

THE BLOOD OF CHRIST AND ITS SIGNIFICANCE IN THE SCHEME OF REDEMPTION

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TEXT: “For this is my blood of the new testament, which is shed for many for the remission of sins” (Mat. 26:28).

THESIS: To show the importance of the blood of Christ and how we might have the blessing of redemption through His shed blood.

INTRODUCTION:

1. Is blood important?

- a. Blood is important for physical life.
 - 1). **Leviticus 17:11** shows the importance of blood as God declared: “For the life of the flesh is in the blood.”
 - 2). Thus, loss of blood means loss of life.
- b. We should ask, “Do we consider *our* blood to be important?”
 - 1). Certainly!
 - 2). If injured, we would do all we could to stop our blood from flowing from our bodies because we know not to do so would have dire, even deadly consequences.
 - 3). Yes, blood is important for physical life.

2. What is the importance of blood when it comes to God’s scheme (plan) of redemption?

- a. John, the “Apostle of Love,” penned: “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” (**Rev. 1:5**).
 - 1). Thus, we sing, “Are you washed in the blood of the lamb?”
 - 2). Truly, without the shed blood of the Lamb of God (**John 1:29**), we could not have our sins washed away.
 - 3). Therefore, blood is absolutely essential for spiritual life.
- b. Paul wrote to the brethren in Ephesus concerning their being in Christ: “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (**Eph. 1:7**).
 - 1). Note redemption is through the blood of Christ.
 - 2). Redemption is synonymous with the forgiveness of sins and is by God’s grace.
 - 3). Redemption through His blood is necessary for one, formerly dead in sin, to have spiritual life (**Eph. 2:1; John 10:10**).

3. As we consider the blood of Christ and its significance in the scheme of redemption, from **Matthew 26:28**, we will consider these points.

- a. This is my blood.
- b. Of the New Testament.
- c. Which is shed for many.

d. For the remission of sins.

DISCUSSION:

I. THIS IS *MY BLOOD*.

A. No other blood could accomplish what the blood of Christ, the sinless sacrifice, accomplished.

1. **Hebrews 4:15** pronounces His being “in all points tempted like as we are, yet without sin.”
2. **1 Peter 2:2** likewise reveals His sinlessness by stating of Jesus, “Who did no sin, neither was guile found in his mouth.”
3. **1 Corinthians 5:7** records: “For even Christ our passover is sacrificed for us.”

B. Our Lord’s blood is precious.

1. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (**1 Pet. 1:18-19**).
2. The word “precious” indicates the blood of Christ has great value and worth, is costly; thus, should be held in honor and high regard.

C. When we consider the cost:

1. Of our salvation (**Rev. 1:5**);
2. Of the church (**Acts 20:28**);
3. And, of our continuing fellowship with God (**1 John 1:7**);
4. We ought to see the value of the blood of Christ (and of these things for which His blood was shed).

II. THIS IS *MY BLOOD OF THE NEW TESTAMENT*.

A. Under the Old Testament law of Moses, there were millions of animal sacrifices offered.

1. These sacrifices were according to God’s law, then in effect, and were necessary for one to be well pleasing to God and to look forward to remission of sins by the blood of Christ.
2. According to God’s scheme of redemption, without shedding of blood there is no remission: “And almost all things are by the law purged with blood; and without shedding of blood is no remission” (**Heb 9:22**).
3. However, though veritable rivers of blood flowed from the sacrifices of the multiplied millions of animals, “it is not possible that the blood of bulls and goats should take away sins” (**Heb. 10:4**).

B. As God’s plan unfolded, in the fulness of time (**Gal. 4:4**), Jesus came to shed His blood in taking away the Old Testament and establishing the New.

1. The Old Testament was only temporary anyway (**Gal. 3:19-25**), and when fulfilled by the Son of God (**Mat. 5:17-18**), was nailed to His cross (**Col. 2:14**).
2. He took away the first (the Old Law), that He might establish the second (the New Law) as the Hebrews writer stated by inspiration (**Heb. 10:1-22**), and

removed the need for animal sacrifices by offering “one sacrifice for sins for ever” (Heb. 10:12).

3. Therefore, the Hebrews epistle contains thirteen instances of the word “better” indicating, in every way, the New Testament is better than the Old (cf. Heb. 7:22; 8:6; 9:23; et al.).

C. Today, we have a better testament dedicated with the better sacrifice, the blood of Christ.

1. Under the New Testament, the final revelation of God’s plan for redeeming man (Jude 3), there is redemption—through the blood of the Savior (Eph. 1:7).
2. Likewise, by His shed blood, the faithful who lived under the Old Law could be redeemed (but not by the blood of bulls and goats).
3. “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” (Heb. 9:15; see also 16-22).

III. THIS IS MY BLOOD OF THE NEW TESTAMENT, *WHICH IS SHED FOR MANY.*

A. Why did Christ shed His blood?

1. He wanted the lost to be found and to be saved (Luke 19:10).
2. He would not have any to perish, but all to come to repentance (2 Pet. 3:9).
3. He would have all men to be saved and to come to the knowledge of the Truth (1 Tim. 2:4).
4. He is the Lamb of God who came to take away the sin of the world (John 1:29; 1 John 2:2).

B. Why would He come to die on the cross and shed His blood in His death?

1. He took upon Himself a human body to experience death for every man (Heb. 2:9).
2. To the church at Philippi, Paul wrote: “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phi. 2:5-8).
3. Christ shed His blood on the cross in order for man to have redemption—for there was no other way (John 15:13; 14:1-6).

C. God’s plan of redemption required the blood sacrifice of the sinless Son in order for all who ever have lived, or shall live, to have the opportunity to have their sins washed away.

IV. THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY *FOR THE REMISSION OF SINS.*

- A. From **Matthew 26:28**, we note the Son of Man offered His blood “*for the remission of sins*.”
1. From the original language, “for the remission of sins,” is eis aphesin hamartion (for forgiveness of sins).
 2. The question arises concerning the meaning of eis, translated “for”: “Did Christ die *because of* the remission of sins or *in order to* the remission of sins?”
 3. That is, did Christ die because man’s sins *already* were forgiven or did He die *in order that* man’s sins might be forgiven?
 4. Surely, none would affirm the ridiculous idea that Christ died, shed His blood, *because* man’s sins already were forgiven.
- B. In connection with this, let us look to **Acts 2:38**: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost.”
1. From the original language in **Acts 2:38**, “for the remission of sins,” is eis aphesin ton hamartion (note the similarity with the text of **Matthew 26:28**).
 2. What is the meaning of eis, in **Acts 2:38**, translated “for?”
 - a. Does it mean *because of* (as some affirm) or *in order to*?
 - b. That is, should one repent and be baptized because he has *already* been saved, or *in order to* be saved?
 - c. The truth is, its meaning is the same as in **Matthew 26:28**; thus, eis (for) looks forward and is in order to, unto, with a view to redemption, the remission of sins.
- C. Christ shed His blood *in order that* men might be saved and men must repent and be baptized *in order that* they might have remission of sins by His shed blood.

CONCLUSION:

1. In view of the above, what if we reject the blood of Christ?
 - a. Would not such indicate we do not care that our Savior loved us enough to die for us (cf. **Rom. 5:8-9**; **John 3:16**; **15:13**)?
 - b. Would it not also show we have rejected redemption? Surely.
2. Likewise, what if we reject baptism?
 - a. We reject the blood of Christ which was shed for the remission of man’s sins if we refuse to be baptized for remission of sins (**Mat. 26:28**; **Acts 2:38**).
 - b. We reject the blood of Christ which washes away our sins if we refuse to be baptized to have our sins washed away (**Rev. 1:5**; **Acts 22:16**).
 - c. We reject the blood of Christ which was shed in His death and which we contact when we are baptized into His death (**John 19:34**; **Rom. 6:3-4**).
3. “Are you washed in the blood of the Lamb?”
 - a. If not, what is hindering you (**Acts 8:36**)?
 - b. Be baptized in order to be saved, having your sins washed away by His precious blood, in accordance with God’s scheme of redemption (**1 Pet. 3:21**).
 - c. Then, rejoice in the love of God and the blessings of the shed blood of the Lamb of God.