can anyone else help you? He's very busy." Of course, if the president's son calls him, that's not the kind of response and runaround he'll get. It will be, "Oh yes, I'll put you right through." His kids can ring up and just say, "Hey, dad, I'll be there in 5 minutes. I'm gonna pop in and see ya." That's the kind of access we have with God.

We have the privilege of being brought into the presence of God, fully accepted through the forgiveness provided by Christ's blood sacrifice and death on Calvary. Living in God's presence means unconditional acceptance before God's throne, eternal salvation, and a new closeness or intimacy with God, a new awareness of God's love, grace, and mercy.

Let's reiterate Hebrews 10:19-20:

"Having therefore, brethren, boldness (confidence) to enter into the holiest (the holy presence of God) by the blood of Jesus, By a new (recent and fresh – a reference to the newly slain sacrifice of Christ) and living way (a reference to the resurrection of Christ), which he hath consecrated for us, through the veil (the curtain that once was a barrier to keep man from God's presence), that is to say, his flesh" (Christ's body).

As New Testament saints, we have the great privilege and honor of possessing full access and acceptance in the throne room of God within Heaven. Access to God means to experience total acceptance before God and possessing a special

audience and fellowship within the very presence of God. We are invited to “draw near” (Heb. 10:22) to God as we experience this new relationship with Him inside the veil or within His very presence in Heaven. Drawing near to God means that we can possess a new intimate awareness of His presence, His fellowship, and nearness or closeness that we possess with God through prayer and worship.

Old Testament saints did not have this privilege of access before God. This is why there was a veil separating the people from the symbol of God’s presence behind the veil in the cloud of glory (the Shekinah Glory) that filled the Holy of Holies.



Why couldn’t they have access into the presence of God? It’s because animal blood could not actually take away their sins (Heb. 10:4) and allow them to have access before the holy presence of God. Despite the solemn ceremonies on the Day of Atonement, its failure to adequately deal with sins was written across it in the words “once a year.” Animal blood was used as a temporary forgiveness through God’s “atonement” or covering of their sins until Christ would die on the cross and take them away, providing full access and acceptance into God’s presence. Animal blood could only “cover” sin until the time when Christ’s blood would “take away sin” (John 1:29). My sins are not covered – they are gone!

The best that one could hope for with the sacrifices of the Day of Atonement was that the impurity of sin would be put off for another year. Christ’s death put away sin altogether and forever. An animal’s blood was carried by the high priest into the holy of holies, but Jesus Christ presented Himself in the presence of God as the final and complete sacrifice for sins. Only Christ’s blood could take away their sin and bring them into God’s presence with full and final acceptance before His throne.

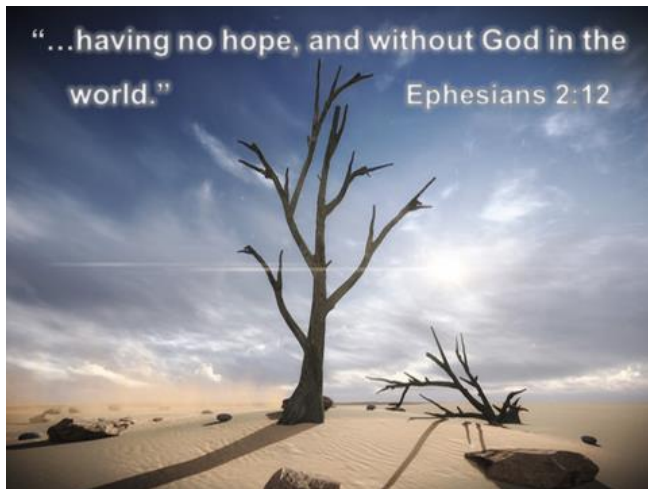
“Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.

But Christ, the heavenly Lamb
Took all our sins away,
A sacrifice of nobler name
And richer blood than they.”

Today the believers' sins are forgiven permanently through the shedding of Christ's blood and as a result we have full access and acceptance into God's presence. This is explained elsewhere as possessing nearness to God.

Ephesians 2:12-13

“That at that time (prior to Christ's death on the cross) ye were without Christ, being aliens from the commonwealth of Israel (we were outside the place of dispensational blessing and salvation blessing), and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh (positionally near to God) by the blood of Christ.”



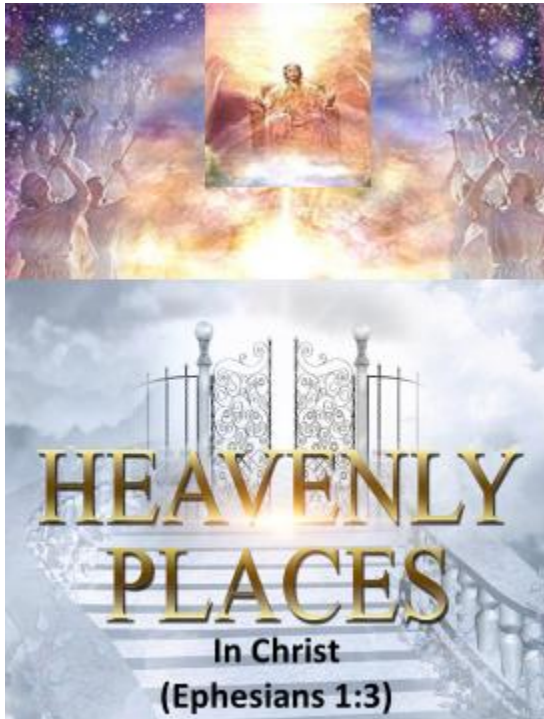
The Bible says at one time we were Gentile sinners who were “afar off” which means we were dispensationally separated from the place of God's blessing and also spiritually separated from God's presence. We were like a lost puppy in a cornfield that had no hope to be found. However, through the shedding of Christ's blood we have been brought into a privileged place

of nearness to God which means we have gained full access and acceptance before God.

Before Gentile sinners could enjoy the privilege of nearness or access to God, they had to be cleansed from their sins. Only the blood of Christ shed at Calvary could do this. When we received the Lord Jesus by a definite act of faith, all the cleansing value of His precious blood was credited to our legal account or record in Heaven and we are then given nearness or acceptance to God's throne.

God's New Testament saints have been elevated to a position of nearness to God through the shedding of Christ's sacrificial blood. This nearness points to our acceptance before God therefore access before the throne of God. As a result of our forgiveness and righteous standing that we receive through Christ's blood, we can be sure that we have been fully, finally, and forever accepted in the throne room of God. We have full access and therefore final acceptance (nearness to God) on the basis of Christ's shed blood and sacrificial death.

God the Father accepts us unconditionally and forever because through Christ's blood we have been forgiven forever and made righteous in our standing before God's presence. Through the sacrifice of Christ, which includes the vicarious precious shedding of His blood, we have been brought into a state of nearness and acceptance before God.



The New Testament Church is a privileged people who are blessed with “all spiritual blessings in heavenly places in Christ” (Eph. 1:3). Ephesians 1:3 says, “Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.”

The “heavenly places” references the throne room of Heaven, the place where Christ dwells in the presence of the Father and where we find full acceptance in His saving work. Being “in Christ” refers to our positional standing of acceptance before God in Heaven through our union with Christ. When we are “in Christ” (a heavenly location of acceptance before God's throne) it means that we receive all the spiritual blessings that Christ provides for us – salvation, redemption, forgiveness, justification, and reconciliation before God. As a result of being in Christ, we have access, nearness to God (Eph. 2:12-13), and acceptance in God's presence forever. In view of our union with Christ in Heaven and our positional standing before the Father's throne in Christ, we are as near to the throne and the Father as the Son Himself!

“Nearer, nearer, nearer to God I cannot be;
For in the person of His Son, I am as near as He.
Dearer, dearer, dearer to God I cannot be;
For in the person of His Son, I am as dear as He.”

Our access and nearness to God through Christ (his saving work) and in Christ (our standing before God through our union with Him) is so wonderful that we should shout and sing, “Glory Hallelujah!” Our access, acceptance and positional nearness to God is a blood-bought privilege. Let us never forget this. Christ’s blood had to be shed to on the cross to provide us with this permanent access and acceptance before God’s throne. Christ also had to be raised from the dead to become our High Priest and REPRESENT the saving value of His precious blood before God’s throne, so we can experience access, acceptance, and this special nearness to God.

Hebrews 9:12 also speaks of our acceptance before God through the shedding of His blood. “Neither by the blood of goats and calves, but by his own blood (not with His blood but by means of and because of the shedding of His precious blood which took place on the cross) he entered in once into the holy place (the presence of God in Heaven where He sits on His throne which Hebrews is teaching is the typological fulfillment of the Old Testament Holy of Holies), having obtained eternal redemption *for us*” (through His shed blood on the cross which provided us with full redemption – 1 Peter 1:18).



Hebrews 9:12 is teaching that through the instrumentality or agency of Christ’s blood, which was shed on the cross, Christ entered Heaven as our High Priest to begin His perpetual ministry of representing His blood sacrifice of the cross as the sufficient payment for our sins. I do not believe that Christ fulfills His heavenly priestly ministry by literally offering His blood sacrifice on an altar in Heaven. The epistle of Hebrews is teaching that he offered Himself and blood sacrifice on the cross as our priest (Heb. 2:17; 9:25-26), fulfilling the Old Testament typology of the blood-sprinkled altar, and then rose again to be our living priest in the presence of

God (Heb. 4:14; 5:6; 7:17, 25; 8:1). The Bible teaches that Christ sat down on the right hand of God (Acts 2:33; Rom. 8:34; Col. 3:1; Heb. 1:3; 12:2; 1 Pet. 3:22) in the throne room of Heaven, after He finished His work on the cross (not after reoffering His blood on the heavenly altar).

Isaiah 53:10

“Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin (on the cross – not in Heaven), he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.”

The epistle of Hebrews confirms that there was only one offering for sin (Heb. 10:14; 9:26) not two offerings, one on the cross and one on the physical altar in Heaven. The blood of Christ shed on the cross was the fulfillment of the Old Testament sacrifices, including the annual blood sacrifice on the Day of Atonement (Heb. 9:24-26). The blood of Christ was not *reoffered* in Heaven on the altar; it is *represented* in Heaven as the ground of our justification and salvation (Rom. 5:9). It's before the throne of God's presence where His blood sacrifice on the cross is faithfully and perpetually represented by Christ our High priest.

Hebrews 7:25

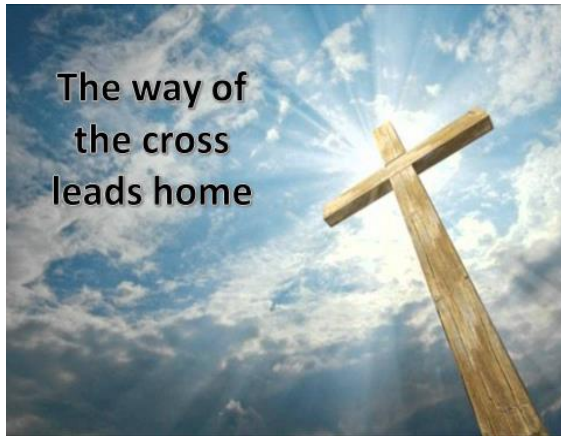
“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

Jesus takes us from the “guttermost” and saves us to the “uttermost!” Our salvation is based on the death of Christ but is maintained by the living Christ. It's in the throne room of God (the fulfillment of the Old Testament Holy of Holies) that Christ, through His risen life and by way of remembrance of His sufferings and death on the cross, presents His blood sacrifice as sufficient payment for our sins.

At this very moment, Christ sits on the throne beside the Father (in the holiest – in the presence of God's impeccable holy presence) presenting the value of His blood payment for sin, which He gave on the cross, as sufficient ground for our eternal redemption. As a result of Christ's priestly ministry, which emphasizes in Heaven the shedding of His blood and redeeming sacrifice, we can have full access and acceptance in God's throne.

During the thousand-plus years of the Old Covenant, there were more than a million animal sacrifices. Considering that each bull's sacrifice spilled a gallon or two of blood, and each goat a quart, the Old Covenant truly rested on a sea of blood. During the Passover, for example, a trough was constructed from the Temple down into the Kidron Valley for the disposal of blood which was essentially a sacrificial plumbing system! Why this perpetual sea of blood? It was for one main reason - to teach that sin demands the shedding of blood.

Christ's blood is the actual fulfillment of this sea of blood in the past and the saving power and preciousness of Christ's blood is centered upon the cross (Col. 1:20; 1 Peter 1:18-19; Rev. 5:12). Christ's blood was literally shed on the cross but today it is represented in the presence of God the Father (the fulfillment of the Old Testament Holy of Holies) as providing us with eternal redemption and salvation.



It's still the way of the cross that leads home! It's the blood that was shed on the cross that brings us safely into Heaven. It's the blood that was sprinkled on the cross, in fulfillment of Old Testament typology, that gives us access into God's presence forever. It's Christ's blood that was sprinkled or shed on the cross that is faithfully represented in Heaven on the believer's behalf.

Hebrews 12:24

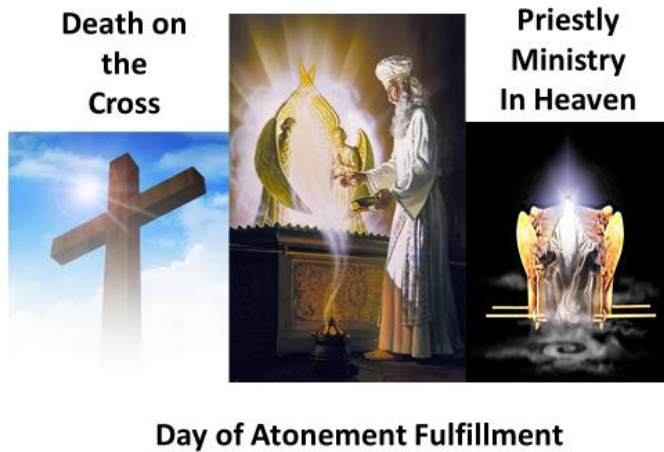
"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

This verse is teaching the same thing as Hebrews 9:12. The sprinkled blood which is referenced as being in Heaven represents the forgiveness we have received through the shedding of Christ's blood on the cross, since the cross was actually God's altar upon which Christ was slain. It's the blood of the cross (Col. 1:20) that fulfills the typology of the



The blood-sprinkled
way is the way of
the cross!

blood that was sprinkled on the altar in the Old Testament Holy of Holies for this is where Christ's offering occurred (Heb. 9:14). Furthermore, it's the resurrection of Christ into Heaven that also fulfills the typology of the Holy of Holies for it's here where God manifests His presence (Heb. 9:24).



Christ on the cross (Heb. 2:17) and Christ in God's presence (Heb. 9:24) as our High Priest was repeatedly pictured when the priest entered the Holy of Holies in the Old Testament tabernacle with the blood sacrifice.

“Thy blood alone, my Saviour,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.”

Let me state this in a clear manner. The blood of sprinkling occurred on the cross – not in Heaven. But the shedding of Christ's blood on the cross is represented in Heaven (Heb. 12:24), through Christ's priestly ministry, who at this very moment is declaring the value or efficacy of His literal shed blood as sufficient payment for our sins. It's the living Christ that is inside the veil – not the literal blood of Christ.

Romans 8:34

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

I can go to Heaven on this promise! This is because the blood will never lose its power! Sometimes when you make plans and something goes wrong, you must put everything on hold. For instance, if you plan an outside barbeque and a hurricane comes up the coast, you should probably put everything on hold and just wait until another time to barbeque. In one sense, until Christ came to shed His blood on the cross and actually die for sinners, everything regarding God's salvation program was put on hold.

Only through Christ's blood, which was shed on the cross, can a believer possess legal and positional forgiveness and therefore access in the throne room of God.

Until Christ shed His blood on the cross, everything was put on hold regarding God's plan of salvation. This means that God's Old Testament saints were forgiven and reckoned righteous (Rom. 4:3) on the basis of God's credit, but the credit that would one day have to be paid when Jesus paid the penalty for their sins, by His sufferings, shed blood and sacrificial death upon the cross. It was not until Christ shed His blood on the cross, died, rose again, and ascended back to the Father that Old Testament saints could actually receive positional forgiveness and righteousness in the very presence and throne room of God.



God's credit card for every Old Testament believer had to be paid in full and the bill came due and was paid in full when Jesus cried out on the cross, "It is finished" (John 10:30). With Christ's death and resurrection (proving God's acceptance of His Son's sacrifice) every believing sinner that placed faith in the coming

Redeemer, prior to the cross, has now been brought into a place of official acceptance and access before God. None of this could occur until the penalty for sin had been paid by Christ.

Matthew 27:50-51 reveals what happened immediately after Christ's death: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." We must understand that Christ's death rent the earthly veil in two indicating that the way of access was now open to God (Heb. 10:19-20) through His death on the cross. As a result of the shedding of Christ's blood on the cross and His death, the way of access and acceptance before God was now open. For this reason, there was no need to offer His blood on the altar in Heaven. Why? It's because the veil was already taken away! The path was now open to the presence of God as a result of Christ's death on the cross.



Everything that God required to bring sinners into His presence was accomplished in the death of Christ. He shed His blood on the cross and died in order to provide

the forgiveness (Eph. 1:7; Col. 1:14), righteousness (Rom. 5:9), and reconciliation (Col. 1:20) that sinners needed to enter and possess access into His presence.

This means there was no need for Christ to enter Heaven to reoffer His blood once again on another altar. Why? It's because the blood was already offered on the cross and the veil which leads into God's presence was torn in two "from the top to the bottom" indicating that God performed this act. If man would have torn the veil, he would have started from the bottom. God was telling us that the barrier between the presence of God and mankind had now been removed by Christ's death on the cross. This means that there was no more need to offer any blood on the altar of Heaven.

"Now He is with God the Father,
Interceding there for you;
For He is the mighty conqu'ror,
Since He rent the veil in two.
O behold the Man of Sorrows,
O behold Him in plain view;
Lo! He is the mighty conqu'ror,
Since He rent the veil in two.
Lo! He is the mighty conqu'ror,
Since He rent the veil in two."

The story is told of two brothers who once lived completely opposite lives. The older was a God-fearing man, good to everyone. The younger was rebellious, even violent. The older brother tried to influence him, but in vain. One evening, while the older sat quietly in his home, the younger brother stormed in with blood on his clothes, shouting, "Save me if you can! I have killed a man, and the police are after me!" The older replied, "Quick! Let's change clothes." They did so. The murderer put on the white garment, and the innocent put on the blood-stained one. Scarcely had they finished when the police arrived.

Seeing the older brother in bloody clothes, they knew they had found their man and dragged him from his home. They had no doubt he was the one they sought. Brought to court, the accused admitted his guilt. The judge bowed to what seemed clear evidence and sentenced him to death. He had one last wish and spoke these words: "At the moment of my execution, please give my brother this letter." His

wish was granted. Later, when the brother opened the letter, he read these words: "I died in your place, in your bloody garment, for your guilt."

Dear friend, this is what Jesus did for us. He died in our place. He took upon Himself your own sins and bloody garment and died in our place. He suffered because of our own guilt. This is the glory of the cross as seen in the Biblical doctrine of substitution.

"It's still the cross, it's still the blood,
It's still His dying act of love!
Compelling me to spend my life
In giving everything for Christ,
In giving everything for Christ."

- Do you know that God accepts you fully, finally, and forever in His throne room in Heaven through the work of Christ?
- Have you entered into the Holiest (God's presence) lately and experienced His unconditional love, acceptance, and fellowship?
- Are you aware that you are very near and dear to the heart of God?

9. Christ's blood provides us with a clean conscience.

A conversation was overheard in a trench full of wounded men during World War I. One man had been badly wounded and was on the point of death, and with him was a friend who'd had a bad start to a bad life. He'd made plenty of poor choices, and served time in prison. Even now, he was wanted back home by the police. The dying man drew his friend down close to his face, removed his dog tag and his ID chain and thrust it into the hand of his mate. He said, "Listen, Dominic, you've had a really bad life. You're wanted by the police, but I don't have any convictions against me. My slate is clean, so take my dog tag, my wallet, my papers, my identity, my good name and my life. Give me your papers and I'll carry all your crimes away with me in death."

This is what Jesus did for us so we can possess a clean conscience regarding all of our sins that we have committed or ever will commit in our lives. We used to sing a chorus that summed up what we are about to address in our next point dealing with the blessings of the blood.

“I’m free from the fear of tomorrow,
I’m free from the guilt of the past,
For I’ve traded all my shackles
For a glorious song,
I’m free praise the Lord free at last.”

As a result of the permanent and legal forgiveness of all our sins before God’s presence, we can possess a clean conscience that is free from all guilt forever. This point is worthy to mention on its own. This is because the Bible teaches that through the agency of Christ’s precious blood, Christ’s sacrifice and death upon the cross, we can possess a clean and clear conscience regarding the question of our sins being forgiven in the presence of God.

Looking back to the “boldness to enter into the holiest by the blood of Jesus” (Heb. 10:19), we are given Scriptural insight on how, through Christ’s shed blood, we can possess a clean conscience, knowing that all of our sins are forgiven forever in God’s sight and that we are no longer under His condemnation.

Hebrews 10:22 explains it like this:

“Let us draw near with a true (sincere) heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

The point is this. On the basis of Christ’s shed blood on the cross, we can access God’s presence with confidence by possessing a clean conscience regarding our sins, knowing and believing that the record of all our sins has been erased by God and that we stand legally acquitted of all our sins before God. As a result, we are invited to “draw near” to God’s presence and fellowship with Him out of a sincere heart, “in full assurance of faith.” This expression once again reminds us that we can possess the complete assurance that God has accepted us through Jesus Christ’s saving work. We draw near to God in prayerful fellowship and worship with total confidence in the promises of God and with the firm conviction that through the shedding of Christ’s blood we shall have a gracious reception into His presence!

We can possess the type of faith and assurance that God accepts us since we have been given a clean conscience (“sprinkled from an evil conscience”). This is referring to a conscience that is no longer plagued by sin. It’s a conscience that is freed from guilt by knowing that all of our sins (past, present, future) are eternally

forgiven before God's throne. Just as the Israelites sprinkled their doors with the blood of the Passover lamb, so, figuratively speaking, when the blood-sprinkled way of the cross is applied to our heart, it delivers us from an evil conscience that is tormented and troubled by sin. We can put away our inward guilt knowing that our sins are forgiven. Christ's sacrifice reminds us that we are forgiven forever and unconditionally loved by God. Therefore, our testimony should be this:

"Conscience now no more condemns us,
For His own most precious blood
Once for all has washed and cleansed us,
Cleansed us in the eyes of God."

As a believer, we can approach God knowing that we stand eternally cleansed and forgiven in the presence of God through Christ's sacrifice on our behalf ("our bodies washed with pure water"). This analogy is drawn from the Old Testament practice of priests washing themselves and applying the blood on the Day of Atonement (Lev. 16). This again is a figurative way of saying that we have been thoroughly cleansed by Christ's gracious sacrifice once and for all. As a result, we have a positional forgiveness before God's throne that will never change. Yes, we can possess the assurance of our salvation based upon what Christ has done for us. If we lack assurance, we must remind ourselves of the blood-sprinkled way of the cross and experience our freedom from sin's condemnation and judgment.

Hebrews 9:14 also gives us this promise:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God (on the cross), purge your conscience from dead works to serve the living God?"

There is a difference between ceremonial cleansing and conscience cleansing. Ceremonial cleansing could not cleanse the conscience of Old Testament saints by settling the sin question forever. The ceremonial cleansing through animal sacrifices did not provide the worshipper with the assurance that all of his sins would be forgiven forever. This is because there was always another annual Day of Atonement designed to once again cover sins year after year. Therefore, the conscience of the Old Testament saint could never be fully released from the prospect of future sins and more sins that need atonement. Under the Old

Covenant God's saints had temporary blessings but under the New Covenant God's saints have eternal blessings!

The "dead works" (Heb. 9:14) are probably a reference to the repeated Mosaic sacrifices given by priests which were designed to cover the sins of the people for another year. They are dead (useless and worthless) in the days when the epistle of Hebrews was written for they could not impart spiritual life. These sacrifices could not save the people in the past and they certainly had no saving value during the day when the epistle of Hebrews was written. The Hebrew Christians needed to be reminded of this.

The Levitical rituals stand in stark contrast with the work of Christ. The ceremonial cleansing through animal sacrifices could never take away sins and impart spiritual life. But Christ's blood sacrifice and death on Calvary's cross can take away our sins and provide us with everlasting life.

Martin Luther was filled with grief because he couldn't satisfy the demands of God through doing good works. But by studying the Scriptures, he realized that justification was available to him through faith alone in Jesus Christ alone. For those of us who have been justified (declared legally righteous) by Christ's merit, we don't have to allow our consciences to accuse us regarding the sin question. This is because the sin question has been dealt with finally and forever through Christ's sacrifice. Christ has taken away our sins forever through the shedding of His blood on the cross. As a result, no one can bring a charge against us once God has forgiven and justified us (Romans 8:33).

- Do you possess a clean conscience by knowing that your sins (past, present, and future) have all been forgiven?
- Why do you allow your conscience to condemn you when God says you are forgiven and will never come into condemnation (John 5:24)?
- Do you have the full assurance that comes through faith alone?

11. Christ's blood provides reconciliation with God.

A psychology student said to his father, "One thing we learn in psychology is how to deal with people's guilt. We try to convince them they shouldn't feel guilty. But no matter how much we try it doesn't work." His father was a Christian and said,

"Of course it doesn't work son. They are guilty." Folks, the only way we can be freed of the guilt that stems from our sins is through the blood of Jesus Christ.

“My sins were laid on Jesus,
The spotless Lamb of God;
He bore them all and freed me
From the accursed load.
My guilt was borne by Jesus;
He cleansed the crimson stains
In His own blood most precious
And not a spot remains.”

As a result of our sins being forgiven through the shed blood of Christ, we can also receive reconciliation with God.

Colossians 1:20 talks about this reconciliation:

“And, having made peace through the blood of his cross, by him (through Jesus Christ) to reconcile all things unto himself (God the Father); by him (through Jesus Christ), *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.”

The “peace” that is being referenced in this verse is not Christian peace that occurs in our hearts but our peaceful relationship and standing that we can have before God and His throne as believers because we have been reconciled to God (Rom. 5:1-2). Therefore, the Bible is teaching that it’s only through the blood of Jesus Christ that we can possess a peaceful standing and reconciled relationship with God.

“Oh! how sweet to view the flowing
Of my Saviour’s precious blood;
With divine assurance knowing
He has made my peace with God.”

A lady lay dying and some people did not know her very well. She was a stranger in those parts and they thought they ought to witness to her. One came and stood by her bedside and said, "Madame, do you know that you are not well?" She said, "Yes, I believe I am dying." They said, "Well, we don't want to alarm you, but have

you made peace with God?" She said, "No." They said, "May we help you to make peace with God?" She said, "No." "Don't you realize you're dying?" "Yes." "Don't you want to make peace with God?" "No." She said, "I have no need to make peace with God. I am resting in the peace that Jesus made at Calvary." She was way ahead of them. I am resting in the peace that Jesus made! We don't make peace. Jesus made peace through the blood of His cross.

The Bible informs us that prior to our salvation we were actually the enemies of God ("enemies in your mind by wicked works" – Col. 1:21 and "when we were enemies" - Rom. 5:10). It was during our enemy status with God that His righteous wrath and disfavor was expressed against us for being sinners (Eph. 5:6; Col. 3:6). For this reason, unsaved people need to be reconciled to God and brought into God's favor, friendship, and fully accepted before His throne.

The word "reconcile" means to bring back to a former state of harmony. It means that our relationship with God must be restored, a relationship that was lost when Adam sinned and brought enmity against God and the human race who sinned in Adam (positionally) and who were part of Adam's posterity (Rom. 5:12, 21-22).

Romans 5:12

"Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

This verse is teaching the federal headship of Adam who represented the human race when he sinned. In fact, the Bible says that we were seminally and positionally in Adam when he sinned which resulted in both physical and spiritual death being passing upon all humanity. In other words, we actually were seen to have sinned when Adam sinned and this is why we are born as a sinner with the sentence of death upon our lives ("so death passed upon all men, for that all have sinned").

The fact is we are born sinners in Adam means that we need to be reconciled to God. We don't sin and become sinners, we sin because we are already sinners linked to Adam's race. Reconciliation is manward and not Godward in its direction. It is God's reconciling of man "unto himself" (Col. 1:20). This means that God never has had need to be reconciled to man but man (who was lost from God in sin) needs to be reconciled to God.

Since the Bible says we are enemies of God and that God's wrath and disfavor is expressed against a lost human race, we desperately need reconciliation with God. The Bible reveals the only means or way to be reconciled to God is through the shedding of Christ's blood on the cross. The expression "having made peace through the blood of his cross" (Col. 1:20) reminds us that it was through the sacrificial shedding of Christ's blood on the cross that lost sinners within the human race can be reconciled to God or brought back into a right relationship with God which was lost when Adam sinned.

It would take the shedding of Christ's blood on the cross to break down the barrier of our separation and enmity against God. Through the shedding of Christ's blood our sins are forgiven, we are justified and therefore given a righteous standing before God's presence. As a result, we can be reconciled to God and possess a peaceful relationship and standing before God. The blood of Jesus makes things right between God and the believing sinner!

There are two reconciliations mentioned in this chapter: (1) The reconciliation of things - all of God's created order (Col. 1:20), and (2) the reconciliation of persons - only God's people (Col. 1:21). The first reconciliation is still future (Phil. 2:9-11), whereas the second reconciliation is past for all who have believed in Christ ("yet now hath he reconciled"). We have talked about people being reconciled to God but let's briefly think about the universe being reconciled to God. Colossians 1:20 says that God the Father would "reconcile all things unto himself; by him (through Jesus Christ), I say, whether they be things in earth, or things in heaven."

Philippians 2:10 also speaks about "things under the earth" which would include the realm of the underworld. This is not teaching universalism and what the universalist church teaches which believes that in the end everyone will be reconciled or restored to God, including even the demons and the devil himself. This is an unscriptural and preposterous teaching. "All things" would include the angelic world and the rest of creation including human beings. This reconciliation is looking forward to the time when Jesus Christ will be honored as the sovereign God of the universe, when all created beings, good and evil, including both humans and non-human entities (spirits) will bow before Jesus Christ. This will evidently occur at the commencement of the Millennial Kingdom (Isa. 45:23).

Philippians 2:9-11

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

The reconciliation of the entire universe of created beings in the ordinary sense of the word (bringing them to salvation and a restored relationship with God) is not being viewed in these statements. The word is being used in the wider sense when everything will be brought into subjection to Christ, admitting that He is the sovereign King of kings and Lord of lords! In this coming day even the devil will bow before Jesus! The devil will acknowledge that Jesus is Lord (not willingly but forcefully) and all of God’s creation (“all things”) will be reconciled to the full authority of God which at this specific time is displayed throughout the entire universe.

There are other Bible verses that bring out this same truth of people being reconciled to God through the sacrifice of Christ.

“Tell me the story slowly,
That I may take it in -
That wonderful redemption,
God's remedy for sin.
Tell me the story often,
For I forget so soon;
The early dew of morning
Has passed away at noon.”

Romans 5:10

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

In this verse, we once again see the grace of reconciliation. We were once God’s enemies, separated from God, and under the expression of His wrath. However, when we placed faith in Christ we became reconciled to God, or were brought back into a right relationship with God, through “the death of his Son.” This reminds us of what we learned at the beginning of this study.

The blood of Jesus Christ alone cannot save us. Christ also had to die to complete His redemptive work. Likewise, the death of Jesus Christ could not save us without the shedding of His blood on the cross. Together the precious blood and the passionate death of Christ provided the reconciling sacrifice that was necessary to restore our relationship with God.

Ephesians 2:16

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

This Scripture speaks of the reconciling of both Jew and Gentile to God. This occurred when both were placed into the “one body” (the New Testament Church). At the moment a Jew or Gentiles expresses faith in Christ, they are joined to Christ by the baptism of the Holy Spirit (1 Cor. 12:13) and form an unalterable spiritual union with Him. The analogy of this union is that Christ is Head of the Church (Col. 1:18) and His body consists of those people who are spiritually linked to the Head (Eph.5:23). We will speak more of this in our next point. What is important is that both the Jews and Gentiles need to be reconciled to God. They need to be saved and possess a right relationship with God through Christ’s blood sacrifice and death upon Calvary.

The renowned William M. Thackeray and the famous Charles Dickens had a quarrel. Just before Christmas in 1863 when they met in London, they refused to speak to one another. Pricked in his conscience, Thackeray turned back and seized the hand of his friend, saying he couldn't bear the coldness that existed between them. Dickens was touched and the old anger and jealousy gave way to reconciliation. Shortly afterward, Thackeray suddenly died. Reflecting on this incident, Sir Thomas Martin wrote in his memoirs, "The next time I saw Dickens he was standing at the grave of his rival. He must have rejoiced, I thought, that he had shaken hands so warmly a few days before."

Dear friend, this illustrates the important truth about reconciliation. In one sense, God wants to take your hand in His and accept you into His very own presence. God wants the enemy relationship between you and Him to cease through reconciliation. Here is the point. God cannot take your hand and forgive you and accept you in His presence unless you are willing to come in faith and receive the benefits of reconciliation through the cross of Christ.

Colossians 1:21-22 goes on to say:

“And you, that were sometime alienated and enemies in *your* mind by wicked works (the past), yet now hath he reconciled In the body of his flesh through death (the present), to present you holy and unblameable and unproveable in his sight” (the presentation).

We once again see the same scenario. We were estranged from God, we were His enemies, lost in sin, but Jesus has “reconciled” us “In the body of his flesh through death” (this speaks of the cross) in order to make us “unblameable” (faultless and without blame) and “unproveable” (unaccused) “in his sight” (in the presence of God in Heaven). These words speak of being judicially perfect as to our position before God. This is reconciliation. We are brought into a right relationship with God. We possess legal acceptance before God today (at this very moment) and are no longer under His wrath and disfavor. In fact, some future day in Heaven, Jesus will present His Bride (the Church) as His pearl of great price (Col. 3:4).

2 Corinthians 5:18-19

“And all things *are* of God (power of reconciliation), who hath reconciled us to himself by Jesus Christ (path to reconciliation), and hath given to us the ministry of reconciliation; To wit (how), that God was in Christ (in the sense that Christ was God), reconciling the world unto himself (provisional sacrifice for reconciliation), not imputing their trespasses unto them (pardon and reconciliation); and hath committed unto us the word of reconciliation” (personal evangelism and reconciliation).

Yes, all things are of God! This simply means that God is the source of our wonderful salvation (“God, who hath reconciled us”). We would never be reconciled to God and saved from the expression of His justice and wrath without His divine intervention. The implication of this verse reveals that the purpose, means, and manner of reconciliation have already been expressed by God, when He left Jesus shed His blood and die upon the cross. However, the reconciliation is speaking about His provisional reconciling sacrifice on the cross when he was “reconciling the world unto himself” – 2 Cor. 5:19), which was made on the behalf of all sinners.

Jesus died upon the cross providing a way for every member of Adam’s race to be reconciled to God. In this way, God placed the world into the position of being able to be saved. When Jesus died upon the cross, the entire world was placed in a

potential saving position. However, the reconciliation is not personally applied to any person until they place their faith in Jesus Christ and allow His precious blood that was shed on the cross to break down the barrier of enmity between God and the sinner, which through its wonder-working power creates reconciliation or a right relationship between the sinner and God.

The provision for the world has been made in 2 Corinthians 5:19 but the actual application of reconciliation depends upon the sinner's response of faith to Christ (Eph. 2:8-9; Gal. 3:26). And remember this, you don't have to do anything to win God's favor. God is not asking you to try and be reconciled to Him on the merits of your own life. The reconciling work of Christ has already been accomplished through the blood of Christ's cross.

Notice once again the manward side of reconciliation. We are reminded once again that people need to be reconciled to God ("unto Himself") but God does not need to be reconciled to people. It was mankind that left God and it is man who needs to be brought back into a right relationship with God. God has not left mankind. It was mankind who left God in the garden and now needs to be brought back to Him. God is the same yesterday, today, and forever (Malachi 3:6). Therefore, God does not have to be reconciled. God has not turned away; we have turned away! "We have turned everyone to his own way" (Isaiah 53:6). Because we have turned away from God, it's you and me who part of a lost human race that needs to be reconciled back to God. The Bible teaches that it is only through the shed blood of Jesus Christ and His death on the cross that the world can be reconciled to God.

Prior to the cross, salvation was merely provided on an anticipatory and atonement basis in view of the coming cross of Christ. Before the death of Christ, the actual way of reconciliation before God had not yet been provided. Salvation was granted on the basis of the future work of Christ. However, since Christ has died, the position of the world before God has been changed because the actual death of Jesus Christ avails for the sins of all mankind (Romans 3:25-26). When Christ died upon the cross the world of lost humanity was brought to the place whereby they could be actually reconciled to God in view of the finished sacrifice of Christ.

The final thought on this verse reveals that God "hath committed unto us the word of reconciliation" (2 Cor. 5:19). This is personal evangelism! It means that we should

go out into the highways and byways of life and share the Gospel of reconciliation with lost sinners, so they might receive Christ and be reconciled to God.

2 Corinthians 5:20 finally states:

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

This verse also reminds us of our own responsibility to be sharing the reconciling message of the cross of Christ with others. What is an ambassador? The word means we are a “representative” for Jesus Christ down here on earth. This means we are to represent the Gospel of Jesus Christ in view of His absence. Webster says an ambassador is a minister of the highest rank accredited to a foreign government or sovereign as the official representative of his own government or sovereign. “Now then we are ambassadors for Christ.” We are in a foreign land Peter says and we are pilgrims and strangers down here (1 Peter 2:11). Paul says, “For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Phil. 3:20). Since our citizenship is in heaven, we are ambassadors down here on earth, representing the Gospel of Jesus Christ.

When one government sends an ambassador to another government, it means they possess friendly relations with that nation. God is still friendly with this world as it relates to saving the souls of mankind (John 3:16). Therefore, He commands each believer to be an ambassador for Christ, sharing the Gospel of Jesus Christ with others. We are Christ’s ambassadors speaking on His behalf. These are big shoes to fill! As His ambassadors, we are to tell other people, “God will save you!” All God is asking any man to do is to come to Him. He invites all people everywhere to come to Him (Rev. 22:17). This is a great day to be witnessing for Christ. We have the privilege of saying to people wherever we go, “Be ye reconciled to God.” And yes, lost souls are still being saved today for the blood will never lose its power!

“I am a stranger here within a foreign land,
My home is far away upon a golden strand;
Ambassador to be of realms beyond the sea,
I’m here on business for the King.
This is the message that I bring,
A message angels fain would sing;
Oh, be ye reconciled, Thus saith my Lord and King,
Oh be ye reconciled to God.”

A childhood accident caused poet Elizabeth Barrett to have a semi-chronic condition before she married Robert Browning in 1846. There's more to the story. In her youth, Elizabeth had been watched over by her tyrannical father. When she and Robert were married, their wedding was held in secret because of her father's disapproval. After the wedding the Brownings sailed for Italy, where they lived for the rest of their lives. But even though her parents had disowned her, Elizabeth never gave up on the relationship. Almost weekly she wrote them letters. Not once did they reply. After 10 years, she received a large box in the mail. Inside, Elizabeth found all of her letters; not one had been opened! Today those letters are among the most beautiful in classical English literature. Had her parents only read a few of them, their relationship with Elizabeth might have been restored.

The Bible is God's love letter of reconciliation to the human race. It's our job as Christians to express God's love letter to a world that is lost and going to hell.

- Have you placed your faith in Christ alone so that you can be reconciled to God?
- As a Christian, do you know and experience God's intimate love for you, realizing that He is no longer your enemy?
- Do you understand that being reconciled to God means that God loves and accepts you unconditionally through Jesus Christ?
- Have you been involved in the reconciliation ministry by sharing the Gospel faithfully?

12. Christ's blood provides a new Church unity between Jew and Gentile.

This point naturally follows our last point on reconciliation. It speaks of the reconciliation of two peoples together because of Christ's shed blood upon the cross. I'd like to dwell on this for a few moments as a separate point from our last one. I will give some running commentary on the verses as we go along.

Ephesians 2:13-18

"But now (since we have been saved) in Christ Jesus (our position in Christ which is a spiritual location of acceptance before God and a place where we receive our spiritual blessings – Eph. 1:3) ye (Gentiles) who sometimes were far off (far away from God and the Jews who were God's chosen people and who were given the covenants - as also stated in Eph. 2:12 and 17) are made nigh by the blood of Christ

(Gentiles have been given a position of nearness to God and to the Jews by means of Christ's blood sacrifice, which has remove the barriers between God and the Jewish people, by bringing both of them together into a new body – the New Testament Church).

“For he (Christ) is our peace (between Jewish and Gentile believers who were historical separated and enemies), who hath made both one (Christ has two groups into one group), and hath broken down the middle wall of partition (this is not a physical barrier but the figure of spiritual enmity between Jews and Gentiles which has historically separated them) between us (Jews and Gentiles); Having abolished (rendered inoperative and of no effect) in his flesh (Christ's sacrificial death on the cross) the enmity (the animosity relationship between Jews and Gentiles – the Jews and Gentiles were enemies because the Jews sought to keep the Law while Gentiles did not),

“...even the law of commandments contained in ordinances (Christ also deactivated the Mosaic Law which was a judge against us and a ruling force in our personal lives and liberated us from the old law relationship and its jurisdiction over our life – “dead to the law,” as in Rom.7:4-6, to a new way of life in Christ - Col. 2:14); for to make in himself (our union with Christ where together both Jews and Gentiles share His life) of twain (two) one new man (the Church), so making peace (now restoring peaceful relations between saved Jews and saved Gentiles); And that he might reconcile both unto God (that Christ might also restore a peaceful relationship between God and those Jews or Gentiles who express faith in Him) in one body (the Church) by the cross (Christ's sacrifice on the cross), having slain the enmity thereby (the enemy relationship between saved Jews and saved Gentiles):

“...And came and preached peace (the peaceful relationship that both Jews and Gentiles could have before God was preached by Christ as He indwelt the apostles after Pentecost and guided their speech – Acts 10:36 – “preaching peace by Jesus Christ”) to you which were afar off (the Gentiles – Eph. 2:13), and to them that were nigh (the Jews – who possess “the covenants of promise” - Col. 2:12 - but who still needed salvation). For through him (Christ's sacrifice) we both (both Jews and Gentiles in the body of Christ – the Church) have access by one Spirit unto the Father” (have access and acceptance in the Father's presence – Eph. 3:12, Rom. 5:2 - by the saving and sovereign work of the Holy Spirit, which has brought both Jews and Gentiles together into one body, through His baptizing ministry – 1 Cor. 12:13).

Note that all three members of the Godhead appear in these verses which deal with our salvation (vv. 13, 18). Our salvation is Trinitarian which means it is based upon the Trinitarian oneness of God. The Father planned it, the Son supplied it, and the Spirit applied it to our lives.

The controversy raged during the early days of the Church over whether Gentile believers had to come to God through Judaism or whether they could come directly to God as Gentiles (Acts 15:1–5; Gal. 1–2). Paul gives the answer here. God brings both Jews and Gentiles together through Christ’s blood sacrifice and it’s on the basis of His shed blood that Jews and Gentiles are saved. These verses give us a clear revelation that both Jews and Gentiles need to be saved and placed in the body, the New Testament Church, by the work of the Holy Spirit. The fact that the Jews have historically possessed the covenants does not guarantee their salvation. Since Christ’s sacrificial death, they too must express faith in Christ alone for their salvation.

Some teach what is called a “dual covenant” theology which basically says that the Jewish people have a special relationship to God through the revelation at Mount Sinai (the Old Covenant) and therefore do not need “to go through Christ or the Cross” (the New Covenant) to get to Heaven. This is an outlandish error. The Bible teaches that not only Gentiles, but Jews as well, need to be reconciled.

John Hagee says we should not witness to the Jewish people because God will take care of them. In his book, “In Defense of Israel,” Hagee declared: “I’m not trying to convert the Jewish people to the Christian faith...trying to convert Jews is a waste of time.” The writings of John Hagee seem to confirm that he does not believe that Israel needs to be saved since they are already God’s covenant people. How can you be a friend of Israel without telling them they need to receive Christ as their Messiah? Well, Hagee also denies that Jesus came to earth to present Himself as Israel’s Messiah.

In his book “In Defense of Israel” he also writes:

“Since Jesus refused by word and deed to claim to be the Messiah, how can the Jews be blamed for rejecting what was never offered?”

This is outright heresy from someone who claims to be evangelical. Jesus repeatedly offered Himself as Israel's Messiah but they rejected Him (John 1:12). Jesus came to save the lost sheep of the house of Israel (Matt. 10:6).

Paul said in Romans 10:1:

“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

Hagee denies these allegations and like a politician tries to backtrack these statements. However, if he does not believe them, then why write them in books? Here is the point. Both Jews and Gentiles need to be reconciled to God and brought together into the one body of the New Testament Church.

In this great dispensational section of God's Word, we discover that through the shedding of Christ's sacrificial blood, both the Jews and Gentiles have been brought together into one new body of people (called the Church), and today share the same spiritual inheritance of salvation through Jesus Christ. It was the blood of Jesus that was the foundation or basis to forming the Church! The church is here today because of the shed blood of Jesus Christ. The sacrificial nature of His blood, including His death upon the cross, began a new dispensation work called the “Church” which is identified as Christ's body, consisting of both Jews and Gentiles who are sharing Christ's risen life in an invisible union. Christ is likened to the head of the church (Eph. 1:22; 5:23, Col. 1:18) and the rest of us are part of His body.

Today, both Jews and Gentiles are presently blessed together in this new dispensational work of God, which is solely based upon the shedding of Christ's blood who are said to be “made nigh by the blood of Christ” or brought into this positional nearness and acceptance before God, along with the Jews, in the Church.

This is a remarkable expression of God's amazing grace.

“The church's one Foundation
is Jesus Christ her Lord;
She is His new creation,
by water and the Word;
From heav'n He came and sought her
to be His holy bride;

With His own blood He bought her,
and for her life He died.”

- What blessing do saved Gentiles and Jews share together?
- Are you part of the New Testament Church or Bride of Christ?
- How is the Trinity of the Godhead involved in your salvation?

13. Christ's blood provides protection from God's wrath.

We mentioned this earlier when talking about the application of Christ's blood through belief in the Gospel record. However, this point is worthy to mention as a stand-alone purpose for the shedding of Christ's blood.

During the American Civil War, a farmer in New York was drafted into the Union army. His wife had died and he was the sole support of his young children. But then an unmarried man in the town who had no dependents came to his home and offered to go to war in his place. For the sake of his children, the farmer accepted the man's offer. The generous friend marched off to battle, and in the first engagement he was shot and killed. When the farmer heard what had happened, he went to the scene of the battle and brought back the body. He buried his friend in the village churchyard and had these words engraved on the headstone: HE DIED FOR ME. This is a touching story, but it reminds us of the truth of the Gospel and the substitutionary death of Christ, how that Jesus gave His life for us and rescued us from death or separation from God in hell forever. He died for me! He shed His blood for me!

Our next point on the blood of Christ speaks of the sheltering and protective aspect of Christ's blood. Christ's precious blood protects us from the expression of God's righteous wrath. Previous verses that we have dealt with regarding justification by Christ's blood (Rom. 5:9), acceptance before God through His blood (Heb. 10:19), and reconciliation to God through Christ's blood (Col. 1:20) all point to the safety of our salvation through the shedding of His blood. The great work of God's grace in bringing us into a right relationship with Himself confirms that each child of God possesses safety and security regarding his salvation through Christ's blood sacrifice.

This safety by the blood was beautifully typified in the Passover which occurred long ago in the land of Egypt. The blood that was shed by animals in the Old Testament under the Old Covenant was all a foreshadowing and typical of the blood that Jesus would one day shed on the cross and which would provide us with salvation and safety from God's wrath.

The writer of Hebrews confirms this in Hebrews 9:7-12 by confirming that the repeated blood offerings of the Old Testament priests "was a figure" (Heb. 9:9 - a parable or comparison) to what Christ would one day accomplish when sacrificing Himself upon the cross, shedding His blood and giving us full and final acceptance in God's presence, so we might be spared from God's wrath and condemnation for our sins.

All of the animal bloodshed, including the blood that was shed on that Passover evening was a parable or a simple story used an illustration and comparison which points to the sacrificial nature of Christ's blood and death on the cross.

1 Corinthians 5:7 says:

"For even Christ our Passover is sacrificed for us."

You see, everything that occurred in the Old Testament was a foreshadowing, a picture and parable, of what was to come in Christ. Let's go back and look at the first Passover and remind ourselves of the safety that we have from God's wrath, when Christ's blood is applied to our legal account or record in Heaven, providing us with forgiveness for all our sins and therefore releasing us from our obligation to be judged and penalized for our sins.

I will provide an outline that will help us to see the parallels of the Jewish Passover with Christ.

- a. The lamb portrays Christ (Exodus 12:3 with John 1:29).

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."

Jesus fulfills the Old Testament typology of the lamb that was used for each household. The lamb prefigured the shed blood and substitutionary death of Christ.

b. The lamb personifies Christ's purity (Exodus 12:5 with 1 Peter 1:18-19).

In 1 Peter 1:19 Jesus is called "a lamb without blemish and without spot" (moral defect)

Christ's was "without sin" (Heb. 4:15) and offered Himself "without spot to God" (Heb. 9:14) for He was the only perfect substitutionary sacrifice that could provide satisfaction to God for our sins.

c. The lamb pictures Christ as our Passover (Exodus 12:6, 11 with 1 Cor. 5:7).

1 Corinthians 5:7

"For even Christ our Passover is sacrificed for us."

The lamb was killed at twilight, between the ninth and eleventh hours, as Jesus was killed at the ninth hour (Matt. 27:45–50).

Matthew 27:45-46

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

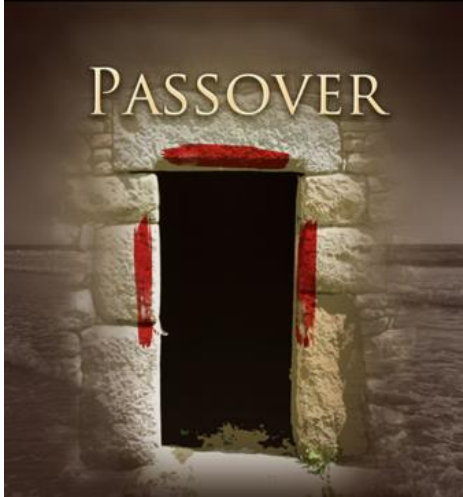
This was all a parable (a picture) of what was to come in the future with Christ's sacrifice on the cross.

d. The lamb with its blood parallels to Christ's shed blood (Exodus 12:7 with 1 Peter 1:18-19).

1 Peter 1:18-19

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

e. The lamb with its blood on the door speaks of Christ's provision of safety (Exodus 12:7, 12-13 and



Exodus 12:7

“And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.”

The lamb’s blood was to be applied to the door, bringing salvation from the destroyer, just as the blood of Christ, when appropriated by faith in Christ, brings salvation or deliverance from God’s condemnation and wrath because of our sins. There is safety in the blood!

The story is told of one who, passing through a village in Basutoland, noticed some chickens with little red ribbons fastened to their backs between their wings. The people explained: “They protect the chickens from the many vicious hawks that otherwise would attack them. The hawks are afraid of red ribbons. Neither blue, nor green nor any other color would provide the needed immunity from attack.” In a similar way, we as God’s children are eternally tied by the red ribbon of Christ’s precious blood. We protected by His precious blood, kept safe from God’s wrath and judgment.

Exodus 12:12-13 goes on to say:

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token (a sign or distinguishing mark) upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.”

The Jewish festival of Passover was named because the Lord passed over the houses where the blood was applied. The expression to “pass over” (later to be known as the Jewish Passover) means just this, “a passing-over” or “a leaping over” and was applied to God’s act in history on this specific occasion, when His children were spared from His wrath. Essentially, they were spared from God’s wrath, the expression of God’s judgment and anger passed over them because the blood was applied to the door.

I shall never forget my first year in Bible College at the Grand Rapids School of the Bible & Music in Michigan. It was a time of many adjustments and spiritual growth, as most college students will agree. During the first year of school, I would attend the church services, where the late George Gardiner was preaching. This was the former church where the late M.R. Dehaan ministered. In these days, the old Calvary Undenominational Church was not far from the Bible Institute School, where I received my training. Every time I would walk in the front door of the church I would see the church sign and the message on this sign became imbedded in my memory over these passing years. It read, "When I see the Blood, I Will Pass Over You."

God said, "When I see the blood" you will be spared from my wrath and condemnation. God did not say, "When I see your good deeds, your Christian living, reformation, obedience, or your baptism I will pass over you." No! God said "when I see the blood, I will pass over you." Let's get our theology right.

"Judgment is coming, All will be there,
Who have rejected, who have refused;
O sinner, hasten, let Jesus in,
Then God will pass, will pass over you.
When I see the blood,
When I see the blood,
When I see the blood I will pass,
I will pass over you."

In his book "The Great Boer War," Sir Arthur Conan Doyle recounts the story of a small detachment of British troops who were surprised by an overwhelming enemy force. The British fell back under heavy fire. Their wounded lay in a perilous position where they faced certain death. One of them, a corporal in the Ceylon Mounted Infantry, later told that they all realized they had to come immediately under the protection of a Red Cross flag if they wanted to survive. All they had was a piece of white cloth, but no red paint. So they used the blood from their wounds to make a large cross on that white cloth. Their attackers respected that grim flag of blood as it was held aloft, and the British wounded were brought to safety.

In a similar way, it is through the blood-stained cross that we too are brought to safety, the safety of salvation from hell and damnation forever.

- How is God’s wrath appeased toward you?
- In what way does the shedding of Christ’s blood provide spiritual safety for you?
- How is Christ’s blood applied to our life?

14. Christ’s blood provides sanctification for ever believer.

The year was 1912 and George Bennard, an evangelist traveling throughout the Midwest, was heckled incessantly by several youth at a revival meeting in Michigan. Troubled by their disregard for the Gospel, Bennard turned to Scripture to reflect on the work of Christ on the cross. He later recalled, "I seemed to have a vision ... I saw the Christ and the cross inseparable."

The melody of “The Old Rugged Cross” came easily, and the first verse was completed by Bennard during a series of meetings in Albion, Michigan. Several months later, the remaining three verses were completed in Pokagon, Michigan, where Bennard was leading meetings at a local church.

After completing the hymn, he performed the song in its entirety for the sponsoring pastor and his wife, Rev. Leroy and Ruby Bostwick, in the living room of the parsonage. The Bostwicks were moved to tears and incorporated the song in the revival service on June 7, 1913.



First, Bennard sang his hymn with guitar accompaniment, and then a five-voice choir sang with organ and violin accompaniment. Today, this same church building, originally a hops barn, is owned by the non-profit Old Rugged Cross Foundation and welcomes thousands of visitors annually.

“Oh, that old rugged cross, so despised by the world,
 Has a wondrous attraction for me.
 For the dear Lamb of God left His glory above
 To bear it to dark Calvary.”

We come to a very interesting passage of Scripture. It is one that has been interpreted in different ways but I am going to give you the right interpretation of this text! It speaks of the hill upon which Jesus died on that old rugged cross, outside Jerusalem, to provide us with a sanctified or holy position of acceptance before God, within His heavenly throne room.

Hebrews 13:10-13

“We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”

Let me explain the meaning of these verses in general and then we will focus on the sanctification that we receive through Christ’s blood.

1. The altar of the cross.

A person rejects the cross if they are not willing to reject their own legal system which stands in the way of the cross and salvation through the finished work of Christ. Christ’s sacrifice is presented as the altar upon which He shed His blood and died. Once again, we must understand that “We have an altar” (Heb. 13:10) as God’s children and this altar is the cross where Christ sacrificed Himself. This is the altar that God recognized as taking away our sins (not the altar in Heaven). Our altar is Christ and this would include all the blessings that are found in Him.

The word altar is used as metonymy for sacrifice and in this case, Christ’s blood sacrifice. No matter how attractive the symbol of the brazen altar seemed to some of the Jewish people in the day Hebrews was written, with its appointed priests performing a divine service, the Christian was to have no part in that altar. The Old Testament altar was obsolete with the finished sacrifice of Christ. To go on offering the blood of bulls and goats to God, after the shedding of Christ's blood, was an insult to God. Believers have a better altar or a better sacrifice (Heb. 9:23).

2. The rejection of the cross.

What does the remaining part of this verse teach us when it states: “whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts,

whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp” (10b-11). This Old Testament illustration is used to prove that when the epistle of Hebrews was written, there were many Jews which did not yet reject Judaism and its sacrificial system. The writer says in essence: “I will show you, even by the very laws of Judaism, that those who continue to serve Judaism have not participated in the true altar of the cross, which occurred outside the system of Judaism on a hill called Mount Calvary.”

The Old Testament illustration is used to bring out this point. The priests served at an Old Testament altar in the Tabernacle or the Temple. Ordinarily they were allowed to eat what remains of the sacrifices. But on the Day of Atonement, they were not allowed to eat the sin offering. The bodies of the animals used for this sacrifice were therefore taken outside the camp and burned or incinerated which was a picture of Christ’s suffering God’s wrath on the cross outside of Jerusalem. The animals burned outside the camp were a type; the Lord Jesus was the antitype (the fulfillment of the type). He was crucified outside the city walls of Jerusalem.

The writer is drawing an analogy of this Old Testament practice to those Jews who had not yet embraced Christ as Savior. The unsaved Jews who had not departed from the Mosaic sacrifices **COULD NOT PARTAKE OF CHRIST’S SACRIFICE** (the true altar) which was outside Jerusalem on the hill of Mount Calvary and the place called Golgotha (John 19:20). Those who are not willing to forsake the Jewish altar and place faith in Christ alone cannot partake of the spiritual blessings or saving benefits of the sacrifice of Christ, which occurred outside Jerusalem and therefore outside the organized camp of Judaism. A person rejects the cross if they are not willing to reject their legal system for Christ alone.

3. The application of the cross.

Hebrews 13:12 concludes by applying what happened in the Old Testament: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (the outer fence that enclosed the tabernacle court). Here is the main point of the typological teaching. Jesus suffered outside the city of Jerusalem on Mount Calvary, outside the system of Judaism, when He took our sins upon Himself.

“On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.”

The “sanctification” that is being spoke about in this text likely refers to our positional sanctification before God’s throne at it does in this epistle (Hebrews 10:10, 14). In the person and work of Jesus Christ, we are presented holy and pure in the presence of God within the throne room. This sanctification (holy position before God) is produced by the shedding of Christ’s blood on the cross! Christ’s blood, which He shed outside Judaism and Jerusalem is what sanctifies us, or brings us into a holy and acceptable position before God. It presents us “faultless (without blemish or blame) before the presence of his glory with exceeding joy” (Jude 24). This is because Christ’s blood has given us this position of sanctification of holiness before God based upon our complete cleansing and acquittal.

Yes, Jesus died on a cross, on Mount Calvary, to grant us forgiveness and therefore sanctification (a holy position) within the throne room of the God the universe!

“In that old rugged cross, stained with blood so divine,
A wondrous beauty I see,
For ’twas on that old cross Jesus suffered and died,
To pardon and sanctify me.”

The central idea is that Jesus shed His blood outside of Jerusalem and the camp of Judaism to bring us into a sanctified position before God, whereby God accepts us as being perfectly holy in the person and saving merits of His Son, Jesus Christ. The point seems to be this. Christ “suffered” and died on the New Testament altar (the cross) outside Jerusalem and therefore outside the system of Judaism with its temple and sacrificial altar. You see, Christ died on a different altar (the cross) outside the rituals of Judaism. It is no longer Judaism – it is Jesus! You cannot have both. A choice must be made. We must be decisive and clear in repudiating Judaism’s altar for Christ and the cross. Judaism rejects the true altar and sacrifice of Christ.

This is why Jews must be saved just like Gentiles as we discovered in our last point. If a Jew wants to be saved, he must leave behind the rituals of Judaism and

exchange them for the cross – God’s altar outside the city of Jerusalem. Once for all the Jews should turn their backs on the temple sacrifices and appropriate the finished work of Christ as their sufficient sacrifice. Once saved, they needed to sever their emotional and social ties to Judaism. Jerusalem was no longer to be their special city “For here have we no continuing city, but we seek on to come” (Heb. 13:14).

4. The practical teaching about the cross.

Now let’s get down to the practical application of this truth to our lives as we think of Christ dying on the cross outside of Jerusalem. “Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13:13). The writer is saying that those Jews who embrace Christ as Savior should be willing to step away from Judaism (the old testament altar and all of its ceremonies) and totally abandon the camp of Judaism. In the old camp of Judaism there was no place for Jesus. However, in the new camp of Christianity there is salvation through the Messiah.

Moving outside of Judaism would mean to bear the same kind of reproach, ridicule, and disgrace that Christ endured on the cross outside of Jerusalem. This would mean to take your place with Christ and be willing to suffer for His cause as one forsakes Judaism but also the ways of the world which keep us from living effectively and passionately for Jesus Christ. This is ultimately a call for separation! “Come out from among them, and be ye separate, saith the Lord” (2 Cor. 6:17).

We should be willing to step outside the norm, what society approves, in order to do what is right. We must leave the camp of the world behind and take our stand in an age when truth is turned upside down, abandoned, and when there is so much wrong everywhere. Moses was willing to do this. In his day, he was willing to step outside the camp of Egypt! He took his stand and God did wonderful things through his life.

Hebrews 11:26 records this of Moses:

“Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”

Moses considered the reproach of Christ greater riches than the treasures of Egypt. He was willing to leave Egypt behind, step outside his approval, prestige, and

position of Egypt and be identified with the movement of God. The same should be true for each one of us. Are we willing and ready to step outside the camp of compromise and like Christ, die to God's will and purpose for our life?

“Outside the camp unto Thy dear Name,
Draw me, O Lamb of God,
Far from the world with its sin and its shame,
Hallowed is every sod.

Outside the camp, 'tis a lonely place,
Outside the city wall,
Here on Thy breast let my soul ever rest,
Outside the camp with Thee.”

- Have you been standing up for salvation through Christ alone in these days of unceasing compromise?
- Have you been sold out for the Gospel truth?
- Have you made a clean break from some of your old teachings, ways, and life?
- Are you ready to step outside the camp?
- Have we broken our emotional ties with those things which are against Christ, which do not represent Christ's character, and which dishonor Him?
- What camp must you leave?
- What or whom has been holding you back from committing yourself to Christ?

15. Christ's blood provides fellowship between God's people.

John G. Paton, missionary to the New Hebrides, in describing the first Communion service with converted cannibals on the Island of Aniwa, says: “The whole service occupied nearly three hours. The Islanders looked on with wonder and amazement, whose silence was almost painful to bear. Many were led to inquire carefully about everything they saw, so new and strange.

“For the first time the Dorcas Street Sabbath School Teachers' gift from South Melbourne Presbyterian Church was put to use—a new communion service of silver. They gave it in faith that we would require it, and in such we received it. And

now the day had come and gone! For three years we had toiled and prayed and taught for this. At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism but now stretched out to receive and partake the emblems that reveal of the Redeemer's love, I had a foretaste of the joy of glory that well-nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus Himself. This wonderful service occurred on October 24, 1869.”

Another blessing of the blood is that through Christ’s sacrificial blood, we as God’s people, can enjoy a blessed fellowship together. The blood of Christ unites us and we can dwell together as a purchased body of believers. This is especially recognized as we share the precious communion table together in remembrance of the Lord’s suffering and death on our behalf.

1 Corinthians 10:16-17

“The cup of blessing which we bless (*for which we give thanks*), **is it not the communion of the blood of Christ?** (*the fellowship we share together as recipients of the shedding of Christ’s blood on the cross*). **The bread** (*the communion loaf*) **which we break, is it not the communion of the body of Christ?** (*the fellowship we have together because we are recipients of the sufferings that Christ who in His humanity and physical body endured on the cross*). **For** (*the reasons we fellowship together is because we all share in the Body of Church and have received all of the spiritual blessings through Christ’s work on the cross, as explained in the next phrases*) **we being many are one bread** (*one loaf*), **and one body** (*symbols for the spiritual body of the Church who are united together in Christ*): **for we are all partakers** (*fellowship together as sharers and recipients*) **of that one bread”** (*the benefits that flow from Christ giving His body on behalf of His Church*).

We discover from this text that the Lord’s Supper is a spiritual experience and time of worship that Christians enjoy together. The bread and wine are not transubstantiated, which means turned into the actual body and blood of Christ, as Roman Catholics believe. Not is the body and blood consubstantiated, which means having the actual body and blood mystically created and existing alongside them, as many Lutherans believe. Jesus clearly taught that His supper was a memorial only (“This do in remembrance of me” – Luke 22:19).

The cup is mentioned first, a reversal of the order of service (Matt. 26:26-29; 1 Cor. 11:23-25), because Paul intends to dwell further on the significance of the bread. These verses are speaking of the Lord's Supper which is the time when we remember the Lord's death together until He comes back for His Church (1 Cor. 11:23-26). This was the early practice of the apostolic church (Acts 2:42).

Paul is teaching that the collective worship of Christians at the Lord's Table and Supper expresses our unity among the members of the Church. The unity and fellowship we possess together is based upon the shedding of Christ's blood and the body of Christ. This is expressed as the "communion" (partnership and fellowship we share together) "of the blood of Christ" (the common unity and fellowship we have through Christ's shed blood which has cleansed us from all our sins) and "communion of the body of Christ" (the fellowship we can share together through the offering of Christ's body on the cross due to His incarnation and humanity).

The blood of Christ and the body of Christ are inseparably tied together in God's redemptive plan for our salvation. Christ shed His blood and suffered great agonies of both physical and emotional pain on the cross, as He was separated from the Father. In this passage of Scripture, Paul is teaching that we are participants in all the blessings that flow from His blood being shed and His body offered in sacrifice and therefore share a common bond and fellowship together around the blood and body of Christ that was sacrificed on our behalf. Celebrating our common salvation and eternal life is the ultimate fellowship of believers while we are on earth. The "one bread" or loaf of bread and the "one body" pictures the Christian unity and fellowship that we share as members of the Church which is a unity and fellowship expressed on the level of the local churches to whom Paul was writing.

When we take the cup and press it to our lips, and drink it, we are saying in effect that we are participants (sharers) in all the benefits that flow from the blood of Christ. As we eat the bread, we say, in effect, that we have all been saved through the offering of His body on the cross of Calvary because we are members of His body right now (the spiritual body of Christ – the New Testament Church). There is a common bond and denominator that all Christians share. We have been saved by Christ's precious blood and the offering of His body on the cross. Together we share a common fellowship, as we partake of the Lord's Supper, a fellowship and unity that is based upon the shedding of Christ's BLOOD and the BODY.

Colossians 1:18

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.”

Ephesians 5:23

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.”

Let us remember that we get into the body of Christ (the Church) through the blood of Christ. Without identifying with the shed blood of Jesus Christ, we cannot be in His body (the Church) and therefore cannot have true fellowship in Christ. Christ suffering, including the shedding of His blood on Calvary’s cross, is the ground or basis of our fellowship and communion that we share together as we partake of the Lord’s Table.

When we all come to the foot of the cross and remember Jesus suffering, bleeding, and dying on our behalf, we sense a common fellowship, a spirit of togetherness that only Christians can have as they partake of the Lord’s Supper (the memorial of His sacrifice).

In World War I, in a British section of the Western Front, just a few miles back from the front lines, was a hut named Talbot House. It was a meeting place for men going up to the trenches and men coming back. In the loft above is where they served Communion and it was truly an upper room and literally a last supper for many men who would be killed in battle. Over the door were these words: “Abandon rank all ye who enter here.” These words were a reminder to everyone who shared the communion table together. Folks, we are all on the same level when we partake of the Lord’s Supper. We are sinners saved by grace and together we remember, as we reflect upon the cross, which included the shedding of His blood, of the full salvation that Jesus provided for each one of us.

The blood of Christ promotes a fellowship among God’s people that is very precious and real. The unsaved cannot explain it but God’s people can enter into this fellowship as they remember what Christ had done for each of them individually.

“Dear Lord! while we adoring pay
Our humble thanks to Thee;

May every heart with rapture say,
"The Savior died for me!"
Anne Steele

16. Christ's blood provides me with victory over spiritual enemies (Rev. 12:11).

A pastor shared this incident in his life. When I donated blood some time ago, a nurse gave me a card to read while a pint of the vital red fluid was flowing out of my vein. The card showed the percentages of people who have different blood types. Here are some of them:

- ✓ O-Positive 37.4%
- ✓ A-Positive 35.7%
- ✓ A-Negative 6.3%
- ✓ B-Negative 1.5%

The rarest, AB-Negative, is found in only 1 in 167 people, or 0.6% of the population. Then the card made this eye-catching statement: "The rarest blood type is the one that's not there when you need it."

There is another supply of blood that is one of a kind and is always available to those who ask for it. It's the blood of Jesus Christ. The final blessing of the blood points to how Christ's blood provides us with victory.

In our final point of this study, we are going to discover that the power of the cross, which highlights the shedding of His blood, can dramatically release God's children from satanic bondage and opposition. Reading verses and passages about the cross are powerful weapons in spiritual warfare, especially in the most severe expressions of it. Generally speaking, a prayerful and confident trust in God's power over Satan through the cross and blood of Christ is all that is required. The principles described in this last point will be effective in helping us to live the victorious Christian life. Christ has won the victory for us. We are to stand firm in it, proclaim it and rejoice in it. This is the way to resist Satan.

In 1899, Lewis Jones wrote:

"Would you be free from the burden of sin?
There's pow'r in the blood, pow'r in the blood;

Would you o'er evil a victory win?
There's wonderful pow'r in the blood."

The power in the blood of Christ is not only displayed in our salvation, as seen in our previous points, but also in our sanctification or daily victory over the devil. The Devil may have thought he was victorious when Christ shed His blood upon the cross and died, but the cross spelled out his utter defeat. Calvary stands for Satan's defeat and demise. Our victory and power over Satan is ultimately because of the blood of Christ. Let us never forget this.

Revelation 12:11 reveals this victorious note:

"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."

Our enemy, who is Satan and he demonic hordes, not only must respect the blood of Christ shed on Calvary's cross, they are also helpless against it. Christ's blood represents the sacrifice of the only One whose death removed the guilt, condemnation, and power of our sin over our life. Christ's blood provides absolute protection against the accusations of Satan, the defeating remembrances of past sins, and the downpull of our Adamic nature. No wonder we should glory in the cross and the shedding of Christ's blood. This verse is placed in the prophetic context of Satan's attacks against the saints living during the Tribulation Period.

Revelation 12:10

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

Satan is the accuser of the brethren before God's throne. In some unbeknown and yet supernatural way, within the arrangement of the heavenlies (what is taking place on some grand scale in the unseen spiritual world), Satan is constantly accusing God's people before His throne. However, one day in the future, Satan will be literally cast out of the domain and dwelling place of all three heavens. His days of accusations against the saints will be over and this will cause him to become very angry and express hostility against the saints he can no longer accuse before God.

When Satan is cast out of the heavens he will be confined to the earth. The earth will become his base of operations instead of the heavens (Eph. 6:12). After Satan is cast forth from the heavens, the saints living on earth during the second half of the Tribulation Period will suffer greatly at his hands. They will be his special target. But they will not be overcome by Satan.

Revelation 13:7 says:

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”

However, in Revelation 12:11 it states that “they overcame him by the blood of the Lamb.” How do we reconcile these two passages? In Revelation 13:7 we discover that the saints can be overcome by Satan PHYSICALLY (being put to death) but they are not overcome by Satan SPIRITUALLY (Rev. 12:11). Satan cannot defeat us spiritually for we are victors through the shed blood of Christ and what He has accomplished for on the cross!

This Bible verses is a reminder that Jesus shed His blood upon the cross of Calvary to redeem these Tribulation saints, and all saints, from Satan’s power in both this life and death (Eph. 1:7; Col. 1:14; 2:14-15; Heb. 2:14-15). In the future, these Tribulation saints will trust in the spiritual victory they have over Satan, through the shed blood of Christ, while they are passing through the enemy territory of the Tribulation Period. These saints will remember that through Christ’s shed blood Satan can no longer control (defeat) them nor condemn (damn) them to the realm of spiritual death and hell. They will claim by faith the wonderful truth that Christ, through His shed blood, has defeated the devil’s power and condemning accusations against them. The blood provides present-day victory and ultimate victory over the devil and his harassing temptations.

Satan cannot condemn and conquer the blood bought believer when the believer knows about the liberating power of Christ’s blood. The saint’s faith in the shed blood of Christ assures them of their daily victory over Satan’s power and accusations against them and also gives each saint the promise of their ultimate victory they will experience someday in Heaven. Victory always comes through the blood!!

“Some thro’ the water, some thro’ the flood,
Some thro’ the fire, but all thro’ the blood!”

Let's study this verse in a more detailed manner. How do we overcome Satan? The same way these saints will overcome the devil during the End Times. We overcome Satan "by the blood of the Lamb" This is because Christ's shed blood is the basis of our victory over the devil – victory over His accusations against us, His authority, and power.

How do the saints possess their blood-bought victory over the devil?

a. By claiming their complete victory through the blood.

The blood of the Lamb points to the cross of Cavalry where Jesus died paying the penalty for sin. Men on earth may ridicule Christ's blood, but in Heaven much is made of it for it is through Christ's blood that we have been redeemed from the penalty and power of our sins (Revelation 5:9). Like their martyred brethren already in Heaven (Revelation 6:11), these Tribulation saints also "washed their robes and made them white in the blood of the Lamb" (Revelation 7:14). The saints of Revelation 7:14 are those who die during the second half of the Tribulation Period and those in Revelation 12:11 would be included in this group.

These future Tribulation saints (Rev. 12:11), who face the prospect of martyrdom for their faith, will overcome Satan's spiritual attacks against them. They will do this by claiming their victory over Satan's authority and power and their victory over Satan's accusations against them, as they claim their positional forgiveness before God's throne through the shed blood of Christ upon the cross. These saints will need to possess victory over Satan as they face the prospect of death for refusing to bow before statue of the beast or Antichrist.

Revelation 13:15

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Revelation 20:4

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image,

neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

These Tribulation saints knew that their martyrdom was coming for refusing to bow before the Beast, but they won the victory anyway! They had the courage to not bow down to the statue of the Antichrist as they claimed their victory over Satan’s power and threats against them. Their victory came by accepting their forgiveness through Christ’s shed blood, their release from Satan’s power and authority over their lives, and by possessing the assurance that they would enter Heaven upon their death. Even though Satan will persecute and martyr these saints (Rev. 13:7; 20:4) they will overcome him by claiming their forgiveness and acquittal before God through Christ’s shed blood (Rom. 5:9), knowing that they will enter Heaven immediately after their death (2 Cor. 5:8). Satan cannot overcome these saints in relationship to their eternal destiny and condemn them to hell for they are forgiven and bound for Heaven.

Now let’s bring this up-to-date to our day and time. Victory begins by realizing our legal forgiveness in God’s presence through Christ. Satan wants us to question our forgiveness before God and cause fear and in our hearts about death and our acceptance before God. Satan will sometimes come before us to try and convince us as a Christian that we are guilty sinners worthy of God’s wrath and condemnation. However, the saints can know that they stand cleansed of all their sins before God’s presence and therefore when they die, they will immediately enter Heaven. You see, the blood of Jesus provides God’s saints with the assurance that the cross (the shedding of Christ’s blood) answered the accusations of Satan that were against them and that he could do them no spiritual harm even when they were threatened with their life.

If God’s people will look to the blood of Jesus Christ and claim their forgiveness and acquittal before God, they can have victory over Satan’s condemning accusations or guilt and assaults against their lives. Our practical day-to-day victory over Satan rests in the factual truth that Christ has cleansed us from all our sins forever by the His precious blood (1 John 1:7). Revelation 12:11 says, “they overcame him by the blood of the Lamb.” This truth must be applied to the Christian life. The blood of Christ is an invincible weapon and effective judicial weapon we have to do battle with Satan. When the devil brings our sins before us, we go to the cross, the

shedding of Christ's blood, and find our refuge in the cleansing we have received through Christ and the

When Satan tries to condemn and harass us because of our past sins and present failures, claiming that we must go to hell for our sins, we must remember that we have been cleansed of all our sins, forgiven, and acquitted in the presence of God, through the blood of the Lamb. It's through the blood that we claim our victory over Satan's accusations which bring judgment against us and bury us in guilt. It is through the blood of Christ that we have been brought near to God and are accepted by God.

Romans 5:1

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Romans 5:9

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

We silence Satan's condemning accusations and our guilt by claiming our forgiveness on the ground of Christ's shed blood. Satan can no longer effectively accuse those who have been acquitted by God (Rom. 8:33-34). Here is the key to victory. We must accept our forgiveness and not allow Satan to defeat us by keeping us bound to our past sins and overcome our lives with guilt for failing God. Satan comes along and accuses us of personal sins we have done and in doing so seeks to discourage us in the time of battle and defeat our lives.

Colossians 1:20 says that Christ "made peace through the blood of his cross" (peace between the believer and God). Therefore, we must look to the blood of Jesus, which has given us eternal acceptance in God's presence, and granted every child of God total forgiveness forever, so we will not be overcome by Satan's accusations against us. The redemptive and liberating truth about the blood of Christ keeps Satan from overtaking our lives with sin's power, guilt, threats of condemnation, and thoughts of worthlessness and regret because of our sins. When we place faith in the liberating power of Christ's blood we will be freed from sin's power, sin's past, Satan's accusations, and Satan's condemnation. We will know we are victors and that we are going to Heaven all because of the shed blood of Jesus Christ.

The power of Christ's blood still stands as a way to defeat the devil as he seeks to discourage us by our past failures and present pitfalls. We need to claim our victory through the blood of Jesus Christ today. God has cleansed us and forever pardoned us in His presence. Don't back down from this blood-bought privilege. The blood of Jesus reminds Satan that the debt of God's judgment and justice has been served. It was placed upon Christ and Jesus shed His precious blood and actually died as the perfect sacrifice to provide complete forgiveness and salvation from all judgment. Our salvation from judgment is complete. The sin debt of our judgment was placed upon Christ and the Father accepted the payment for our sin and salvation. The blood was shed! It is finished! We are free from the guilt and condemnation of our sins forever. Claim your victory through Christ's blood. Your salvation was paid in full by the blood of Christ!

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

We must claim our complete victory through the blood of Christ. This includes not only the victory that comes when claiming our eternal forgiveness and acceptance before God, but the victory that we experience over Satan in our daily lives. This refers to the victory over His power, authority, deception, temptation, and harassment over our lives. We can claim our victory through the shed blood of Christ since Satan and His power over our lives was defeated when Jesus died on the cross. The blood of the Lamb is the basis of our victory. The cross is the place, the point in time, and the primary means of Satan's defeat and power over our lives.

In view of Calvary's cross, Jesus said in John 12:31:

"Now is the judgment of this world: now shall the prince of this world be cast out."

Jesus said "now" in view of His death upon the cross. The casting out of the prince of this world (Satan – "the prince of the power of the air" - Eph. 2:2) is best explained and understood in the statement about Christ being lifted up on the cross: "And I, if I be lifted up from the earth, will draw all *men* unto me."

The drawing of all men to the Christ comes about because of the casting out of the devil. The expression “cast out” has the meaning of being overtaken, sent away, driven out. Satan was expelled, driven out of his place of dominion and authority when Christ died on the cross. In other words, because Christ would die upon the cross, Satan would lose his powerful influence and authority over the great masses of people within the nations of lost humanity come to faith in Christ. Because of the cross, Satan can no longer keep the great throngs of unsaved people under his authority and power. With Christ’s death, a new dispensation would dawn and great masses of Gentile people would be saved and be delivered from Satan’s power (Acts 15:14). This is what Jesus is teaching. The cross would deliver people from Satan’s power over their lives, lifting them out of the devil’s blindness, power, and authority which he once possessed over them.

Jesus interpreted the cross in the terms of the end of Satan’s domain over the lives of people and a new beginning of His triumph in the hearts and lives of people through the message of the cross. Like a giant magnet, people would be drawn or attracted to salvation through Him and the message of His cross. Jesus was teaching that the cross, which was considered horrid and a scandalous message to many, would actually be attractive to those who seek it. Folks, it’s still the cross! It’s still the message of the cross and the shedding of Christ’s blood that draws or attracts people to salvation. What draws people to faith in Christ is the message of the cross. Many think it’s the medium that is used which enables people to come to faith in Christ, whether its music, puppets, or other programs. Folks, this has never been true. It’s the message of the cross that results in the salvation of people.

1 Corinthians 1:18

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”

1 Corinthians 2:2

“For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

It’s the message of the cross that acts as a magnet to draw or attract people to saving faith in Christ. It’s not our manmade techniques which we think people need in order to win them for Christ. It’s the cross!

In John 16:11 Jesus echoed a similar truth as in John 12:31: “Of judgment, because the prince of this world is judged.” This statement of Satan’s judgment is placed within the context of the judgment of unbelievers for rejecting Christ (John 16:7-12). Jesus taught that unbelievers would experience “judgment, because the prince of this world is judged.” In other words, because Satan will be judged in view of Christ’s work on the cross, those who are unsaved and follow him will also be judged. The fact that Christ has died on the cross means that the devil has already been condemned (sentenced to judgment) through Christ’s work on the cross and one day will experience his final judgment. But sadly, those who are under His power and authority in their lost estate for rejecting the message of the cross, will also share in the devil’s awful judgment and fate in the future. Unbelievers are under God’s “judgment” and wrath already (“condemned already” – John 3:18). However, the carrying out of this sentence will occur in the future at the Great White Throne Judgment (Rev. 20:11-15) which is also the time when Satan is finally judged (Rev. 20:10).

The expression of Satan being “judged” means to possess a victory over Satan by passing a sentence of judgment upon him. The death of Jesus Christ on the cross seemed like a victory for the wicked world, but it was really a judgment of the world of lost humanity and also of Satan. Of course, Jesus was not saying that this would be the last judgment on the world of unsaved people or Satan. As already mentioned, this will occur later in conjunction with the Great White Throne Judgment (Rev. 20:10-15). Jesus meant that mankind’s rejection of His salvation which was made available through His death on the cross would result in passing a sentence of judgment on the unbelieving world for rejecting God’s Son.

The cross, which includes the shedding of Christ’s blood, would pass a sentence of judgment upon those who reject its message of salvation. Since Christ would die on the cross, people would be judged for rejecting His sacrifice for their needed salvation (John 3:18, 36). However, Jesus also taught that the cross would also spell the defeat of Satan and seal his doom (“the prince of this world is judged”). In other words, the cross would also pass a sentence of judgment upon Satan who rules over the unbelieving world of mankind keeping them in blindness and bondage to sin.

Satan’s sentence of judgment has a twofold effect. One aspect of Satan’s judgment would affect lost humanity in a positive way and the other would involve the Lake

of Fire. First, Satan's sentence of judgment would result in many people being saved through Christ's work on the cross and being freed or liberated from Satan's strongholds. There is a sense in which Satan is judged in relation to his inability to hold mankind under his power and authority within their unsaved and unregenerate state. The cross would result in millions of people within lost humanity coming to Christ and being delivered from the power of Satan (Heb. 2:14). In this sense, Satan was judged and ultimately defeated through Christ's cross.

This is something wonderful to reflect upon. The fact that Christ's cross means Satan's defeat also means the believer's victory over him and his kingdom of darkness. Christ's victory and defeat of Satan was initiated at the cross so that His children might be delivered from His authority and power right now in their own lifetime. Since Satan's power over our lives was defeated through Christ's work on the cross, we no longer must be overtaken and controlled by Satan.

Second, Satan's sentence of judgment means that his ultimate demise will occur when he is cast into the Lake of Fire.

Revelation 20:10

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever."

Satan's full sentence has not yet been carried out, but his doom has been sealed. Martin Luther wrote:

"The Prince of Darkness grim,
We tremble not for him;
His rage we can endure,
For lo, his doom is sure;
One little word shall fell him."

Satan being "cast out" (John 12:31) and "judged" (John 16:11) through Christ's work on the cross would then mean that His power over mankind has been taken away as great multitudes come to faith in Christ. Ultimately, it would mean his own demise and doom in the Lake of Fire (Rev. 20:10).

1 John 3:8

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The blood of Jesus stands for Satan's personal conquest or defeat at Calvary. With Christ's death on Calvary's cross, the power of Satan has been broken over our lives. The "works of the devil" refer to those sinful deeds that he promotes in our lives. Here is the good news. With Christ's sacrifice on the cross, the devil's sinful works in our lives can be destroyed which means broken up, dissolved, and put away from our lives. This is because the shedding of Christ's blood means the devil's power has been broken over our lives. Since Satan has no power over our lives, we can effectively give testimony to the shedding of Christ's blood to help us overcome any kind of temptation and harassment that Satan throws at us. This will be especially true for the Tribulation believers who will be harassed by Satan's henchmen – the Antichrist.

Colossians 2:15 speaks of Calvary, the conquest of the cross, and the shedding of Christ's blood and states: "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Luther also writes these words in his famous song:

"For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And, armed with cruel hate,
On earth is not his equal."

These famous words were penned long ago but they are as real today as they were when Martin Luther originally wrote them. In case you have not noticed, Satan is not backing down in trying to defeat our lives, destroy God's, and defame God's glory. But let us remind ourselves today that Satan is a defeated foe!

Colossians 2:14 is speaking about Christ's work on the cross and verse 15 continues to teach what Christ has done for us on the cross. We discover once again that the shedding of Christ's blood and His ultimate death on Calvary's cross utterly defeated Satan. We can live free from Satan's power. We don't have to allow Satan to defeat us, depress us, discourage us, and divide us. Calvary's cross and the shedding of Christ's blood have made the difference.

A popular Emergent Church figure, David Larson, who believes we should reform missions by embracing culture, recently said: “An atonement-centered understanding of the gospel creates vampire Christians who want Jesus for His blood and little else.” These new modernists are still saying the same things – they devalue the shedding of Christ’s blood on the cross and find it offensive and unnecessary for the salvation of the soul. But God’s Word places incredible value upon the shedding of Christ’s blood! It’s through Christ’s sacrificial shedding of His blood and death that we are set free not only from a devil’s hell but also the devil’s power.

Christ sacrificial blood and death on the cross accomplished three things for us.

- a. It disarmed the enemy (“And having spoiled principalities and powers” – Col. 2:15a)

When Jesus died on the cross, He judged Satan and his host of demons. Christ, in one sense, disarmed them of their power over our lives. He rendered the underworld powerless over our lives. From the perspective of New Testament saints, who have placed their faith in Christ, they can say this is exactly what Jesus did for them, when He died on the cross. He died to save them from the devil’s evil clutches and power.

The word “spoiled” connotes “to put off and away from.” It often is translated as “putting off” or “put off” (Col. 2:11; 3:9). The metaphor refers to a person who strips off his clothes. When applied to Satan and his angels, it means that when Christ died on the cross, He stripped from them their evil power, which they possessed against the human race. In essence, Christ disarmed them of their powers to control the realm of death and rule over man.

Christ wrought a decisive victory over the world of the devil and demons when He shed His blood and died on the cross. He took away their condemning authority and power they once had over the lives of the human race. This is because through faith in the blood of Jesus Christ, we can be rescued from the power and authority of Satan over lives. Through Christ’s work on the cross, they were taken out of the domain of His authority and power, and given new life and liberating power in Christ. Something happened when Jesus died on the cross. Satan was kicked out of his realm of authority to keep men in the realm of death and under His power.

b. It dishonored the enemy (“he made a shew of them openly” - 15b)

Next, we read that Christ “made a show of them openly.” The verb “show” means “to display, exhibit, publish, or proclaim.” It pictures an enemy being shamed and dishonored after a stinging defeat. God made no secret of His Son’s success over Satan for an open spectacle was made out of Satan’s defeat in the spirit world (Col. 2:15 – “made a show of them openly”). On the cross Jesus made a public spectacle or display of Satan and his demons - as a victor displaying the spoils of war.

Whenever a general would defeat another nation he would bring back spoils of war and display them before others as a sign of their defeat and shame. The cross was the devil’s shame! When Christ died on the cross, He in one sense, made a mockery out of Satan, and openly shamed the devil and his demonic hordes by showing that they were utterly defeated, disarmed, and dismantled.

It’s interesting that in Luke 11:22 Jesus predicted His victory over Satan and likens this victory to dividing the enemies spoils before all which would signify utter defeat: “But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.” Satan was openly shamed when Christ died on the cross and defeated him. He and his demonic followers were put on display and it was made clear that they were a defeated and rendered powerless over the realm of death and all those who place faith in Christ. The Bible says, Christ “made a shew of them openly.” Christ sung the victor’s song and the devil and demons were raising the flag of surrender!

This same victorious exhibit or open display and shame of the devil’s demons took place when Jesus died and went into the center of the earth.

1 Peter 3:18-19 declares:

“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: By which also he went and preached unto the spirits in prison.”

Even prior to the resurrection, Jesus was seen preaching His victorious message of the cross to the wicked spirits that were bound in the inner compartment of the earth called Tartarus (2 Pet. 2:4; Jude 6) because of some dastardly act they did

prior to the Genesis Flood (1 Pet. 3:20; Gen. 6:1-2, 5). It's here, the center of the earth, that Jesus also proclaimed or announced His victory and the doom of demons. He openly proclaimed and made a visible mockery out of their defeat when preaching to them. He probably said, "You guys lost! You guys are a bunch of losers."

In His descent into Hades and ascent out of Hades, Christ gained the keys of death and hell (Rev. 1:18) so He could forever deliver mankind from Satan's realm of authority and jurisdiction (Heb. 2:14-15). Christ proclaimed His victory, which He had achieved on the cross, over death, the devil, demons, and his damnable plan to keep mankind in the realm of spiritual death when He went to the center of the earth. Satan was rendered powerless at the cross of Christ. His authority, power, and jurisdiction over our lives have been canceled out and his doom is sealed.

c. It defeated the enemy ("triumphing over them in it" - 15c)

When Jesus died upon the cross He is pictured as marching in triumph over Satan and his forces and winning a great victory over the powers of darkness. Once again, the imagery behind the verb "triumphing" is taken from the processions of ancient Roman emperors and generals who led the captives taken in battle and exposed them to the gaze of a cheering public. This was known as the Roman triumph! The point of this victory march and message is this. Satan is a defeated foe and every demon now knows it (Matt. 8:29). Today, believers are part of the victorious army, enjoying the triumphant march as they follow their spiritual leader who is Jesus Christ.

2 Corinthians 2:14

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

Have you been marching in Christ's victory? Have you actively applied Christ's victory over the devil to your life through prayer, Scripture, claiming your victory through Christ's blood, and full dependence upon Christ? Get in the victory march! Get in the band! Get marching instead of living in defeat.

The devil's plan and power to keep men in death and the power of sin was thwarted. Through the cross, Jesus defeated Satan in every way when He died upon the cross – in the realm of His authority, power, and personal claims over our lives.

“Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o’er me.”

The shed blood of Christ is Satan’s defeat and he knows it. Do we know it? We must stand on the ground of Christ’s shed blood for victory or we will be standing on sinking ground. All other ground is sinking sand!

The Belgian artist A. J. Wiertz, in his great painting entitled "The Triumph of Christ," beautifully portrays the victory Jesus won through His ignominious death. As you look at this famous canvas, you see the Savior hanging in shame on the cross. Yet from the crown of thorns on His head shine beams of heavenly light. Above Him glorious angels sound their truets while sinister, evil figures flee away into the darkness. These evil figures depict the victory that Jesus had over the devil and demons when He died upon the cross.

The power of the cross and Christ’s blood still stands as a way to defeat the devil as he seeks to discourage us by our past failures, present pitfalls, and personal temptations. Through the blood we have eternal acceptance in God’s sight and can give positive testimony to the victory we have through the blood of Christ. This brings a stinging blow to Satan’s accusations that he hurls against us and before God and causes him to move away from tempting us.

“Fierce may be the conflict,
Strong may be the foe,
But the King’s own army,
None can overthrow;
Round His standard ranging,
Vict’ry is secure,
For His truth unchanging
Makes the triumph sure.”

Revelation 12:11 says:

“And they overcame him by the blood of the Lamb...”

The blood of Jesus Christ shed on Calvary stands for victory. These five words (“the blood of the Lamb”) are connected with all the virtue and value of Christ’s

redemptive and victorious work. Here is the main point. Jesus shed His blood upon the cross of Calvary to redeem us from Satan's power. The unshakable foundation of all spiritual victory is our purchased redemption at Calvary's cross through the shed blood of Christ. We must claim our victory over the devil's power through the shed blood of Christ. We can give testimony to the blood of Christ, or plead the blood of Christ as our ground of victory during our time of spiritual battle.

Acts 26:18 reminds us of our salvation and victory through the blood:

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Herbert Lockyer once said:

"In the hours of temptation, the blood ever avails as we plead its efficacy. Satan is a defeated foe, and such a defeat can be actualized in our lives as we seek the shelter of the blood."

"Though Satan should buffet,
Though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed his own blood for my soul."

We can reckon the victory of Calvary, as our own ("Reckon ye also yourselves to be dead indeed unto sin" - Rom. 6:11). We can personally bear witness and testimony to Calvary's conquering power over sin and Satan.

1 John 5:4-5

"For whatsoever is born of God (our human spirit) overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

This is a new birth victory. In believing upon Christ, we become a victor. Our human spirit is given spiritual life and we begin to live a new way of life that is free from the power of sin and the strongholds of Satan. When we are born again, we are born into victory and should live like we are redeemed from sin and Satan's bondage. We have overcome the world of Satan's power, when we believe in Christ, since we share in His victory over Satan. Christ has redeemed us from Satan's

power at the time of our salvation. The shedding of Christ's blood reminds Satan of his defeat and our victory.

The blood of Jesus can be applied to our lives in a very practical way during the time of temptation. We do this by giving testimony to the truth of our liberation from Satan's power (Eph. 6:17). With the promises of God's Word in our hearts, we claim the saving and liberating effectiveness of Christ's blood over our lives. We use it in our expression of faith as the symbol of our forgiveness, freedom, acceptance, victory in Christ, and authority over Satan.

As we make application of Christ's blood to our life, it allows us to possess victory over Satan. The blood reminds Satan that all of our sins are forgiven through His sacrificial blood (Rev. 1:5) and that Christ's blood maintains our standing in the presence of God (Rom. 5:1). The blood also reminds Satan of his own defeat, which means he no longer has power over our lives and one day will be judged in the Lake of Fire. It reminds him that he is a loser! In every way the blood of Christ stands for victory!

E.M. Bounds wrote:

"Satan cannot stand an exposition of the blood of Christ. He turns pale at every view of Calvary. The flowing wounds are the signals of his retreat. A heart sprinkled with the blood is holy ground, on which he not only dares not tread, but he dreads and trembles and cowers in the presence of the blood-besprinkled warrior."

Satan cannot stand the blood of Christ or the positive testimony of a Christian concerning their blood-bought forgiveness, freedom from condemnation, and personal redemption and freedom we have received from Satan's power through the blood of Jesus Christ.

The blood of Jesus Christ that was shed upon the cross grants us acceptance, freedom, forgiveness, safety, and complete victory over Satan since it points to Satan's total defeat at Calvary (Col. 2:15). The blood will never lose its power!

"Oh I thank God for Calvary,
It's the blood that sets me free!
He bore my shame , Oh praise His name,
I've never been the same
Since I came to Calvary."

Notice that these saints in Revelation 12:11 did not defeat Satan by means of incantations, exorcisms, ritual formulas, or by “binding” or rebuking him. Satan, being far more powerful than any human, is not defeated by these kind of fleshly tricks and gimmicks. Nor did these saints defeat Satan through their own personal power. They defeated him by the blood of the Lamb – the blood of Jesus Christ.

Revelation 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.”

How do the saints possess their blood-bought victory over the devil? We have seen that they possess victory over Satan by claiming their complete victory through the blood. But there is more in this passage to see.

b. By confessing their victory through the blood – “by the word of their testimony” – Rev. 12:11b

This refers to the evangelistic confession of Jesus by the future tribulation saints. Their verbal confession or testimony (what they say – “the word of their testimony”) looks back to the truth about Christ’s shed blood and their salvation. In other words, they will give a verbal witness of their salvation, deliverance from Satan, and their possession of eternal life when sharing the Gospel message, which is centered in Christ’s blood sacrifice. This is the “word” that they will share during their most severe trial, persecution, and even during their deaths, which is spoken about later as “the souls of them that were beheaded for their witness of Jesus, and for the word of God, and which had not worshipped the beast (Rev. 20:4).

This Gospel message of Christ’s shed blood will give these saints victory over Satan for the simple reason that through this message, which they share during the dark days of the Tribulation Period, they can claim their victory over Satan’s power, be assured of their forgiveness, and in the end enter Heaven!

John connects their verbal testimony with the Word of God (“the word of their testimony”) as is seen elsewhere (Rev. 1:9; 6:9; 20:4). Their testimony is of the Gospel message about Jesus Christ, the word of the Gospel (Eph.1:13; Col. 1:5; Acts 15:7), which in this case is used as their sounding note of victory. The point seems to be this. What they speak forth they believe and embrace for themselves in the

most trying times of their lives! The Gospel message of the shed blood of Christ is a victorious and emancipating message! What we believe and share about Christ's blood which frees us from Satan's power becomes the basis of our victory. You can't live beyond what you believe!

Despite all the persecution (and even martyrdom) that these future Tribulation saints will experience, they will still remain faithful in their Gospel witness concerning Jesus Christ. Their testimony about Jesus Christ, the shed blood, and their personal Savior, will never waver. Can this be said of us today? Are we ready to suffer for Christ and His name?

As we reflect upon "the word of their testimony," we can in a very practical way remember that we too have victory over Satan by giving testimony to the Word of God (Matt. 4:3-4 – "It is written" and Eph. 6:18 – "the sword of the Spirit" and "Word of God" – rhema of God). In particular, these future tribulation saints will experience victory over Satan by sharing and believing in the testimony that Jesus Christ gave them in His Word regarding the blood of Christ. They will stand their ground on the blood of Jesus Christ and claim their victory over death, the devil, and damnation, and then one day, when they are martyred, enter the glorious rest of Heaven. In every way these saints are victorious. We can use the Gospel of Christ's shed blood as our ground of victory in times of our temptation and persecution. We must verbally internalize it in our hearts and lives, giving witness to Satan's defeat and claiming our victory over him.

These Tribulation saints will proclaim how the blood of Jesus gave them judicial acceptance before God, had taken them out of the domain of the devil's authority and power as lost sinners, and has assured them of their acceptance before the holy God of Heaven. They will give testimony to the fact that Satan's rule of authority over their lives has been broken. These people will claim their victory over the devil and his accusations against them even in the time of their death. They looked to the blood of Jesus as the victorious ground of forgiveness, which they could plead before God, as they were martyred and passed into the next life.

In a similar fashion, we can use the blood of the Lamb to counteract Satan's assaults and temptations against our own life today. We can overcome Satan through the blood of Jesus, which has defeated Satan upon the cross and provided each one of us with victory over his accusations, power, authority, and influence. This means

that in the time of temptation we can give our “word of testimony” that Satan’s rule, authority, and power over our lives has been broken through the blood of Jesus Christ (Col. 2:15).

“I hear the accuser roar
Of ills that I have done;
I know them well, and thousands more,
Jehovah findeth none.
Though the restless foe accuses—
Sins recounting like a flood,
Ev’ry charge our God refuses;
Christ has answered with His blood.”

c. By continuing to be courageous through the blood – “loved not their lives
unto the death” - Rev. 12:11c

Here the Bible is speaking about the specific death of martyrdom as their final note of victory. These future Tribulation saints will be willing to give their lives for the testimony of Jesus Christ. God will grant them the courage to lay down their lives for Jesus Christ (the ultimate sacrifice). But even in death Satan cannot defeat them for they are immediately taken into the presence of God and Heaven (2 Cor. 5:8). The courage God gives to them to die a martyr’s death and the departure of the saints into Heaven does not allow Satan to defeat them. It actually gives them victory!

These saints will pay the ultimate price for their loyalty to Christ but they will know that all martyrdom can do for them is usher them into the eternal bliss of Christ’s presence (Phil. 1:21, 23; 2 Cor. 5:10; Matt. 10:38–39; Acts 20:24; Rom. 8:38–39). These saints are victors in every way – even in death.

D.L. Moody said:

“Someday you will read in the papers that D. L. Moody of East Northfield is dead. Don’t you believe a word of it! At that moment I shall be more alive than I am now; I shall have gone up higher, that is all, out of this old clay tenement into a house that is immortal – a body that death cannot touch, that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.”

God will help these saints to be courageous in the terrible times of the Tribulation Period, even in the face of gruesome death (Rev. 20:4). God will also help us to have courage when times get tough. He told Joshua in Joshua 1:6, “Be strong and of a good courage.”

Jesus said in John 16:33:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

So by the cleansing, confession, and courage that these saints possessed through the blood of Christ, they will overcome Satan and his powerful attempts to destroy their spiritual lives. The same should be true in relation to our own spiritual lives as God’s saints today. We must battle Satan with the blood! Through the blood of Christ Satan is a defeated foe and we are the victors in Christ. In the words of Martin Luther’s magnificent hymn “A Mighty Fortress Is Our God, a bulwark never failing.”

Revelation 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.”

The overcoming blood is what overcomes Satan. It enables believers to withstand the deceptions, accusations, and temptations of Satan. Spiritual victory over the devil’s accusations, temptations and harassment is promised to each one of us through the blood of Jesus Christ! Christ’s blood is an important matter to address in the “evil day” (Eph. 6:13) or time of the devil’s temptation. The blood of Jesus sets us free! The blood of Jesus is a liberating truth that Satan despises. The blood of Jesus is the answer for victory. It is only through the shattering deathblow of judgment that Christ has given to Satan, through the shedding of His blood upon the cross, that we can have victory over the Evil One. The blood of the Lamb still prevails!

“I heard an old, old story, how a Savior came from glory,
How He gave His life on Calvary to save a wretch like me;
I heard about His groaning, of His precious blood atoning,
Then I repented of my sins and won the victory,
Oh victory in Jesus, my Savior forever!
He sought me and bought me with His redeeming blood;

He loved ere I knew Him, and all my love is due Him.
He plunged me to victory, beneath the cleansing flood."

The cross and the blood of Christ is to be at the center of our lives. We must once again allow the cross to become the focal point of our daily living. This is because the Bible clearly teaches that Jesus defeated the devil upon the cross. Jesus did not do battle with the devil in hell. He defeated him totally and completely through His work on the cross. The present day teaching that says that Christ had to go into the regions of the damned or the place of suffering and defeat the devil in battle is totally erroneous. The victory was won upon the cross and not in hell. Hallelujah for the cross! On the cross, Christ not only paid the sin debt of judgment that we had before God, He also won the demonic war being waged against God's people.

"On the victory side, on the victory side,
No foe can daunt us, no fear can haunt us,
On the victory side, Within Christ within,
The fight we'll win, On the victory side!"

- Have you been experiencing daily victory in your Christian life?
- Are you aware that the ground or basis of your victory is through the shed blood of Christ?
- Are you living on the victory side?
- What sins must you renounce in your life?
- Are you ready to live victoriously over your sins by proclaiming and applying your blood-bought victory to your daily living?
- Have you remembered that the blood will never lose its power?

Two years after receiving Christ, Jean Zeiler was still shackled by her habit of chain-smoking. Repeated attempts to stop had failed miserably. Finally, she decided, as she said, "to lay my cigarettes at the foot of the cross." In a church service she told the people she was surrendering her all to Christ and claiming His victory. For three months Jean felt no serious craving to smoke. But then one beautiful July morning the test came. As she entered the kitchen, there on the table was a package of her husband's cigarettes. Instantly the most powerful craving consumed her. Jean recalls, "I stumbled toward the table. I knew I was going to smoke. I ached with the craving and began to whimper like a child. Then suddenly, I went to the floor on my

knees and began praying, "O dear God, I can't take it. Do something!" Lady, her big black Labrador retriever, had come to her side, sensing that something was wrong.

By now Jean was crying her heart out, hugging Lady. Then followed an unusual stillness. As Jean got to her feet, everything seemed the same. The cigarettes were still on the table. Then it hit her--the craving was gone! "Oh, thank you, Lord!" she exclaimed. That victory has lasted nearly 28 years. God may give victory by removing a desire once and for all. Or He may lead us through a long, hard-fought process. But if we surrender our weak will to Him, we can know that Christ who broke sin's power on the cross, through the shedding of His blood, can break the chains of any habit.