

THE REDEEMING BLOOD OF JESUS CHRIST

Eph.1:7; Col.1:14

Ed Dye

I. INTRODUCTION

1. The N.T. speaks often of the “death of Christ” and of the “blood of Christ”, which are used interchangeably.
2. So when we think of the “blood of Christ” we should also think of the “death of Christ.”
3. When we think in terms of either the death of Christ or the blood of Christ, we should at all times be aware of and focus our mind on the redeeming power involved.
4. Unless we do this we could very well be guilty of the sin so common to the world in general – that of being one “who hath trodden under foot the Son of God, and hath counted the blood of the covenant...and unholy thing, and hath treated insultingly the Spirit of grace,” Heb.10:29.
5. Lest we forget, our thoughts in this lesson are remanded to the redeeming blood of Jesus Christ.

II. DISCUSSION

A. JESUS CHRIST HIMSELF DECLARED THAT HIS BLOOD SHED FOR THE REMISSION OF SINS IS THE BLOOD OF THE N.T., OR OF THE NEW COVENANT, THE EVERLASTING COVENANT, Mt.26:28; 1Cor.11:25; Cf. Heb.10:29; 13:20,21.

1. The covenant referred to is the one mentioned prophetically in Jer.31:31-34, and quoted with comments by the Hebrew writer in Heb.8:6-13.
 - a. In saying “This is my blood of the new covenant” there is an allusion to the phraseology of Exo.24:8, where the blood of oxen, sprinkled on the altar and the people, is declared to be “the blood of the covenant, which Jehovah hath made with you,” which the Hebrew writer quotes in Heb.9:19,20.
 - b. That blood sealed the relationship of the people of that covenant, which they agreed to accept.
 - c. So it means with the Lord’s disciples under the new covenant as declared by Jesus.

2. This reminds us of the Old and the New Covenants, the one that **WAS** and the other that **IS**. Cf. Heb.10:9,10; Col.2:14-17; 2Cor.3:6-11.
3. The old, the one that was, promised the land of Canaan and Christ in the flesh to the Israelites, the fleshly seed of Abraham, while the new covenant, the one that is, promises a present Savior, the remission of past sins in the absolute sense to the believer, as well as, everlasting life in heaven, and Christ in glory, to the Christian, the spiritual seed of Abraham, or the seed of Abraham by faith, Gal.3:6-29; Mk.16:15,16; Heb.5:8,9; Rom.8:16-18; 1Pet.1:3-5,9; 2Th.1:6-10.

B. OUR REDEMPTION FROM SIN AND SPIRITUAL DEATH IS BY MEANS OF THE SHED BLOOD OF JESUS CHRIST; THAT IS, BY HIS SACRIFICIAL DEATH ON THE CROSS OF CALVARY.

1. Ac.20:28 (1Cor.6:19,20; 1Pet.1:18-20) Rom.5:8-10; Gal.3:13; 4:4,5; Eph.1:7; Col.1:14,19,20; Tit.2:13,14; Heb.9:12-15.
2. Redemption, in theology, or in spiritual matters, denotes our recovery from the bondage of sin and spiritual death by means of the obedience and sacrifice of Jesus Christ, who on this accord is called the “Redeemer,” Isa.59:20 (Rom.11:26; Psa.14:7); Job 19:25.
 - a. Cf. Jno.8:34; Gal.3:22; Eph.2:1-5.
 - b. Heb.5:8,9: That is, he is the “cause, the active cause of it.”
3. This redemption is said to be “in Christ” (Rom.3:24; 2Cor.5:19), where “all spiritual blessings” are (Eph.1:3), and “who of God is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*” (1Cor.1:30).
 - a. The means by which all this is accomplished, or the instrumentality through which God accomplishes this work is Jesus Christ.
4. When properly understood and scripturally applied, we will by faith recognize three vital factors in this spiritual redemption.
 - a. The **MEANS** of our redemption – Christ himself is the procuring means.
 - b. The **OPERATION** of our redemption – Forgiveness, or being made free of the guilt of sin by forgiveness.
 - (1) It is forgiveness by the grace of God as opposed to the doctrine of imputation, the imputation of the personal righteousness of Christ, and/or of meritorious works.
 - (2) Psa.32:1,2 (quoted in Rom.4:6-8) describes the operation as that of forgiveness.

- c. The ***CONDITION*** of our redemption – Gospel obedience, an obedient faith, or “the obedience of faith,” Rom.1:5; 16:25,26; 8:16-18; 1Pet.4:17,18; 2Th.1:6-10; Jas.2:24.

C. THOSE RECOVERED FROM SIN AND SPIRITUAL DEATH ARE SAID TO HAVE BEEN SAVED, SANCTIFIED, JUSTIFIED AND WASHED FROM THEIR PAST SINS BY THE SHED BLOOD OF JESUS CHRIST.

1. Ac.22:16; 1Cor.6:11; Tit.3:4-7; Heb.13:12; 1Pet.1:2; Rev.1:5.
2. See also 1Pet.3:21 (Rom.6:3-6; Gal.3:26,27); Mk.16:15,16.

D. WITHOUT THE SHEDDING OF THE REDEEMING BLOOD OF JESUS CHRIST THERE IS NOT, NOR CAN THERE BE, ANY POSSIBILITY OF REMISSION OF PAST SIN, NOR HOPE OF ETERNAL LIFE IN HEAVEN.

1. Heb.10:1-4; 9:6-12,,22-28; Ac.4:10-12; Rom.3:20-26.

E. HIS BLOOD, WHEN PROPERLY APPLIED CLEANSSES AND REDEEMS US FROM ALL PAST SINS TO BE REMEMBERED NO MORE, 1Jno.1:5-7,9; 2:1,2; Heb.8:12.

F. BY THE SHEDDING OF HIS BLOOD IN A VOLUNTARY, SACRIFICIAL DEATH JESUS MADE IT POSSIBLE FOR ALL MEN TO BE SAVED.

1. Heb.2:9; 1Tim.2:3-6; Mk.16:15,16; Ac.10:34,35; Rom.1:16,17; 1Jno.2:1,2.
2. Cf. Mt.11:28-30; 7:13,14,21-23; Heb.5:8,9; 2Pet.3:9; 2Th.1:6-10.

G. JESUS CHRIST, AS OUR HIGH PRIEST OF GOOD THINGS TO COME, BY HIS OWN BLOOD, ENTERED “ONCE INTO THE HOLY PLACE,” INTO HEAVEN ITSELF, TO APPEAR IN THE PRESENCE OF GOD FOR US, HAVING OBTAINED ETERNAL REDEMPTION FOR US, Heb.9:11,24-28.

III. CONCLUSION

1. We therefore can have boldness to enter into the holiest by the blood of Jesus, Heb.10:17-25. Cf. 1Jno.2:24,25,28; 2Tim.4:6-8.