

THE BLOOD OF CHRIST

Rev. 7:14

Who have washed their robes and made them white in the blood of the Lamb.

INTRODUCTION:

There is a poem by Lindsey that has a refrain--are you washed in the blood of the lamb. Now this is something of the Biblical vision given us in the book of Revelation.

Cowper's Hymn - There Is A Fountain Filled With Blood
Drawn from Immanuel's veins
And sinners, plunged beneath that flood,
Lose all their guilty stains.

When we think of the blood of Christ, there are three or four words or so that I would like to present to you very briefly today.

LANGUAGE of the
I. First, the blood of Christ. The blood of Christ is a central image in the New Testament faith. God's reconciling act in Jesus Christ is described in many ways but always with his blood.

Today, we observe the Lord's Supper. Everytime we hear the language of the Covenant, in I Cor. 11:25 - "This is the New Covenant in my blood." The Christian life is given and sustained by the blood of the eternal covenant - Heb. 13:20.

There is the language of liberation as well as covenant. "In him we have redemption through his blood." Eph. 1:7. Christians have been ransomed with the precious blood of Christ. I Peter 1:19.

Paul uses the legal acquittal or justification. We are justified by his blood. Rom. 5:9.

There is another language of purification or cleansing. The blood of Jesus cleanses us from all sin. I John 1:7.

Another language of reconciliation - we have peace with God, in Jesus - Paul says God has reconciled all things unto himself. Making peace by the blood of his cross. Col. 1:20. We are no longer separated - we were once far off - but we have been brought near in the blood of Christ. Eph. 2:13.

Now the early Christians had a creed. I Cor. 15:3. That Christ died for our sins according to the Scriptures.

II. LIFE BLOOD

Just as in the Old Testament - describes life, the breath of life - Gen. 2:7. It also speaks of blood. Gen. 9:5. For the life of the flesh is in the blood.

Lev. 17:11, 14 - For the life of every creature is in it's blood. Blood is life and belongs to God, the Creator. And the Old Testament forbids the eating of blood or bloody meats. Underlines this as a conviction. That one may not use the blood or life of another.

Blood is life - that is why one can speak of a life poured out. Hanna described in prayer - pouring out my soul before the Lord. I Sam. 1:15.

Blood is life. This is what the New Testament describes Jesus offering up his life for the sake of others. For the son of man, also came, not to be served but to

serve and to give his life as a ransom for many. Mark 10:45. The Good Shepherd lays down his life for his sheep. Greater love hath no man, than this. That a man lay down his life for his friends. John 15:13.

Blood guiltiness - life blood can be violated according to the Old Testament. Whosoever shed the blood of man, by man shall his blood be shed. For God made man in his own image. Gen. 9:6. God is avenger of innocent blood. In the beginning of the Bible, Abel's blood cries to God from the ground. Gen. 4:10. Psalm 51:14 - deliver me from blood guiltiness, oh God, thou God of my salvation.

(Jesus summed) up the human story that the blood of all the prophets shed from the foundation of the world maybe required of this generation, from the blood of Abel to the blood of Zachariah. Luke 11:50-51

Pilate tries to wash his hand. Matt. 27:24. Of innocent blood - but to no avail.

Judas knows that he has sinned and betrayed innocent blood. Matt. 27:4.

At Pentecost Peter declared this Jesus you crucified and killed by your hand, were lawless men. Acts. 2:23.

Now every Christian in the confession of his sin, speaks of the bloody guiltiness in personal terms. Who was guilty? Who brought them upon them? And finally we say - it was I who crucified thee.

III. SACRIFICIAL BLOOD

Now this in the Old Testament refers to and is associated with the sacrifices of animals that had certain meaning. But Micah declared that God desired mercy and humble obedience, to these sacrifices. Psalm 51:17 - the sacrifice acceptable to God is a broken heart and a contrite heart, that God will not despise.

IV. THE PASSOVER BLOOD

✓ Israel's history began with an unforgettable deliverance from bondage. The passover lamb symbolized the passing over of death. It is the Lord's passover - the blood shall be assign for you upon the houses where you are - and when I see the blood, I will pass over you and no plague shall fall upon you to destroy you.
Ex. 12

✓ The New Testament proclaims a greater redemption. Deliverance from the bondage of sin. "Christ, our passover, has been sacrificed. Let us therefore celebrate the festival. I Cor. 5:7."

In the three Gospels Jesus is portrayed as keeping the Last Supper at the Passover. And he died on the day of the preparation in the fourth Gospel of the Passover. When the Passover lambs were killed, in various ways the New Testament ceased Jesus' death. And resurrection, as the new Passover.

There is an old Easter hymn that says, the day of resurrection - earth tell it out abroad. The Passover of gladness - the Passover of God.

V. THE BLOOD OF THE COVENANT

Israel's exodus from bondage leads to the covenant of Mt. Sinai. And here it was

sealed with blood. Moses built an altar at the foot of the mountain after reading the covenant to the people, he took the blood of sacrifice and threw some of it on the altar and some on the people saying - "behold, the blood of the covenant which the Lord has made with you in accordance with all of these words." Ex. 24:8.

Now this is binding upon God which he pledged to Israel. And he expressed this covenant with them.

✓ Matt. 26:28 - The New Testament literally means new covenant. In the Lord's Supper we hear echoes of the first covenant, in the words of Jesus - this is my blood of the covenant. So the mediator of the new covenant in Hebrews 9:15.

VI. THE BLOOD OF ATONEMENT

As we have thought about the blood of Christ--we could not close without a word about the blood of atonement. What if the covenant is broken. Israel's worship included the blood of atonement. Lev. 1:7, 16, 17. These sacrifices of sin and guilt did not change God from wrathful to merciful. But God himself does the reconciling, the restoring, and covers the sin of the people. This is the meaning of at one - for the life of the flesh is in the blood. And I have given it to you upon the altar to make atonement by reason of a life. Lev. 17:11.

"The servant of the Lord, the one who was wounded for our transgressions, like a lamb that is led to the slaughter, when he makes himself an offering for sin - because he pours out his soul unto death, for the transgressors. Isaiah 53.

Hebrews 5:22 - Without the shedding of blood there is no forgiveness of sin.

// And by the new and the living way which has been opened - is our way into God's presence. ~~The~~ high priest did not take the blood of goats, and calves - but his own blood - thus securing an eternal redemption. Heb. 9:12. "How much more the blood of Christ, who through the eternal spirit offered himself without blemish or without spot. To purify your conscience from dead works - to serve the living God. 9:14.

John 1:29 - Behold the lamb of God that takes away the sins of the world.

The translation of the word ransom in connection that we have been talking about - means to act the part of a kinsman. Buy back land that has been taken for debt - in the death of a kinsman. It means to cover or to wipe off, and to be in front of, and then something becomes acceptable. There is a price that has been paid.

In the Old Testament - Ex. 21:30 - It is the ransom put on the life of a man whose ox has gored a person to death. Lev. 19:20 - it is translated and used in the price of a bride - and it is employed as in Lev. as the redemption price of mortgaged land. And thus, we understand that upon examination, that there was a clear message conveyed here with a sacrificial meaning that denotes something precious or valuable that one surrenders either to gain something more desirable or because of obligation and feeling for those he loves as his kinsmen.

And this is agreed that the suffering servant in Isaiah gave himself our Lord a ransom for many.

✓ // Near the cross a trembling soul, love and mercy found me, there the bright and morning star, sheds it's beams around me.

Near the cross oh lamb of God, bring it's scenes before me. Help me walk from day to day with it's shadows ore me. Near the cross, I'll watch and wait.

Hoping, trusting, ever. Til I reach the golden strand just beyond the river.

It is said that on Lake Ontario, there were those on board at the extreme point of dying of thirst. A passing ship was hailed and fresh water was requested. Then to the astonishment of those on board, the message came back - dip it up. Dip it up. The water around you is fresh. The remedy to their thirst was within their reach, but they did not know it. So men do not know the remedy for their thirst and the sin that is within their lives. And the remedy is within their reach - the water of life is available. The blood of Christ will wipe away their sins. That if, thou shalt confess the Lord Jesus with thou mouth, and shall believe in thy heart that God has raised him from the dead, thou shalt be saved. Rom. 10:8-9. The full flood of God's provision is flowing past us. And unless we accept it and receive it - we shall not get the benefit of the love which he has given.

- The Lausanne Covenant 9- (3)-