

**“When I See the Blood”**  
(Exodus 12:13)

A study written in honor of my father,  
Edward Sensenig, who always said:

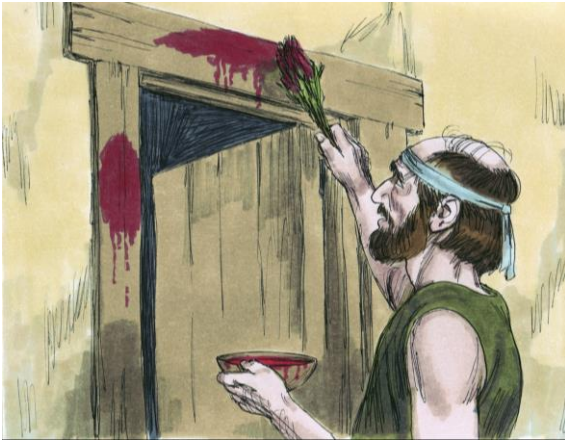
**“Never forget the blood.”**



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## When I See the Blood (Exodus 12:13)

Pastor Kelly Sensenig



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 George Gardiner was preaching. This was the former

church founded by the late M.R. DeHaan. 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.” The message was a constant reminder of that memorable night when God passed over His people in Egypt and did not judge them with the unsaved Egyptians.

God said to His people in Exodus 12:13:

“And the blood shall be to you for a token 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 blood was a “token” or sign to God that the home should be spared from His judgment. The safety of the people was based upon the blood of the Lamb that was applied to the doorframes of their homes.

In Exodus 12:7 God commands the Israelites:

“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.”

God told the Jews to be sure the blood was on their doorframes, so they might escape the coming judgment. In this study, we want to look at the importance of the blood of Jesus Christ and how God passes over His people by forgiving them and freeing them from His judgment. Today we can claim the blood of Jesus Christ for our total and complete cleansing or forgiveness from all our sins, so that God’s judgment will pass over us. I’ve entitled this study, “When I see the Blood.” This is a very important concept which portrays that blood was shed and a lamb had died in the place of the sinner. It’s the shedding of blood in death (sacrificial death by blood) that is important to God. God’s statement reveals that the shedding of blood which was accompanied by the death of a lamb had to occur so His judgment could pass over the households.

God said, “When I see the blood, I will pass over you.” God did not say, “When I see your good deeds, your Christian living, reformation, charity donations, obedience, Mass, Lordship salvation, 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. There are no manmade requirements or ceremonies that a person must pass through. God does not see these things. He only sees one thing – the shed blood of the sacrificial animal. Today He sees the shed blood of Jesus Christ His Son as playing an important substitutionary role in our salvation (1 John 1:7).

The background of this bloody scene is set in Egypt. Pharaoh did not want to release the children of Israel, but God had a different plan for His people. He was going to redeem them from Egyptian bondage and set them free. Therefore, God would take a final drastic measure to convince Pharaoh to free His people. The Lord would pass through the land and slaughter the firstborn of Egypt. This would become God’s final judgment upon Egypt for not allowing His children to go free.

As we study this text of Scripture, we will be able to see the magnitude of God’s grace. God was willing to pass over His people and spare them from

judgment because of the blood on the doorframes. Of course, all of this typifies the blood of Jesus Christ which was shed on the cross for you and me in order that our sins might be forgiven forever, that we might be acquitted in God's presence, and justified.

There is a scarlet thread that runs from Genesis through the Book of Revelation. It is the scarlet thread that speaks of cleansing through a blood sacrifice. Hebrews 9:22 says, "without shedding of blood (*the shedding of blood in death*) is no remission." This is the way God has chosen to save sinners from hell. When we project this biblical principle into the New Testament, we discover that Jesus was the ultimate fulfillment of all the animal sacrifices and shedding of blood under the Old Covenant. The shedding of Christ's blood was part of his sufferings and sacrificial nature of His offering on the cross which ultimately ended in His death. There can be no forgiveness and freedom from sin's penalty except through the shed blood of Jesus Christ.

Let God be true and every modernist a liar! There is only way to escape hell's judgment and it's through the shed blood of Jesus Christ. This is what God was portraying on that night long ago in Egypt. Let's take a journey back to this memorable night and discover the way God chooses to forgive people and release them from His wrath and judgment.

Our main proposition in this study is this. God's judgment passes over believers because of the shed blood of Jesus Christ.

This is demonstrated in four ways.

### **I. Through the protection of blood (sheltering blood)**

The fact of God's coming judgment upon the unsaved is a very solemn warning in Scripture. God would move throughout Egypt and judge the firstborn who did not have the blood applied to the doorframes. The purpose of the blood on the doorframes of their homes was to spare God's children from His judgment. It provided protection and safety for those who were residing in the homes.

God said, “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” (Exodus 12:13). This is the reason why God has His people put blood on the doorframes of their homes. Hebrews 10:26-27 speaks of “a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” This sounds like the night in Egypt when God decided to judge His enemies. The truth is this, when God moves in judgment you need to be sheltered and protected by His blood!

Hebrews 11:28 says this of Moses:

“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.”

The purpose of the blood on the doorframes was to spare the Lord’s people from the future judgment which was going to come upon the firstborn in the land of Egypt. This is why God says in Exodus 12:13, “when I see the blood, I will pass over you.” This means they would be sheltered and protected from God’s impending wrath and judgment.

“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.”

Exodus 11:1-6 points to God’s coming judgment:

“And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the

LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.”

The judgment that God was going to bring against the Egyptians was the slaughtering of their firstborn. This is exactly what God did. God always does what He says. He never goes back on His Word.

Exodus 12:12 says:

“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.”

Exodus 12:29 adds:

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.”

God is a God of judgment! This is something that humanism and liberalism will not accept. Neither modernism nor postmodernism accepts the God of the Bible. I must be honest today, if you are not one of God’s children, you will not escape the judgment of God which is an eternal hell filled with literal fire, smoke, darkness, maggots, misery, and endless punishment.

Jesus taught in Mark 9:43-49:

“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell

fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.”

Jesus was not teaching self-mutilation but to discipline ourselves as His true disciples and do whatever is necessary to avoid sin. Then He teaches that it's better to be a true disciple or follower of Christ and enter into eternal life maimed than to enter into hell (Gehenna - the Lake of Fire) without forgiveness and a full body to suffer the wrath of God. This happens when a person rejects the provision of Christ's salvation and does not discipline their lives but only lives to please themselves and fulfill their fleshly lusts.

2 Thessalonians 1:9 reveals this about the lost:

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”

We cannot escape the God of judgment. This is because the Bible says we have “all sinned” (Rom. 3:23), and we are all “under sin” (Rom. 3:19) which means to be under sin's penalty or judgment. Sin is over us, through us, in us, weighing us down, and keeping us under its sentence of doom and judgment.

Romans 6:23

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

The problem that we face today in our secular and humanistic society is that we do not really believe that we are sinners. Humanism says man is not only a glorified ape but that he is basically good. However, the Bible says, “there is none righteous, no not one” (Rom. 3:10). God says this because His standard of righteousness is perfection. He is absolutely impeccable or without flaw. Therefore, none of us are righteous in God's sight. We are absolutely unrighteous in need of His imputed righteousness. God says that we are all unrighteous sinners that have broken His moral code or law. This means that we are under the curse of God's judgment and going to hell.

Galatians 3:10

“For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.”

This is why we need the blood of Jesus Christ to grant us legal (judicial) forgiveness and pardon in God’s sight. It’s because the lost human race stands condemned before a holy and righteous God, who must judge sin, or else He would contradict His own holy and righteous nature.

Habakkuk 1:13 says:

“*Thou art* of purer eyes than to behold evil, and canst not look on iniquity.”

God would not be God if He does not judge sinners. Sin cannot go unnoticed and unchecked before a perfectly righteous and holy God. He must judge sin and punish the sinner with the eternal judgment of hell to vindicate His holiness.

Many people reason that God is not fair. They somehow think that God should bypass those things in their lives that do not square up with His holy character. But God cannot do this without offending His own holy nature. Would you consider an earthly judge a righteous judge if he allows a criminal go free who has broken the law? Of course not! Therefore, God, as a righteous judge, must judge you for all the sins you have committed against Him. You must face the eternal consequences for your own sin. God is a God of righteous judgment for the Bible says, “true and righteous *are* thy judgments” (Rev. 16:7).

God’s judgment upon Egypt was direct and undeniable.

Exodus 12:30 reads:

“And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.”

This verse illustrates that God’s judgment brings forth death and misery. We must remember once again that “the wages of sin is death” (Rom.



6:23). Physical death brings spiritual death or separation from God which results in a person being judged in the eternal fires of hell forever. If you die without having your sins forgiven, then God will judge you and see that you are punished for your sins. This is not the message of politics or the positive thinkers of today but it's the message of God's Word.

Exodus 12:12 reads:

"...I will execute judgment: I *am* the LORD."

If the blood of Christ's forgiveness is not applied to your life, you will not escape God's wrath and judgment. When seeing the blood on the doorframes, God would pass over His people in Egypt so they might escape His coming judgment. But God will not and cannot pass over you if you have rejected the blood sacrifice of God's only Son, Jesus Christ, to provide you with forgiveness and freedom from His wrath. God will not bypass you on Judgment Day. God will someday execute His righteous judgment upon you. This is because you have never had the blood of Jesus Christ (the sacrificial nature of Christ sacrifice) applied to your life so you might stand accepted before God on the merits of Christ's sacrifice.

Bringing this into the New Testament, Romans 5:9 declares:

"Much more then, being now justified by his blood (*the shedding of Christ's blood in death*), we shall be saved from wrath through him."

This is the purpose of the blood. It declares us legally righteous before God's throne and therefore saves and protects us from God's judgment. As the Egyptians faced the coming judgment on their firstborn, so you must face God's coming judgment upon your soul for all eternity if you reject the provision of salvation through Jesus Christ. Judgment Day is coming for you! You will experience hell for all eternity if you don't allow Christ's blood to cleanse you from all your sins. The coming judgment upon your soul is sure and certain since God must judge unrighteous sinners.

Hebrews 9:27

"And as it is appointed unto men once to die, but after this the judgment."

Why would you want to die without Christ's forgiveness being applied to your life? Why would you want to die and go to everlasting hellfire and brimstone?

If you are driving in the state of Michigan, you may come across a sign that reads, "Welcome to Hell" or "Welcome to Hell Michigan." There is really a place called Hell Michigan and there is also a place called Gahanna Ohio (the word Jesus used for Hell). By the use of these names, people may sometimes think that we experience hell while living on this earth, but Jesus spoke of a hell beyond earth and our present existence. Jesus spoke of a place called hell where God will judge lost people throughout eternity if they fail to respond to His saving grace. Only Christ's blood can grant your forgiveness and protection. This leads into our next point.

## **II. Through the forgiveness of blood (cleansing blood)**

This second point in our study centers upon the atoning sacrifice that God required His people to have so their sins might be covered and forgiven, allowing His judgment to bypass their firstborn in Egypt (Ex. 12:13). God's system of blood atonement was illustrated by the blood sacrifice on the doorframes.

2 Chronicles 30:18 confirms this:

"For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon ("make atonement or atone") every one."

The word "pardon" in the Hebrew language is the word for atonement (Hebrew word is *kapar*). It means to cover and therefore make amends, pacify, and appease God's wrath. In the Old Testament, prior to the cross, God devised a gracious sacrificial system where He would atone or cover the sins of His Old Testament saints. This would provide temporary forgiveness of sins prior to the death of Jesus Christ upon the cross. This resulted in God passing over or holding back His judgment for Old Testament believers until Christ would die on the cross and pay the actual penalty for their sins. This is what happened on the night of Passover. God

made atonement (a temporary covering) for the people's sins through the blood sacrifice and His judgment was appeased or satisfied which allowed God to pass over them.

It's certain that the substitutionary blood atonement provided by Old Testament animals provided only a temporary covering and forgiveness (Lev. 4:20, 31) for God's people. This is why the sacrifice and forgiveness needed to be repeated over and over again with other blood sacrifices.

Hebrews 10:1-4 spells this out:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

All of this was true. Animal sacrifices could never actually remove the sins of people from their legal record before God. Nevertheless, there was a cleansing and forgiveness found in the blood sacrifices that atoned (temporarily covered sin) and this forgiveness brought a sense of security from God's judgment and created peace to the hearts of the people.

Psalm 32:1 declares:

"Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered."

Psalm 103:12

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

The atoning sacrifice that provided forgiveness of sins is clearly illustrated on that night in Egypt.

Exodus 12:2-6 says:

"This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel,

saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

There are five significant truths about blood atonement that relate to forgiveness.

➤ The purpose of blood atonement

The Passover lamb was a clear message of the Old Testament atoning substitutionary sacrifice which was designed by God to temporarily appease or satisfy His wrath against sin and sinners. The entire sacrificial system of the Old Testament was designed to be an “atonement” (Ex. 29:36; Lev. 1:4; 4:20) which means a “covering” or “to cover over” (Hebrew = *kapar*) and therefore pacify and propitiate, providing a temporary satisfying sacrifice for sin that God would accept in the sinner’s place. Prior to the cross the sins of God’s people were covered so He might not hold their sins against them. In short, God would cover over the sins of the people so He might pass over the sinners, not judging them for their sins, awaiting the time when Christ would come and pay the actual penalty for these sins.

The sacrificial system would provide temporary forgiveness for the people by covering the sins of pre-cross saints until Jesus actually came to die upon the cross and take away their sins.

Everything changes for New Testament saints since Jesus actually has come and died upon the cross.

1 John 3:5 declares:

“And ye know that he was manifested to take away our sins; and in him is no sin.”

There are vast differences between the Old and New Covenants. Today Christ's blood takes away our sins; however, during the Old Testament the blood of animals only provided a temporary covering and satisfaction for sins. The reason why God could pass over His people and not judge them prior to Christ's death was because of His gracious system of atonement. God held back His judgment ("the forbearance of God" – Rom. 3:25) by providing a blood sacrifice for the sins of the people. Blood atonement was a concept derived from the fact that God would cover the sins of His believing people until Christ would come, die on the cross, and clear their sinful record before Him.

The atoning sacrifices were repeated to remind the people of their need to look forward to the coming promised seed (Genesis 3:15; Gal. 3:16) and Messiah who would be the Savior of mankind. The temporary atoning or covering of the blood of animals could never save people. But all the blood shed before the cross pointed to the time when Jesus Christ would one day shed His blood and provide the actual way of salvation for all people of all time.

"Not all the blood of beasts  
On the Jewish alters slain;  
Could give the guilty conscience peace,  
Or wash away the stain.  
But Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name  
And richer blood than they."

Today the liberal ministers want to continually offer God their sacraments of baptism, the Eucharist, and good works as a way to be forgiven and for God's wrath to be appeased. But I tell you upon the authority of the Word of God that God does not accept anything but blood of Jesus Christ as a means of deliverance. "When I see the blood, I will pass over you" (Exodus 12:13). No blood – no salvation. Roman Catholics with their bloodless altars claim there is a conversion of the substance of the Eucharistic elements into the actual body and blood of Christ. But this is hocus-pocus – not a biblical reality.

Hebrews 9:7 states:

“But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people.”

The people were given the instructions to offer a bloody sacrifice to God as the ground for forgiveness and acceptance before His holy presence. This is because God is a God of blood. God has always required a substitutionary blood sacrifice to take the place of sinful man and provide him with forgiveness before God.

Hebrews 9:22 again states:

“And almost all things are by the law purged with blood; and without shedding of blood (*in death*) is no remission” (*forgiveness*).

God was sending a very strong and clear message throughout the pages of the Old Testament. It was a message of blood. God could only accept sinful people who have been cleansed or forgiven by the blood. The New Testament carries this same theme in connection with the blood of Christ. In the substitution for the sinner there is a repeated emphasis in Scripture on the blood of Jesus Christ providing cleansing from the guilt of all our sins and then giving us a justified and righteous standing in His presence (“justified by his blood’ - Rom. 5:9). From a theological perspective, forgiveness is related to justification. The blood of Christ plays an important role in our forgiveness and judicial acceptance before God. Our justification follows on the heels of our forgiveness where we are declared legally righteous in God’s heavenly courtroom. God removes our sin and immediately justifies us, declaring us legally righteous through Christ’s imputed righteousness.

All of this occurs because God sees the value and efficacy of Christ’s blood sacrifice applied to our sinful record in Heaven. Every forgiven person is a justified person, fully, finally, and forever accepted in God’s presence because God accepts Christ’s shed blood on our behalf as paying the penalty for our sin and opening the pathway for our forgiveness, justification, and acceptance before God.

Revelation 1:5 says:

“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” (*the shedding of Christ’s blood in the event of His death on the cross*).

Revelation 7:14 also speaks of those who “have washed their robes, and made them white in the blood of the Lamb.” Washing speaks of cleansing (forgiveness) through the shedding of Christ’s blood. We all need to get a bath if we are going to be saved. We need a blood bath to take away our sins. This washing is a metaphor for cleansing which comes through the sacrificial shedding of Christ’s blood. The actual shedding of blood occurred in relation to the death of the Old Testament Passover lamb. The same was true regarding the New Testament Lamb of God who was Jesus Christ. The shedding of Christ’s blood was required. Christ’s blood was to be outwardly shed to convey a need and provide the remedy for the spiritual redemption of sinners (Eph. 1:7; Col. 1:14; 1 Peter 1:18-19; Heb. 9:12).

“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.”

➤ The picture of blood atonement





God was painting a portrait or picture in the Old Testament. The children of Israel were instructed to take a lamb, sacrifice it for their appropriate households, and spread the blood upon the doorframes of their homes to provide safety from God's wrath

and judgment. In the New Testament Christ fulfills the pictures which were presented by the Passover sacrifice with the shedding of His own blood and the salvation and safety from hell that He provides for each one of us. A picture of Jesus and His coming death on the cross was being painted by every blood sacrifice in the Old Testament.

1 Corinthians 5:7

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

The Old Testament was painting a very clear portrait or picture of what Christ would actually accomplish when He would die upon the cross. The Old Testament pictures of animal sacrifices are called types which point to the shedding of Christ's blood and sacrificial death. Christ would eventually die on the cross, suffer God's judgment in our place, clear our sinful record before the Lord, appease God's wrath, and set us free from His judgment.

The word "passover" in this text speaks of the Paschal sacrificial lamb that was sacrificed in connection with the Jewish Passover celebration. The Jewish Passover was a commemoration of the night when God passed over His people, sparing them from judgment, because of the innocent lamb that was slain on their behalf. When Christ died on the cross, He became the actual fulfillment of the Passover Lambs that were sacrificed in Egypt, whose blood was sprinkled on the doorframes to provide forgiveness and freedom from God's judgment. In essence, when Christ died on the cross, He became our "passover" Lamb which provides us with forgiveness in God's sight and spares us from His judgment. Because Christ died on the cross, in our place, taking sin's penalty upon Himself, we can be spared from the wrath and judgment of God.



All the lambs and animals sacrificed in the Old Testament would be a constant reminder that the true Lamb (Jesus Christ) who would eventually come and be judicially judged die for the sins of all lost mankind. The New Testament personifies Jesus Christ, as the Lamb of God, which fulfilled all the typology of the Old Testament.

John 1:36 says: "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" In Acts 8:32, Jesus read from the Old Testament and typified himself as a lamb. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." The book of Revelation talks about the Lamb of God and personifies Jesus Christ as the Lamb that was slain upon the cross.

Revelation 5:11-12 pictures the great heavenly scene:

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Of course, the slaying of Christ on the cross would indicate bloodshed.

A preacher was called to the bedside of a man who was seriously ill. After a few words of greeting, the minister asked, "My friend, are you prepared to meet God if you don't recover from this sickness?" "I think so," was the reply, "I've always given generously to worthy causes, and I've been a good father and a faithful husband." "But my dear friend, that will never get you to Heaven!" "Oh, but I have many other good works to my credit," protested the man.

The preacher realized he needed to puncture the balloon of this sinner's self-righteousness, so he changed his line of questioning. "Tell me," he said. "What do you think people do There?" "Well, they're occupied with the things of God, and I guess they sing a lot!" "Ah," said the preacher, "I'm glad you mentioned that."

Opening his Bible to Revelation 5, he pointed out that the song of the redeemed was all about Jesus and His wondrous shed blood on the cross.

"Notice, there's not one word about the saint's accomplishments," explained the minister. "Nothing you've told me fits into this picture. You've talked about what you have done, but the inhabitants of Glory speak only of what Christ has done!" Suddenly the man saw the folly of trusting in his own goodness. Looking to the Lord for salvation, he found peace in believing. When he died, his greatest comfort was found in these words: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

All the Lamb references to Jesus Christ in the New Testament tell the old story that Christ was the fulfillment of the Old Testament sacrificial system of atonement. In other words, the Old Testament animal sacrifices were a picture and figure of the coming sacrifice of Christ upon the cross. Jesus was the actual fulfillment of all these animal sacrifices that spared the people from God's judgment. Christ's blood sacrifice upon the cross would be the final sacrifice that would grant eternal pardon and freedom from God's judgment for sin.

Way back in Genesis 3:21 we see the first picture of blood sacrifice: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

The skins were taken from animals that God had slain. We must remember that it was the blood of the Old Testament lamb that was vitally important to God. Therefore, it must also be true that the blood of the New Testament Lamb (Jesus Christ) is extremely important and critical in the plan of salvation. God said, "When I see the blood, I will pass over you." Once again, God did not say, "When I see you good deeds, your acts of obedience, your church attendance, your reformation, or your sacraments I will pass over you." The Israelites could not offer any of their own manmade works or ceremonies to appease His wrath. It had to be blood on the door!

Ephesians 2:8-9 echoes this same truth: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

God would not accept the good works of sinners for they are connected with moral depravity. He could not accept anything else on that door but blood! It had to be blood!

➤ The part of blood in substitutionary atonement

“When I see the blood, I will pass over you” (Exodus 12:13). God looked upon the blood as a necessary part and requirement of His people’s atonement and redemption on that Passover night in Egypt. The same is true today since God repeatedly mentions the blood of Christ throughout the New Testament. The blood itself played an important part in the actual substitution for the lost sinner. The shedding of Christ’s blood has an integral role in the sinner’s salvation. The blood of Jesus Christ is an emancipating message which relates to the believer’s ransom and release from both the penalty and power of sin (Rev. 12:11).

Some theologians conclude, “It’s not Christ’s bleeding but His dying” that saves us. Others teach that the shedding of Christ’s blood is only speaking of violent death and is nothing more than metonymy - using one object (the shedding of Christ’s blood) to teach something else (Christ’s death). However, those who come to these conclusions are treading on unfamiliar ground when it comes to understanding the divine emphasis and importance attached to God’s requirement for blood. To speak of the blood of Christ as only a symbol of Christ’s death is to ignore and diminish the importance of the blood. Christ could not die without the shedding of literal blood on the cross according to God’s demands for substitution (Col. 1:20).

Blood does not merely represent death but is part of God’s sacrificial redemptive plan. It’s the shedding of blood in death which counts before God. Christ could have bled to death while hanging on the cross but if not, His sacrifice was still mixed with the shedding of blood. “Not without blood” (Heb. 9:7). He did not say “Not without death” but blood. God did not say, “When I see the death I will pass over you.” Of course, death was included in the sacrifice (Heb. 2:9) but so was blood – the shedding of blood in death. The shedding of Christ’s blood would always include the death of God’s Son, but the death would always include the shedding of blood. The

shedding of Christ's blood must precede His death to not only fulfill Old Testament typology but meet God's requirement for sin's payment.

So, we should not merely use Christ's blood and death interchangeably. However, we must conclude they are interrelated (you cannot have one without the other) yet distinct according to God's Word. Both are seen to be important in God's salvation plan and therefore both are emphasized.

Romans 5:9 -10 illustrates this to us:

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

Both the blood and death are interrelated, but one cannot exist without the other. The *shedding of blood in death* is the picture of Christ's sacrifice for sinners. There must be blood and there must be death. Hebrews 9:22 states: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Later, in verses 16 the death of Christ is mentioned. So there is a relationship between blood and death and yet God repeatedly confirms that there must be the shedding of blood that precedes death for the sacrifice to meet God's approval.

When speaking of Christ's death, it necessarily includes the shedding of blood. When speaking of Christ's blood, it includes the death of Christ. The fact that blood is mentioned aligns with the necessary typology of blood atonement and Christ as the Passover Lamb which included bloodshed and death (1 Cor. 5:7). I don't want to devalue the shedding of blood as merely a passing statement or adjective for death. The shedding of blood indicates that death has occurred but there needed to be blood shed to pay the necessary penalty. The blood flowed, the death occurred, the price was paid. All are important to God. As we preach and teach, we should mention both realizing that in God's redemptive plan of the ages blood and death were always required by a just, holy, and loving God to bridge the gap between God and sinners.

Think of it this way. A person could die by drowning and not shed blood. An individual could die when falling off a horse and hitting his head but not

necessarily shed blood. But Christ had to shed his blood and die to fulfill the typology and teachings of the Passover. So, both are important but at the same time God views each one of them as necessary in the redemptive plan. "Not without blood" as Hebrews 9:7 states. "When I see the blood, I will pass over you" (Ex. 12:13). It can be no other way. If Jesus would have died without the shedding of blood, then something would have been missing in the redemptive sacrifice for "without the shedding of blood is no remission" - Hebrews 9:22).

One might conclude that blood is just a symbol for death and therefore bypass the significance of Christ's shed blood. But there had to be blood and there was. But there also had to be death and there was. The Bible talks about it and so should we when remembering Christ's payment for sin.

The death of Christ would mean nothing without the sacrificial nature of His sufferings and blood. However, the fact that "Christ died for our sins" (1 Cor. 15:3) means that He paid the full penalty for them while hanging on the cross (Gal. 3:13), shedding His blood on the cross (Col. 1:20), and then dying on the cross (Rom. 5:6). That is why He said, "It is finished" (John 19:30) before expiring. It could never be finished if He had not paid for our sins while suffering on the cross, shedding His blood, and experiencing the dreadful separation from the Father. All of this was necessary, including the shedding of His blood and death. Concerning Christ's blood, we can summarize: It was the literal blood of Jesus, it was shed on the cross, and it was shed in relation to His death.

Here is the point. If Christ had not literally shed His blood in sacrifice for our sins, we cannot be saved. The shedding of His blood in death was the price Jesus paid for sinners (1 Peter 1:18-19; 1 Cor. 6:20). As He literally poured out His blood in a sacrificial act, He sealed forever the New Covenant (1 Cor. 11:25; Heb. 13:20) and purchased our redemption (Eph. 1:7; Col. 1:14). Jesus Christ bled and died in the fullest literal sense and when He rose from the dead, he was literally resurrected. In my opinion, to deny any of these literal truths is a misunderstanding of clearly revealed facts that are a necessary part of our redemption and salvation.

A person must understand that Christ died for them as a sinner, paying the necessary judgment that God required for sin, and believe that Jesus rose again to give them eternal life (1 Cor. 15:3-4). They might not fully understand all the deep and doctrinal significance of what occurred on Calvary, but this does not diminish the importance of what happened when Isaiah's suffering Servant (the Messiah) took upon Himself the sins of the whole world paying the necessary fine that God required to satisfy His justice and wrath. Of course, faith in the shedding of Christ's blood (Rom. 3:25) does not diminish faith in His death (1 Thess. 4:14) since both are interwoven together in the biblical concept of Christ's payment and satisfaction for sin.

I believe that Christ's death, according to the unmistakable record of Scripture, would not be validated without the shedding of blood, without His separation from the Father, and without the wrath of almighty God falling on Him. It's all or nothing. Of course, there is nothing magical or mystical about Christ's blood like the Catholics teach but there is something very precious about the blood to God (1 Pet. 1:19).

Think of it this way. All of Christ's sufferings, including the shedding of His blood, which ended in His death were all part of God's redemptive sacrifice. On the cross Jesus became our sin offering (Isa. 53:10-11; 2 Cor. 5:21; Eph. 5:2; Heb. 10:10, 14). This offering for sin included many things such as the sacrificial nature of Christ's physical sufferings that He continued to endure while hanging on the cross (Isa. 52:14; 53:5-8), His separation from the Father (Matt. 27:46), the shedding of the precious blood (1 Peter 1:19), the severe wrath of God that was laid upon Him (Isa, 53:10; Gal. 3:10), which ended with the sacrificial nature of His death (Rom. 5:6, 8; 1 Cor. 15:3). We dare not remove any of them from the redemptive plan of God for mankind.

God could have said throughout the Old Testament that He only required strangling or the death of animals, but He emphasized the blood of animals (Ex. 12:13; 22-23; 24:8; 29:12, 16,21; 30:10; Lev. 1:11, 15; 3:2, 8; 4:6-7, 17; Heb. 12:24; Eph. 1:7; 2:13; Col. 1:14; Heb. 9:7, 12; 10:19; 13:12, 20; 1 Pet. 1:2, 18-19; 1 John 1:7; 5:6, 8; Rev. 1:5, 9; 12:11) in order to give a special emphasis on the shedding of blood. All the blood Bible references in both

Old and New Testaments gives the same story. God demands the shedding of blood for forgiveness. Yes, it would be the shedding of blood in the ending of the life of the animal, but blood had to be shed.

Bringing this up to date with New Testament theology, we should remember that Christ's blood had to be shed in conjunction with His death on the cross. This reminds us that the shed blood of Christ and the death of Christ should never be separated, nor should they ever be referenced without conveying the importance of each one. It was not only the death of the animal that God had in mind when the blood was applied to the doorframes but the shedding of the blood of the animal. Blood and death. Yes, it's gory but this is God's requirement for the salvation of sinners.

It's interesting that Peter repeatedly says that "Christ suffered for us" and "suffered for sins" (1 Pet. 2:21; 3:18) but he also mentions about Christ's "precious blood" (1 Pet. 1:19) and Christ "being put to death in the flesh" (1 Pet. 3:18). All three are important when it comes to the substitution of Christ on behalf of sinners. The suffering of Christ on the cross, which include the shedding of His blood, and which ended with His death on the cross were all part of the sacrificial nature of Christ's death. All events related to Christ's passion were important in the mind and redemptive plan of God.

It's true that all the sufferings and shedding of Christ's blood presupposes or assumes that Christ would die on the cross. But Christ's blood apparently played an integral or important role in our redemption just as His separation from the Father did.

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."

Hebrews 9:12

"Neither by the blood of goats and calves, but by (*through*) his own blood (*the shedding of Christ's blood on the cross which ended in death*) he entered in once into the holy place (*Christ's resurrection and high priestly*

*ministry where in His risen life He represents Himself and sacrifice before God as being completed), having obtained eternal redemption for us.”*

**My father Edward used to say, “Never forget the blood!”** He was right. There is obviously a saving significance attached to the blood of Christ which was related to His death. The shedding of blood was necessary in God’s sight. Jesus could not just be tied to the cross. He had to be nailed to the cross, suffer physically, shed His blood, be separated from the Father, and then die for the sacrifice to be complete.

The Old Testament animals were not to be hanged or drowned but their blood was to be shed on the altar. Christ as our Passover answers to this (1 Cor. 5:7). The altar was the cross and it is here Christ shed His blood and died. Remember, blood is blood. And if the Bible speaks of the “precious blood of Christ” and the “blood of his cross” there must have been the shedding of His blood. To deny the shedding of blood is to miss a very important part of the redemptive sacrifice. Nevertheless, the blood was always related to death and the same was true of Christ on the cross. Literal blood was shed, a literal death took place, and then a literal resurrection occurred.

The shedding of literal blood=death. Once again, the shedding of the blood was not merely a figure of speech or synonym for death (metonymy), it was to be part of the whole ordeal just like the separation from the Father was also part of Christ’s punishment for sinners. Literal blood was shed in the event of Christ’s substitutionary sacrifice in answer to the OT typology and God’s repeated requirement for blood. So, it’s the shedding of blood in death (sacrificial death by blood) that is important to God. They are tied together in God’s redemptive plan. You cannot separate them but at the same time God does place an emphasis on the need for the shedding of blood. This is what Christ endured – the shedding of His blood and death.

Jesus used the ceremonial cup and said, “This cup is the new testament (covenant) in my blood” (Luke 22:20). What was the mechanism of Jesus’ death? I cannot be absolutely sure about it. But could it be that what Jesus said at the Last Supper might shed some light on how He died? Holding the cup, he said, “For this is my blood of the new testament, which is shed for



many for the remission of sins” (Matt. 26:28). Jesus could be conveying here that the mechanism of His death would be exsanguination (blood loss), namely by traumatic hemorrhagic shock. Hemorrhagic shock occurs when suffering a major trauma. This type of shock is defined as a form of shock in which severe traumatic blood loss leads to inadequate oxygen delivery to tissues. Medical examiner, Dr. Frederick Zugibe, believes Christ died from shock due to loss of blood and fluid, plus traumatic shock from his injuries, plus cardiogenic shock causing Christ’s heart to fail. A combination of scourging from deep stripe-like lacerations and blood loss could have led to hypovolemic shock exacerbated by asphyxiation from the crucifixion process.

Some object that Christ could actually bleed to death on the cross since He was in full charge of His death and dismissed his spirit.

John 19:30

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

He said elsewhere, “I lay down my life, that I might take it again” (John 10:17). Indeed, Christ oversaw His death. Vine comments that Christ’s bowing of the head was “Not the helpless dropping of the head after death, but the deliberate putting of His head into a position of rest.”

The fact that He gave up His spirit emphasizes the fact that Christ’s death was voluntary. He determined the time of His death. In full control of His faculties, He dismissed His spirit which was an act no mere man could accomplish. And yet, Christ had to physically die of something when on the cross to prove that He too was human – God in the flesh (John 1:14). Jesus possessed a real human body, and He died a real death even though He oversaw His death. So, at the exact moment Christ voluntarily surrendered Himself to death the physical calamity occurred according to God’s way and timing.

This brings up another question. What about the blood and water that flowed from the side of Jesus after the penalty for sin was already paid? It’s apparent the blood and water flowed from the Lord (John 19:34) after His

death (“gave up the ghost”) and after the payment for sin was made (“It is finished” – John 19:30). This means the blood and water which followed Christ’s finished sacrifice were not redemptive in nature. In keeping with the OT Passover lambs and with Christ as our Passover (1 Cor. 5:7) blood was shed prior to and in His death (blood and then death). It was not the blood shed after His death that was redemptive in nature. The blood on the doorframes (Exodus 12:13) represented the suffering and death of the animal. It was a “token” or memorial of what the animal passed through on behalf of the household. This is how we should view the blood and water which followed Christ’s sacrifice. They are emblems of His sufferings, shed blood, and cleansing which prove the finality of His death on behalf of sinners.

"Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Save me from its guilt and power."

If you look at the hymn from the perspective of recapping, illustrating, and confirming what had already occurred when Christ paid the price for sin, it makes good sense. But remember that not all hymns are scripturally accurate in every detail. There was no sacrificial nature to his post-sacrifice bleeding (John 19:30). The sacrificial nature of Christ’s blood was shed before His death occurred and was typified in the Old Testament sacrifices (death by blood). All of this was typical of Christ Himself (Heb. 8:5). He shed His blood on the cross prior to His death and this blood was part of God’s redemptive plan. But the blood and water that was shed after Christ’s death (John 19:30-34) is a demonstration, picture, or symbol of our cleansing through His shed blood, which is what He had just accomplished on the cross when He declared at His death, “It is finished” (John 19:30). Precious Lamb of glory, loves most wondrous story!

Here is the point. In no way could the post-shedding of Christ’s blood be redemptive. Think of it this way. If the soldier had not pierced His side, does this mean we would have all perished even though the work of redemption had already been accomplished? Can God condemn the believer when his

sins have been paid in full? And if the post-shedding of Christ's blood is efficacious in nature, what about the water? Does water also have some saving significance attached to it? There seems to be another explanation for John 19:34 as many authors suggest.

There could be a symbolic picture of the blood and water.

Arno Gaebelein states: "The spear, which pierced His blessed side, fully evidences that He had died. The blood and water have a most precious meaning. That it was a supernatural thing we do not doubt. The blood stands for the atonement, which had been made; the water for cleansing. The Jews have a strange tradition that from the rock which was smitten by Moses in the wilderness there flowed, when first smitten, blood and water.\* John alone mentions this blessed fact. "It is a beautiful testimony of divine grace, answering the last insult man could heap upon Him. They drove Him outside the camp, put Him to death on the Cross, and then, to make His death doubly sure, the soldier pierced His side. Salvation was God's answer to man's insult, for the blood and water were the signs of it."

A physical reason for the blood and water coming from our Lord's side was to convey that Christ had truly died on the cross as a man (human) possessing a real body. He was both God and man.

Warren Wiersbe concludes: "John saw a special significance to the blood and water that came from the wound in the side. For one thing, it proved that Jesus had a real body (see 1 John 1:1-4) and experienced a real death. By the time John wrote this book, there were false teachers in the church claiming that Jesus did not have a truly human body."

The blood and water convey the fact of the true humanity of Christ (1 John 4:2-3). Christ was the Godman (theanthropic). If he was not human, he could not bridge the gap between the sinner and God (1 Tim. 2:4). The cross would mean nothing if He was not both God and man. By the end of the first century, when John probably wrote this Gospel, Docetism and Gnosticism were on the rise. Both of these heresies and ideologies denied the reality of the Incarnation, the true humanity of Christ, and His death on the cross. But the blood and water are firm answers against these heresies.

It's obvious that the gushing of blood and water proved the finality of His death. There could be no doubt about it. The point John seems to make is simply that the blood and water provide conclusive evidence that Jesus was dead. Only blood would have flowed from a living body. Jesus was dead ("Christ died for our sins" – 1 Cor. 15:3).

It's clear that Jesus had to die of some physical causes that were occurring in His body *when beaten and while hanging on the cross* even though He was in full charge of the ending of His life. It's fully understood that His death was not because of any inherited sinfulness in Him (Heb. 7:26) but because of the plan of God for sinners to slay and crucify Him. Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."



What is vital to our redemption is the blood that was shed on the cross (Col. 1:20) and which preceded and accompanied His death. This is what is most important to God for it was part of the necessary payment for our sins (Rom. 6:23). Once again, from the

comments Jesus made in Luke 22:20 and Matthew 26:28 (the shedding of blood in the New Covenant), He could be intimating that He ultimately bled to death because of some final trauma on the cross where He voluntarily gave His life for sinners.

Of course, even if Christ did not necessarily die from a loss of blood, He did shed blood in relation to the ending of His death upon the cross. Jesus was beaten, flogged, and nailed to a cross. The beating Christ took was so horrific that His face was torn, and his beard ripped from His face. The crown of thorns (two-to-three-inch thorns) cut deeply into His scalp. It's certain that blood would be flowing from His deep laceration wounds while hanging on the cross and bearing the penalty for our sins.

Our Lord Jesus suffered various types of wounds that would be visible during His time on the cross. Medical science identifies Christ's wounds as *contusions* (blows by a rod), *lacerations* (scourging), *penetrating wounds* (crown of thorns), *perforating wounds* (nails) and after His death *incised wounds* (the spear). It's clear that the sword with the bloodshed and water followed Christ's death (John 19:30-34) and was done to fulfill prophecy (Zech. 12:10), prove the finality of His death (John 19:30), indicate His humanity in death (John 1:14) and portray our cleansing from His sacrificial death (1 John 1:7). However, the blood that undoubtedly flowed from the other wounds He had received was part of His sacrifice while hanging on the cross during those three dreadful hours (Matt. 27:45).

This brings up another question. If only in the three hours Christ bore the dreadful penalty (Mark 15:33) then how do we deal with His sufferings prior to the three hours? Jesus was wounded for our transgressions and with his stripes we are healed (Isa. 53:3; 1 Peter 2:24). If these sufferings were for our transgressions and spiritual healing, they must also have redemptive significance attached to them. Christ "suffered for our sins" (1 Pet. 3:18).

"But he was wounded (pierced through – bodily wounded) for our transgression; He *was* bruised for our iniquities" (Isaiah 53:5) and "his visage was marred more than any man" (Isaiah 52:14). This indicates that these piercings, beating, lacerations and total effects of Christ's suffering at the hands of sinners were somehow related to our transgression and iniquities. It obviously conveys the truth that all the lingering effects of Christ's pre-cross sufferings would be experience on the cross and become part of the redemptive price that Jesus had to pay for sinners.

Apparently the pre-cross wounds, painful suffering, and shedding of blood prior to the cross, including the crucifixion itself with the piercing of the hands and feet, were in some way carried over into Christ's redemptive sacrifice on the cross. The beatings, lacerations, and bloodshed were transferred into the cross-work of Christ during the time when He bore the weight of the sins of the world. The angry mob believed Christ was "stricken," "smitten," and "afflicted" of God (Isa. 53:4) but unknowingly they were correct. This means that the Heavenly Father orchestrated all the

events of Christ's sufferings allowing Him to be beaten down, wounded, and slaughtered by the wicked hands of sinners.

In my reflection on Isaiah 53 and the pre-cross beating and whipping of Christ, I have concluded that these sufferings which were in some extended, carried over, and applied to Christ's cross. In other words, the stripes, wounds, and crucifixion received from sinners carried over into His suffering on the cross where He was in excruciating pain and bleeding because of these manmade acts of hatred committed against Him (including the spikes in His hands and feet). Although some have directly attributed these spikes, stripes, and sufferings to the Father when He specifically poured out His wrath on Christ during the three hours, it seems more logical to view them as part of the historical narrative of sinners punishing and crucifying Christ which in some way was ordained by God.

Acts 2:23

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

According to the record of Scripture and God's reckoning, apparently the remaining *effects* of the painful punishment that Christ endured at the hands of sinners were carried over to Calvary and became part of His substitution during the dreadful three hours, when He was also forsaken by God and carried the weight of the world's sin upon Himself (Matt. 27:45).

Yes, in some way it all came together on the cross where the penalty was fully paid. The only manmade thing in Heaven are the prints in His hands and feet (Zech. 13:6). But remember that the piercing of His hands and feet (the initial crucifixion) occurred prior to the three hours, but I do not doubt that the nails driven in our blessed Lord were not part of the redemptive sacrifice. It's apparent that the lingering effects of these pre-cross events (and events prior to the darkness) were somehow intended to be carried over to His total sufferings on the cross and became part of the dark hours of His suffering in paying the penalty for our sins, until He victoriously exclaimed, "It is finished" (John 19:30).

Of course, all of Christ's sufferings must somehow be viewed from the perspective of the cross. It's still the cross; it's still the blood; it's still His

dying act of love! This means that Christ did not suffer for us in the Garden of Gethsemane. During this time, Christ as the Son was anticipating His separation from the Father but not enduring it (Matt. 27:46) for He still addressed Him as His Father while praying in the Garden (Matt. 26:39, 42-44). It's very clear from the repeated emphasis in Scripture that Christ's redemptive sufferings must be centralized in the cross and cross alone which is the place where His blood was shed, and His death occurred on the behalf of sinners (Col. 1:20; Gal. 3:13; 1 Pet. 2:24; Rom. 4:24; 5:8-10; Gal. 1:4; 6:14; Eph. 2:13, 16; 1 Pet. 1:18-19; 3:18).

George Zeller correct observes:

"Paul did not glory in Gethsemane; He gloried in the cross (Gal. 6:14). He did not preach the Garden; He preached the cross (1 Cor. 1:18; 2:2). Peter did not teach that Christ bore our sins in His own body in the Garden, but on the tree (1 Pet. 2:24)."

The centrality of the cross must always be upheld when it comes to our redemption (1 Cor. 1:18). For this reason, we must understand that the beatings and wounds (piercings) that Christ experienced prior to the cross would naturally result in "the blood of his cross" (Col. 1:20). In other words, the lingering *effects* of these evil actions committed against God's Son would be transferred to His sufferings on the cross and become part of the sufferings that would pay the legal fine against sinners. W. E. Vine points out that "the words rendered 'wounded' (or pierced) and 'bruised' are the strongest terms to describe a violent and agonizing death." In other words, these sufferings at the hand of sinners would become part of His suffering and ultimately be part of what brings about Christ's death on the cross.

The Bible teaches that Christ (the Messiah) was "wounded (pierced through – bodily wounded) for our transgressions" (the spikes in His hands and feet) and "was bruised (crushed) for our iniquities" (Isa. 53:5), "chastised," received "stripes" (Isa, 53:5) and "he is brought as a lamb to the slaughter" (Isa. 53:7). All of this indicates there would be the literal shedding of blood that occurred on the cross that was related to the expiation of sin. The wounds Jesus received and the picture of the slaughtering of the lamb (Acts 8:32) clearly indicate He would shed blood on the cross during the time when He was bearing the penalty for our sins. Merrill Unger comments on

the stripes in this way: “it was doubtlessly so sever that it was a contributory factor in Christ’s death, or comparatively quick death, on the cross.”

So, when we read Scriptures that speak of the blood of Christ, we know that literal blood was shed which in some way accompanied Christ’s death on the cross. There are so many references to blood that we cannot deny the literal nature of the blood (the blood of Christ, blood of the Lamb, redemption by blood, justified by blood, etc.). At the same time, we understand when reading the OT and NT that the literal blood which was shed also portrayed the death of the Passover animal and ultimately Christ’s death. But blood was still required and had to be shed before death came. Not without blood! According to God’s reckoning, there had to be blood. **Never forget the blood!** Christ shed literal blood and literally died on the cross and it all worked together to bring about our redemption.

The Gospel (good news) is that “Christ died for our sins” (1 Cor. 15:3). This Gospel message is speaking of Christ’s substitutionary death on the sinner’s behalf encompassing everything that took place on the cross when He was our sacrifice (1 Cor. 5:7) and which eventually led to His death. When the Bible says “Christ died for our sins” it necessarily includes all His sacrificial sufferings which pertain to the shedding of His blood, bearing the wrath of God on our behalf, being judicially judged, smitten of God, charged for our sins, being separated from the Father, all of which ultimately ended with His violent death on the cross.

The death of Christ was the end of the substitution, but the message behind His death includes the entire passion of Christ on the cross. So the Gospel speaks of Christ’s death, but His death assumes the shedding of His blood on the cross and vice versa (the shedding of blood assumes His death). It was always sacrificial death by blood. Jesus had to shed blood in the event of His sacrifice and death on Calvary’s cross. Let’s be very clear on this matter. In becoming the sin offering (Isa. 53:10; Eph. 5:2; Heb. 9:14) Jesus Christ shed His blood, was severely beaten, and separated from the Father, which eventually ended in His actual death, completing the entire substitution that God required for sin and the sinner (1 Pet 2:24).



Colossians 1:20 records:

“And, having made peace through the blood of his cross (*the shedding of Christ’s blood which ended in death*), by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

Christ’s sacrificial blood is very important to God. For the sinner to be reconciled and have a peaceful standing of acceptance before God he must be cleansed (forgiven) by the blood of Jesus Christ. Our cleansing is the door or entranceway to our justification and peace with God. God must look on the blood as He did on the night long ago in Egypt and declare the believing sinner free from all his sinful charges with the result of giving him a standing of acceptance before God. The shedding of Christ’s blood is a necessary part of our legal forgiveness and justification before God. Many theologians have become too theologically sophisticated in our modern era and speak lightly or overlook the spiritual realities behind God’s saving work! God says, “not without blood” (Heb. 9:7). “When I see the blood, I will pass over you” (Exodus 12:3).

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.”

Although I cannot fully understand how God justifies and saves a person by blood, I can believe that He does so based on the clear revelation of Scripture. God says, “When I see the blood, I will pass over you” (Exodus 12:3). This truth has never changed. God must see blood! Today it is Christ’s shed blood on the cross that God the Father must see before He will declare you legally forgiven in His sight. This reminds us how precious Christ’s blood really is in God’s sight (1 Pet. 1:19).

We believe by faith that we have a spiritual union with Christ in the heavenlies (Eph. 1:3). We cannot contemplate from our human perspective how this can be true, but we must believe it by faith. In a similar way, we

must by faith accept the Biblical revelation about the blood of Jesus Christ being the spiritual ground of our redemption (Heb. 9:12), pardon (Col. 1:14; Rev. 1:5), and imputed righteousness before God (Rom. 5:9).

God sees the blood and grants to us these spiritual riches and blessings so we might escape His coming wrath for “being justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). I still believe in the blood! I thank God for Calvary for it’s the blood that sets me free! God must see the blood of Jesus Christ upon your life, applied to your sinful record, to grant you pardon and freedom from judgment. The blood of the Passover sacrifice had to be shed. In a similar way, the blood of the New Testament Lamb (Jesus Christ) had to be shed on the cross to grant us eternal redemption and salvation (1 Cor. 5:7).

“When I see the blood, I will pass over you” (Exodus 12:13). The blood that was shed on the cross was very important to God. It was the blood of Christ and His death upon the cross which were tied together in God’s plan of redemption for sinners.

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 in his preaching. Blood is repulsive to man, but it is through Christ’s shed blood that we have redemption, justification, and salvation from hell.

Will God pass over you when you die, or will you be sent to hell? Will God pass over you at the Great White Throne Judgment or will you be judged for all your sins and cast into the Lake of Fire? You can only escape God’s wrath if you have been forgiven through Christ’s sacrificial blood and death on the cross.

When a large religious service was being conducted at the Golden Gate Exposition in San Francisco, many people quickly became aware that the

minister delivering the main address was not thoroughly orthodox. Although a gifted speaker, he began to direct most of his eloquence against the power of the blood of Christ. Ruth E. Marsden relates that when his fluent oratory ended, a timid, elderly lady stood up in the midst of the crowd and softly began to sing a great hymn by William Cowper as a touching rebuttal to the modernist's remarks.

A hush fell over the assembly as they heard those faint but familiar words: "There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." Before she could begin the second stanza, approximately a hundred people rose to join her. By the time she reached the third verse, nearly a thousand Christians all over the audience were singing that blessed song of faith. The triumphant, thrilling strains rang out loud and clear: "Dear dying Lamb, Thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more." Many were deeply moved as that humble believer stood up for her Lord and with the light of Heaven upon her face gave testimony that she had found peace through the blood of His cross!

➤ The precious nature of blood atonement

Exodus 12:3

"Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house."

Exodus 12:5 reads:

"Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats."

A lamb without blemish died and was accepted by God as a substitute. The fact that the lamb was to be without any defect typifies the complete perfection and sinless character of the Lord Jesus Christ. A precious and innocent little lamb was required in the Old Testament sacrifice on that night long ago. This message is repeated in the New Testament in relation to Christ's sacrifice who fulfills the Old Testament typology. Peter picks up on the Old Testament typology and language by concluding that all of this

was a picture of “the precious (*costly, valuable*) blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:19). The blood that would flow forth from the New Testament Lamb, Jesus Christ, was called precious. God makes it known that the blood of Jesus Christ, God’s Son, was precious in His sight.

“Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.”

The atoning sacrifice of the Old Testament Passover Lamb was a picture of the final Lamb which would one day be slain for the sins of lost humanity. The typology of the Passover lamb is very clear. Jesus Christ is the Lamb of God that shed His blood and died for you so you could be forgiven and set free from your sinful charges and record before God.

Through the Old Testament atoning sacrifices God was sending an important message. The message is clear as the noonday sun and is this: God demands blood for salvation. Blood was very important and precious in God’s sight. This is why Christ’s blood is called “precious” (*costly and valuable*).

“Hear the story from God's Word  
That kings and priests and prophets heard.  
There would be a sacrifice  
And blood would flow to pay sin's price.

On the cross God loved the world  
While all the pow'rs of hell were hurled.  
No one there could understand  
The One they saw was Christ the Lamb.

Precious Lamb of glory  
Love's most wondrous story.  
Heart of God's redemption of man  
Worship the Lamb of glory.”

In a small Oriental town several men were working on a scaffold high above the street. Suddenly one of them lost his footing and fell to the

pavement below. Horrified, his companions quickly descended, expecting to find his body broken and mangled. To their surprise they discovered that their friend was unhurt! At the exact moment of his fall some sheep were passing through the street beneath him, and he had landed on the back of one of the animals. There it lay, crushed and dead, but the man was saved. As he gazed upon that lifeless creature, he was heard to say, "It died for me!" So Christ has died for us as the Lamb of God. The lamb sacrifice of the Old Testament was a beautiful picture of Jesus Christ.

➤ The passing away of blood atonement

The system of blood atonement (covering of sins) was temporary. It temporarily appeased God's wrath from falling on sinners until Christ came to take away their sins, providing the final propitiation (satisfying sacrifice) for sins on the cross (1 John 2:2). Atonement (the annual covering and appeasement of sins) would be replaced by the final blood sacrifice of Christ which would actually remove all the sins of all believers and make them legally or judicially accepted before God's throne based on the finished work of Christ on the cross.



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."

While the sins of Old Testament saints had been covered by the blood of animal sacrifices (Gen. 3:21p Lev. 17:11), they had not been dealt with in a final, permanent way (Heb. 10:4, 11). The record of these sins before God still needed to be cleared through the sacrifice of Christ.

Hebrews 10:3 says:

"But in those sacrifices there is a remembrance again made of sins every year."

In other words, every year the sins of people needed to be covered until the seed (Christ) would come and die on the cross to actually remove the record of the people's sins before God which were committed prior to the cross (Gal. 3:16). This means that Christ had to ultimately die on the cross to provide the necessary legal forgiveness that people needed in God's presence. Christ's sacrifice takes away sin, unlike the temporary atoning sacrifices, which could only cover sin but never permanently remove them.

The sins of people living prior to Christ's death were credited to Christ's future death, providing temporary forgiveness and appeasement before God, but when Christ actually shed His blood and died on the cross their sins were legally and forever removed from God's record in Heaven.

The good news is this. We never again will need a sacrifice to atone or cover our sins for the Bible teaches that "there remaineth no more sacrifice for sins" (Heb. 10:26). The Old Covenant of animal atonement is over since Christ is the final sacrifice that came to remove our sins from our legal record in Heaven. Christ's sacrifice clears the charges of sin in God's presence and sets the sinner free from His judgment forever. This is something no animal sacrifice could ever do.

Hebrews 9:25-26

"Nor yet that he should offer himself often, 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."

We must conclude that under the New Covenant ministry our sins are no longer covered - they are gone! Once again, the term "atonement" conveys the idea of a temporary covering of sins until the final sacrifice for sin would come (Jesus Christ) and take away all these sins that were covered in the Old Testament era. Theologians today will often use this term (atonement) in a broad theological sense to indicate the entire substitutionary sacrifice of Christ upon the cross. But in a strict sense, Christ's sacrifice as the New Testament Lamb is the final substitution that

actually removes sin forever and provides believing sinners of all ages with an imputed righteousness standing before God.

Romans 3:24-26 provides this theological information:

**“Being justified freely by his grace** (*declared legally righteous before God on the basis of free grace*) **through the redemption that is in Christ Jesus** (*the setting free of the sinner through our saving position in Christ*): **Whom God hath set forth to be a propitiation** (*satisfying sacrifice*) **through faith in his blood** (*the blood that was shed on the cross was part of the redemptive sacrifice which also assumes His death*), **to declare his righteousness for the remission** (*forgiveness*) **of sins that are past** (*pre-cross or Old Testament saints*), **through the forbearance of God** (*God holding back His judgment*); **To declare** (*give demonstration, proof, or evidence*), **I say, at this time** (*as a result of Jesus dying on the cross*) **his righteousness** (*that the imputed righteousness of Christ was officially verified and confirmed as being given to Old Testament saints*): **that he might be just** (*fair in dealing with sinners*), **and the justifier of him which believeth in Jesus.”**

Before Christ died on the cross and paid off the sin debt before God, which was the fine Old Testament saints had incurred against God, Satan had the authority to keep men bound to judgment (Hebrews 2:15). But Jesus came one day to sacrifice Himself on the cross, a sacrifice that included the shedding of His precious blood, and it's this sacrifice that became the meeting point between Old Testament Saints and New Testament saints. Both Old and New Testament believers are legally cleansed and made righteous before God based on Christ's finished work when He was credited our sin and paid off our sin debt before God. Paul is teaching that Christ's death became a sacrifice that would officially declare the Old Testament believers with imputed righteousness based upon the actual death of the New Testament Lamb (Jesus Christ).

What we need to remember is that Old Testament believers were justified and saved on the basis of the future work of Jesus Christ. They were saved on a credit basis. They were saved and justified in view of Christ's future death on Calvary's cross. Their salvation was based upon the future death of the sacrificial Lamb (Jesus Christ).



In other words, before the cross people were saved on the basis of credit. God credited to their account Christ's sacrificial sufferings and death before He died on the cross. But the credit card of the Old Testament saints came due one day and had to be paid in full. And this occurred when Jesus died on the cross. He actually paid for the judgment for all their sins, taking them away, providing eternal forgiveness and a righteous standing before God. Everything was charged ahead of time (like a credit card) to Christ's account and one day the bill came due. At that time Jesus had to suffer on the cross, shed His blood, and die in the sinner's place to provide the actual legal forgiveness and justification they needed before God.

Here is the point. Until the final Lamb (Jesus Christ) would come, shed His blood, and die upon the cross there could be no official declaration of the crediting of righteousness and salvation before God. But when Jesus died upon the cross, God could officially declare all the Old Testament saints righteous through Christ's sufferings, shed blood, and sacrificial death upon the cross.

The same is true for every Gospel believer today. With the sacrificial shedding of Christ's blood, we can know that all our sinful charges are forever taken away, officially credited or charged to the account of Jesus Christ, and we can be freed forever of these charges, saved from hell, and given eternal life. God's credit card has been paid for each one of us who want to be saved. It was paid by the blood of Jesus Christ so you might be forgiven of all your sins and be freed from God's wrath and judgment forever.

All of us, including Old Testament saints, owed a sin debt of judgment that we could not pay. We have nothing to offer God to appease or satisfy His wrath and vindicated His holiness. We were pictured as being in debt to sin and having no hope of salvation and eternal life. But then Jesus came and



paid the bill that we had acquired on the credit card of our lives. If you by faith sign on the dotted line, then your credit card bill will be officially paid in full, and God will release you from all your sinful charges forever. Thank God for this!

The days of atoning sacrifices that covered sins have ended for Christ came to remove our sins forever and provide us with legal forgiveness before God. Today there is no need for a blood atonement to temporarily cover sins. This is because Christ came to cleanse us of all our sins forever and maintain our forgiveness in God's presence through His sacrificial shed blood and death on Calvary's cross.

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."

This verse is placed in the context of the Christian life to remind us that when we sin, the blood of Jesus Christ represents our eternal and unchanging forgiveness before the Father in Heaven (Heb. 12:24) and assures us that our salvation is maintained. On this basis we can be granted restored fellowship with God. In other words, based upon our judicial and eternal forgiveness before God through the blood of Christ, we can be reassured that we can have fellowship with Him in our Christian life when we confess our sins (1 John 1:9).

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.'" Of all the false gospels proclaimed by the world's religions, only the gospel of

Christ provides God's eternal forgiveness through the shedding of His blood.

The message behind blood substitution has never changed. It is the message that God demands the shedding of Christ's blood in death to grant a person forgiveness and freedom from His wrath and judgment.

“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.”

### **III. Through the redemption of blood (redeeming blood)**

The concept of redemption is linked with the shedding of Christ's blood on the cross which preceded His death. The blood of the lamb was shed on Passover to redeem and spare the people of God from the passing judgment. Today through the shedding of Christ's blood we can claim redemption or release from the condemnation of all our sins forever.

Ephesians 1:7 declares:

“In whom we have redemption through his blood (*the shedding of His blood in death*), the forgiveness of sins, according to the riches of his grace.”

Colossians 1:14 also states:

“In whom we have redemption through his blood (*the shedding of His blood in death*), even the forgiveness of sins.”

The Old Testament Israelites were redeemed from their Egyptian bondage and God's passing judgment through the blood of the Old Testament Passover sacrifice. In a similar way, New Testament saints have been redeemed from their spiritual bondage to sin and its judgment through the blood of the New Testament Lamb, Jesus Christ.

The word “redemption” (apolytroxis) speaks of being delivered or released through the payment of a price. It speaks of a ransoming price for sinners. With the blood on the doorframe (indicating that the lamb had died in their place) the people of God were promised redemption from the judgment of God. They were set free from God’s judgment through a blood sacrifice and spared from the wrath of Almighty God. It was all because of the blood sprinkled on the doorframes of their homes!

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

The typology clearly suggests there must be faith in the shed blood of Jesus Christ upon the cross (the shedding of His blood in death) to receive redemption or freedom from hell’s judgment. The blood on the doorframe made the people safe. The truth is that God’s people are always safe, through the blood of Jesus Christ. There is redemption and safety in the blood of Jesus Christ. God’s people escaped judgment because of the shed blood. It became a way to redeem man or set him free from God’s judgment and wrath.

Exodus 12:13 reminds us once again:

“And the blood shall be to you for a token 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.”

Exodus 12:23 similarly states:

“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*.”

God would not merely pass by the people but pass over them which literally means to “leap or spring over” or “skip over” them. The terminology paints a wonderful picture of God’s grace and redemption. When God saves, He really saves! When God redeems, He really redeems! God chose to leap over the homes where the blood was applied. It’s only by

God's redeeming grace that we can be spared from judgment. In redemption God's grace leaps over us and spares us from the wrath to come.

To pass over the people reminds us that God was going to pass through the land of Egypt in the darkness of the night to bring judgment upon those who do not have the blood applied to their doors. But because God saw the blood on the lintel and the two sides of the door posts He would pass over His people and not judge them. This is the great escape! It's an escape from the wrath of God. It's a typical picture of our redemption from the judgment of sin through Christ's blood.

In the marketplace of Rotterdam, Holland, stood for many years an old corner house known as "The House of a Thousand Terrors." The story goes like this. During the 16th century, the Dutch people rose in revolt against the cruel King Philip II of Spain. Philip sent a great army under the Duke of Alba to suppress the rebellion. Rotterdam held out for a time but finally surrendered. From house to house the victors went, searching out citizens and then killing them in their houses. A group of men, women, and children were hiding in a corner house when they heard soldiers approaching. A thousand terrors gripped their hearts. Then a young man had an idea. He took a lamb in the house, killed it, and with a broom swept the blood under the doorway out to the street.

The soldiers reached the house and began to batter down the door. Noticing the blood coming out from under the door, one soldier said: "Come away, the work is already done here. Look at the blood beneath the door." As a result, the people inside the house escaped.

In a similar way, God had to see the blood upon the doorframes that night in Egyptian history for His people to escape His judgment. The blood was a reminder that the lamb had died in the place of the household members. God had to see the token of blood to show that His judgment was already meted out upon that little lamb! Today God must look upon the blood of His only Son (Jesus Christ) to pass over and redeem or release us from His judgment (John 3:16). "When I see the blood I will pass over you." What a redemption it was! Yes, it was redemption by blood!

God passed over the people, setting them free from the expression of His wrath, when He saw the blood of an innocent lamb which was judged on their behalf. Dear friend, God will pass over you and redeem (set you free) you from His judgment if He sees the blood of His own Son applied to your record in Heaven. God must see the blood of the innocent victim, Jesus Christ, who was judged on your behalf. "When I see the blood, I will pass over you" (Exodus 12:13).

"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!"

It's important to understand that Christ's blood which provides forgiveness, justification, redemption, and freedom from hell cannot become effective in our lives without the proper application of the finished work of Christ on the cross to a believer's life. This brings us to our final and crucial point.

#### **IV. Through the application of blood (applied blood)**

"Down at the cross, Where my savior died  
Down where for cleansing, From sin I cried.  
There to my heart, Was the blood applied  
Glory to His name."

This is a very important point. The blood must be applied. God made it unmistakably clear to the Israelites what it would take for them to escape the judgment. The applied blood was the only means of safety. The blood of the lamb needed to be applied to the doorframes of each home for God's people to escape the coming night of fearful judgment. We cannot miss this important point as we read the Old Testament account.



Exodus 12:7 says:

“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 12:13 also says, “And the blood shall be to you for a token upon the houses where you are.” The word “token” means that the blood would be a sign or distinguishing mark that God would see when moving through the land of Egypt. Christianity with its emphasis on the blood of Jesus Christ has always taught the need of Christ’s sacrificial blood and death to provide cleansing for sinners and the appeasement of God’s wrath.

Romans 5:9 again reminds us of this:

“Much more then, being now justified by his blood (*the shedding of blood in relation to Christ’s death*), we shall be saved from wrath through him.”

To be saved from wrath means to be spared from the righteous expression of God’s wrath against sin and sinners. The Israelites had to take God at His word. They not only needed to kill the lamb but *apply* the blood of the lamb to the two sides of the doorframe and the upper door post to be spared from God’s judgment. They could have never escaped the judgment which came on the land of Egypt that night if they had not *applied* the blood to their doorframes. The blood had to be shed and then it had to be applied to the doorposts in order to provide deliverance for the Israelites. God could not grant them deliverance without the application of this blood on their doors. Each Israelite had to make a personal choice to apply the blood to their doorframes for their household to escape the impending judgment. There could be no deliverance without the shedding and application of the blood.

In a similar way there can be no salvation or deliverance from hell for us today unless the shed blood and death of Christ is applied to our legal record in Heaven providing us with forgiveness and justification in God’s sight.

As we bring this into the New Testament the real question is how the blood of Jesus is applied to our legal record in Heaven. Roman Catholics believe Christ’s blood is ritualistically and repeatedly applied to their lives through

the Mass which according to Catholic dogma is the continual recreation and reoffering of Christ's literal blood sacrifice on the Catholic altar (transubstantiation). In other words, this is an act of cannibalism – literally drinking Christ's blood.

Lutherans believe that Christ's blood is applied in the Sacrament of the Eucharist where there is a spiritual and mystically presence of the blood of Christ (consubstantiation). Both Catholicism and Lutheranism believe forgiveness repeatedly comes into the life of a person through the application of Christ's blood through the sacraments. However, this is not what the Bible teaches. The Bible says Christ shed His blood and died only once and that His one-time sacrifice provides the necessary eternal forgiveness, redemption, and justification that we need before God. It never must be physically or spiritually repeated or reapplied for forgiveness and cleansing.

Hebrews 10:12

“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

There is no literal or spiritual presence of Christ's blood in the so-called sacraments that are offered in liberal churches across America. These elements were given by Christ to only be a picture and a memorial of Christ's body and blood that were offered for us on the cross (1 Cor. 11:24-26).

So how is Christ's blood and death applied to our legal record in Heaven? The way Christ's blood is applied is not through the Roman Catholic Mass or the Sacrament of the Eucharist but through placing our personal faith in the one-time sacrifice of Christ which was made on the cross to remove all our sins forever. Our faith must bypass sacraments and be placed directly in Christ and Christ alone to be our Savior. Christ's grace is not found in the Mass or Eucharist as many teach. You don't get to Christ and His blood through sacraments. His grace is only found in His original blood sacrifice that was made on the cross.

Here is the point. God never asks us to place our faith in the alleged sacraments of baptism and communion to receive the transfer of God's grace and forgiveness into our lives. We are to express faith in Christ alone to receive His eternal forgiveness and justification in His presence. The application of Christ's blood is applied to our lives through the expression of simple faith in Christ and Christ alone. When we believe that Christ can save us through His sacrificial shed blood, death, and resurrection, we are delivered from His wrath.

Galatians 3:26

"For ye are all the children of God by faith in Christ Jesus."

Ephesians 2:8

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

In other words, we need to express faith alone in Christ alone (His sacrificial blood and death) to provide salvation and forgiveness for us. We are not to place faith in the sacraments to transfer grace into our lives. We are not to express any confidence in the literal or spiritual representation of Christ's blood in sacraments. This is building a cult around the blood of Christ and bypasses faith in Christ alone to be our Savior.

You cannot get to Christ and grace through water or wine but only through the cross. Faith in Christ applies the cleansing work of Christ's precious blood to our sinful record before God whereby we are granted legal or judicial forgiveness of sins (Col. 1:14) and a righteous standing before God (Romans 5:9).

Faith in Christ alone (without sacraments) is the *vehicle* or means that brings the application of Christ's cleansing blood into our human spirit so we can receive forgiveness before the Father. Faith in Christ is the way we appropriate God's forgiveness to our lives. Faith is the way the blood is applied to our personal lives which are wrecked by sin and headed toward hell.

Romans 3:25 states that we should possess "faith in his blood" (the sacrifice of Christ on our behalf) so we might be forgiven, pardoned, and accepted in



God's presence. This means we are to place our faith or confidence in the shed blood of Jesus Christ on the cross and His death to grant us forgiveness before God.

John 1:12 reminds us of the application of Christ's salvation to our lives when it states: "But as many as received him (*to take for oneself, lay hold of, to choose*), to them gave he power to become the sons of God, even to them that believe on his name."

Faith or belief can be explained as receiving of Christ Savior. Believing is receiving – choosing Christ to be your Savior and therefore appropriating Christ's salvation to your life. When we believe on Christ, we are personally taking Christ to be our Savior. Believing on Christ means to receive, choose, appropriate, and take Christ to be your Savior.

Revelation 22:17 explains faith or belief like this:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Our belief in Christ results in the appropriation and application of Christ shed blood upon the cross to our legal record and standing before God, clearing our record of guilt before God. We are immediately and forever given a standing of forgiveness, justification, and acceptance before God when we place faith in Christ alone to be our Savior.

We do the believing but Christ does the saving. As the Israelites applied the blood to the doorframes of their homes, by faith, so we must allow the blood of Jesus Christ to be applied to our lives by placing our faith in Christ's to save us.

Have you ever had the blood of Christ applied to your sinful record and provide you with eternal forgiveness? Are you willing to personally receive or take the benefits of Christ's saving work and make it valid and real in your own life? My friend, the blood must be applied! There is no salvation from hell without faith in Christ's blood.

“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.”

“I will pass over you.” This is a promise. “I will pass over you.” These are words of hope, eternal security, and assurance!

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

As we have seen in this study the Old Testament Passover lamb was needed for those living before Christ’s death to temporarily cover or atone for their sins, but Christ is the New Testament Passover Lamb (1 Cor. 5:7) which was sacrificed to take away our sins forever and spare every believer from the judgment of hell. When we place faith in Christ, the New Testament Lamb of God, we can know beyond a shadow of a doubt that God’s judgment will pass over us. Think of it! God’s judgment will pass over you! It will leap or skip over you, it will miss you, it will not harm you ever!

Jesus taught 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.”

What a tremendous promise! When Christ is our personal Savior and the blood is applied to our record of sin, we will never come under God’s wrath and condemnation. God will pass over us. God will not judge us when the blood of His own Son has cleared our record of guilt before Him and saved us. The difference is the blood of the Lamb! **Never forget the blood.**

“When I see the blood, I will pass over you” (Exodus 12:13). God saw the blood of the lamb upon the doorframes on that Egyptian night long ago. In a similar way, God sees the blood of Jesus Christ applied to our legal record in Heaven, as God’s children, so we might be delivered from His judgment and wrath.

Psalm 85:10 declares:

“Mercy and truth are met together; righteousness and peace have kissed each other.”

The blood upon the doorframes was the meeting ground of God’s justice and mercy. In a similar way, the blood of Christ shed upon the cross was the place where God’s justice was meted out on Christ and where God’s mercy can now be extended to us. The shedding of Christ’s blood and death is what liberates us from all future judgment.

Do you want God to pass over you? Do you want to escape His coming judgment? Do you want to be delivered from Judgment Day? If so, Christ’s blood can provide you with forgiveness, but it can only be applied to your sinful record through faith. Only when we express faith in Christ can have our sins forgiven forever and receive the gift of eternal life.

Jesus gave this promise in John 6:47:

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

“Christ, our Redeemer, died on the cross,  
Died for the sinner, paid all his due;  
All who receive Him need never fear,  
Yes, He will pass, will pass over you.

Chiefest of sinners Jesus can save,  
As He had promised, so will He do;  
O sinner, hear Him, trust in His word,  
Then He 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.”