

The Blood of Christ

by

Steaven R. Snow

Published by LinAven Publications at Smashwords

Discover other titles by Steaven R Snow at

<http://www.smashwords.com/profile/view/steavenr>

Copyright 2011

by

Steaven R Snow

All rights reserved. No part of this book may be reproduced, stored in a retrieval system or transmitted in any form or by any means without the prior written permission of the publisher, except by a reviewer who may quote brief passages in a review to be printed in a newspaper, magazine or journal.

LinAven Publications has allowed this work to remain exactly as the author intended, verbatim, without editorial input.

Introduction

“The Blood of Christ” is an essay on the foundational doctrine of the efficacy of Christ’s redeeming blood. It attempts to deal with the subject in view of its role in God’s plan of salvation designed to redeem mankind back to Himself. Its picture in the Old Testament is confirmed in the New Testament book of Hebrews. “The Blood of Christ is presented not from a denominational perspective, but from a Biblicist point of view. All Scripture quoted is taken from the AV 1611 King James Version of the Bible.

THE BLOOD OF CHRIST

TEXT: Hebrews 9.1-28

- 1 ¶ Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
- 2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.
- 3 And after the second veil, the tabernacle which is called the Holiest of all;
- 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.
- 7 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:
- 8 ¶ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- 10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.
- 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.
- 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God?

- 15 ¶ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.
- 16 For where a testament *is*, there must also of necessity be the death of the testator.
- 17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.
- 18 Whereupon neither the first *testament* was dedicated without blood.
- 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
- 20 Saying, This *is* the blood of the testament which God hath enjoined unto you.
- 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
- 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.
- 23 ¶ *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- 24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- 27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

When Adam first sinned in the Garden Of Eden, and the eyes of he and his wife were opened, God met them with the skins of the first sacrifice for man's sin. . . and the IMPORTANCE of the Blood was first INTRODUCED to IMPACT man's life forever.

From Genesis to Revelation, it is the central theme in expressing God's love for man and the necessity of a sacrifice to redeem man back to his Creator. It was offered to Cain as the only choice for obtaining salvation from sin, to the Israelites in Egyptian bondage on the eve of the Exodus as their Passover to dissuade the Angel of Death from taking their first-born, to Moses on Mt. Sinai as the seal of the First Covenant with blood, to the Old Testament high priest as the yearly sacrifice for the sins of a needy people, and on throughout the pages of the Old Testament as a Promise of a Someday Better Sacrifice for man's sin.

But Isaiah 1.11 tells us of the weariness of God in the observances of blood without the true meaning. For a canvas was being painted that should reflect that Better Sacrifice. God, from the first appearance of sin, equated the sin offering as the same—even choosing to limit the vocabulary of sin and sin offering to the same word. . . so that man would always know that as with any sin, He had before the foundation of the world prepared Himself a Better Sacrifice.

The Blood of that Sacrifice was that of God's own Dear Son—Jesus Christ. It pleased God to bruise Him, according to the prophet Isaiah; for God knew that the remission of sin could not have been effected without the Effusion of Blood on the Cross. When God chooses to pen this statement in Hebrews 9.22, He uses a word that He architects to be used only once—**ἁματοεχυσία**, "a gushing forth. . . an effusion" translated "shedding of blood". Without the shedding of His Blood, there is no remission of sin. THE SHEDDING OF BLOOD—for the

Cross was truly a Bloody Cross. It was not the 16th century classical machinations of godless painters commissioned by ungodly rulers in God-forsaken churches to soothe men's consciences. It was a Blood-stained Cross that went with a Blood-stained Christ. For He was beaten and mocked and had His beard plucked out by ruthless soldiers. . . who plaited a crown of thorns into His scalp until the three inch barbs were lodged between His skull and His skin. He was tortured and beaten with a Roman cat-'o'-nine tails that tore His flesh and exposed His Blood to men's vicious eyes. Crowned with a crown of thorns, robed in a purple robe over his freshly opened wounds, the demons must have danced with glee that the Son of Glory should suffer so. Satan, however, sought to destroy Him before the Cross—but the Father's Plan necessitated that the Blood be shed by lifting Jesus above the earth on that cruel Blood-stained Cross on which He died.

The BLOOD IS OUR POWER--for it is the Lifeflow of Christianity. To think less of its importance is to weaken our faith; to suppose that it lacks in power is to deny the Faith. It is our **POWER TO OVERCOME SATAN** (Revelation 12.11.) Any attempt in entering the arena of conflict with our mortal foe without the Power of the Blood is not only foolish, but useless. We often sing of its Power in our songs, but live so much of our lives without that Power. Let us use this weapon of warfare wisely and realize our potential through His Blood.

The BLOOD IS OUR PURPOSE, for once we have realized that the Blood of Jesus Christ is our only access to Heaven, it can then become our focused message to a dying world.

The BLOOD IS OUR PURGING (Hebrews 9.14), for by His Blood are we made pure before our Father. We can stand on the foundation that our Savior has laid by the Sacrifice of Himself.

The BLOOD IS OUR PEACEMAKER (Colossians 1.20); for by it, we who had been at war with God on Satan's side are granted not only peace with God—but also the peace of God.

The BLOOD IS OUR PROPITIATION (Romans

3.25.) Not only did Jesus ascend into Heaven to offer His Blood as an offering before Almighty God on the Heavenly Mercy Seat, this verse tells us that He actually BECOMES our Mercy Seat—THE PROPITIATION. So that we can do as no Old Testament priest could ever do—have daily access to the Holiest of Holies, which we now have in Christ Jesus through His Blood.

The BLOOD IS OUR PURCHASING AGENT (Acts 20.28.) God has not only redeemed us to Himself, He has paid that price with the Blood of His own dear Son. The debt that was owed could only be paid with a Sinless Atonement, and only God's Son could meet the requirements of a Sinless Sacrifice. His Blood was the only medium of exchange that a Holy God could accept for the sins of a lost world. He freely chose to do so while we were still yet *enemies of God*, so that we might be ransomed as the *sons of God*.

The BLOOD IS OUR PASSOVER (Hebrews 11.22), for even as the Old Testament picture of deliverance to the Jews in bondage to Egypt, Christ became our Paschal Lamb (who was slain before the foundation of the world) so that by applying His Blood to our hearts, we, too, shall escape the Wrath to come—and be known as His people by identifying ourselves with His Blood.

The BLOOD IS OUR PURIFICATION, for without it, we are but hopeless sinners on a direct route to Hell to face God's punishment. Because of it, we can purify ourselves in holy living because He has purified us into a holy standing.

The BLOOD IS OUR SACRIFICE and our **SIN-OFFERING**; it is our **SUBSTITUTION** and our **STEADFASTNESS**—by it we can be assured of Heaven and insured against Hell. It is our **SANCTIFICATION** and our **SPRINKLING**—for even as the Old Testament priests would sprinkle the altar with the blood of bulls and goats, He has sprinkled us unto sanctification with His own pure Blood. It is our **SALVATION** and our **SEAL OF THE NEW COVENANT**. We remember it in deed each time we participate in the Lord's Supper. We should never take lightly the one thing He asked us to remember above

all—that it was His Body and His Blood that makes a relationship with God possible.

The BLOOD IS OUR CLEANSING and our **JUSTIFICATION**. It is our **ETERNAL REDEMPTION** (Ephesians 1.7.) By it we are brought nigh to God, kept by its power, and promised eternity by simple faith in its efficacy. "It is important" is an understatement. "It is needful" could not even begin to fathom its depth. No human tongue could ever explain it; no angel could ever begin to understand it. God alone could only perform it, and Jesus alone could only offer it. The Blood is **IMMUTABLE**, unchangeable. **It is ETERNAL, it is EFFICIENT, and it is EFFECTIVE**. Satan cannot conquer it and scoffers cannot refute it. It is the **PREMISE** of our salvation and the **PROMISE** of our future. It is **THE FULL PAYMENT** for our **UNPAYABLE DEBT**. We can accept it or reject it, but we can never deny this one thing—that the shedding of a Sinless Blood is the greatest outpouring of God's love ever revealed to man.

*No one this side of Heaven shall be able to describe the importance of the Blood of Christ. All such efforts are futile, as our finite minds cannot fathom His great sacrifice for us. Let us therefore seek to praise Him for the victory we have **in** Him.*