

REDEMPTION AS A RELEASE BY SOMETHING—THE BLOOD OF CHRIST

REVIEW:

Ryrie writes the following about redemption in his book *Basic Theology*: “Redemption may be summarized around three basic ideas. (1) People are redeemed **from** something; namely, from the marketplace or slavery of sin. (2) People are redeemed **by** something; namely, by the payment of a price, the blood of Christ. (3) People are redeemed **to** something; namely, to a state of freedom; and then they are called to renounce that freedom for slavery to the Lord who redeemed them.” (pg 336)

Last week we looked at first aspect Ryrie listed: that “people are redeemed *from* something; namely, from the marketplace or slavery of sin.” According to Ryrie, *redemption* is the aspect of salvation that frees us—liberates us—from the slavery of sin. Is there a Biblical basis for saying that? There certainly is!

Romans 6:14 “For sin shall not have **dominion** over you: for ye are not under the law, but under grace.”

Romans 6:18 “Being then made **free from sin**, ye became the servants of righteousness.” **Romans 6:22** “But now being made **free from sin**, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

All these verses point to the fact that salvation brings a liberation from the **power** of sin—it is no longer our master and we no longer have to be a slave to it. The drug addict...and drunk...and homosexual...and person obsessed with pornography...do not have to remain captive to those sins—God can, has, and does, free many from the power of the *slavery* of sin.

More important than that, however, is the fact that we are freed from the **penalty** of sin—the wrath of God—in the next life—and not just the power of sin in this life! Redemption through Christ gives us freedom from:

--an eternity of fear and guilt and shame

--It gives us freedom from eternal misery and pain and torment

--It delivers us from an eternal separation from God and a place of weeping and gnashing of teeth

What a wonderful, incomprehensible thing it is to be free from the punishment we deserve for our sin!

This morning I want us to look at the second aspect of redemption, that being we are redeemed **by** something. There are a number of places we could turn to, but we are going to start with Hebrews 9:11-14. What is it that we are redeemed **by**; what is it that obtained eternal redemption for us? Notice again verse 12: “...but **by His own blood** He entered in once into the holy place, having obtained **eternal redemption** for us.” We were redeemed—liberated, made free—from the power of sin and the penalty of sin by the **blood of Christ**.

1. The Proclamation Regarding Redemption by the Blood of Christ

The proclamations—the statements—that we are redeemed by the blood of Christ is not new news, is it?

I Peter 1:18-19 is probably the most familiar: “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; ¹⁹ But with the **precious blood of Christ**, as of a lamb without blemish and without spot:”

Ephesians 1:7 “In whom we have **redemption through His blood**, the forgiveness of sins, according to the riches of His grace;”

Colossians 1:14 “In whom we have **redemption through His blood**, even the forgiveness of sins:”

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.**”

Revelation 1:5 “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,**”

I'll say it again—the proclamations from God's Word that it is the blood of Christ that redeems us by freeing us from the penalty of our sins is a truth we are quite familiar with. In fact, it is possible that some of us may think "I already know that" and "hit the snooze button," so to speak.

But suppose I were to ask you the following questions: Why is blood necessary for redemption? What is the purpose for using *blood* instead of something like water which is less messy and repulsive? I'm not trying to be crude or disrespectful, but is God a God of blood and guts and gore that delights in death? He's not, is He, but how do you answer these questions?

2. The Purpose for Blood in Redemption

The word "blood" is used a lot in the Bible—375 times, to be exact! It is referred to much more in the OT than the NT—282 vs 93—mainly due to the numerous references to the sacrificial system God had set up through the leadership of Moses. 375 verses are obviously way too many to cover, but here are some truths we can learn...

A. Blood equals life

Genesis 9:4 "But flesh with the life thereof, which is the blood thereof, shall ye not eat."

Leviticus 17:11a "For the **life of the flesh is in the blood:**"

Leviticus 17:13-14 "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even **pour out the blood** thereof, and cover it with dust. ¹⁴For it is the **life of all flesh**; the **blood of it is for the life thereof**: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: **for the life of all flesh is the blood thereof**: whosoever eateth it shall be cut off."

Seems pretty straightforward, doesn't it—the **life** of something is tied with its blood. A few years back while working in Madison, the Red Cross would come to our building for a "blood drive." I would make an appointment, then just before leaving the office would announce to my co-workers "I'm going to go do some blood-letting!" It took some of them a minute or two to realize I was going to donate blood—not do *actual* blood-letting.

Maybe you are not familiar with that term, but it means what it sounds like it should mean—"letting" (removing) blood from the body. Hard to imagine that for a long time doctors used "blood-letting" as a form of medical treatment. The thought process was this—if disease is carried in the blood, "drain off" some blood and you can get rid of the disease! Not sure if you know this, but blood-letting is behind the death of George Washington. He rode through some snowy weather and developed a fever and sore throat. Three physicians were called in and large amounts of blood were removed from his body. The result—he died the next night from shock!

Truth #1—blood equals life. Truth 2....

B. Shedding of blood equals death

Genesis 9:5-6 "And surely your **blood of your lives** will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶**Whoso sheddeth man's blood, by man shall his blood be shed**: for in the image of God made He man."

Leviticus 1:5 "And he shall **kill the bullock** before the Lord: and the priests, Aaron's sons, shall **bring the blood**, and **sprinkle the blood** round about upon the altar that is by the door of the tabernacle of the congregation.

Leviticus 3:2 "And he shall lay his hand upon the head of his offering, and **kill it** at the door of the tabernacle of the congregation: and Aaron's sons the priests shall **sprinkle the blood** upon the altar round about.

Leviticus 3:8 "And he shall lay his hand upon the head of his offering, and **kill it** before the tabernacle of the congregation: and Aaron's sons shall **sprinkle the blood** thereof round about upon the altar."

These animals didn't just "donate" some blood to sprinkle on the altar—they were **killed!** They lost their life. Why is that significant? Because the shedding of **Christ's blood** for our redemption was not merely a donation of blood—it was death! He didn't faint or become unconscious—He died!

Why blood? Truth 1—blood equals life. Truth 2—shedding of blood equals death. Truth 3...

C. Payment for sin is death

We know **Romans 6:23**, don't we? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Death as payment for sin started way back in the garden of Eden, didn't it? Adam and Eve disobeyed God and ate of the forbidden fruit. In Genesis 3:7 we see that they sewed fig leaves together to cover their nakedness, but God made them coats of skins and covered them (Gen 3:21).

In Genesis 4 we see the offerings of Cain and Abel. Abel brought an offering from his flock with the "fat thereof" we are told in Gen 4:4, but Cain "brought of the fruit of the ground" (Gen 4:3). Did God accept both? No; He accepted Abel's offering, but not Cain's.

And in Leviticus we see over and over again the death of animals used as a *covering* for man's sin. I use the word *covering* instead of payment because we know from Hebrews 10:4 "that it is not possible for the blood of bulls and goats to take away sins."

I realize that some of you are more familiar with the OT sacrificial system than others, so don't feel bad if you don't know the answer to this next question. The question is this: What important step took place **before** the animal was killed as a sacrifice? **Answer?** *The offerer of the sacrifice laid their hands on the sacrifice!*

In Leviticus 4, God through Moses gives specific instructions regarding what someone should do when they sin.

First, if a priest sins. Let's start with verse 3.

"If the **priest** that is anointed **do sin** according to the sin of the people; then let him **bring for his sin**, which he **hath sinned**, a young bullock without blemish unto the Lord for a sin offering. ⁴ And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and **shall lay his hand** upon the bullock's head, and **kill the bullock** before the Lord. ⁵ And the priest that is anointed shall take of the **bullock's blood**, and bring it to the tabernacle of the congregation: ⁶ And the priest shall **dip his finger in the blood**, and **sprinkle of the blood seven times before the Lord**, before the vail of the sanctuary."

Second, in verse 13, we see what they are supposed to do if the **nation** sins. Does the whole nation put their hands on the head of the sacrifice? No, look at verse 15. Just the **elders** do.

In verse **22** are the instructions that are to be carried out if a **ruler** (an official or leader) sins; verse **27** begins the instructions for "the **common people.**"

In all 4 instances, there is an admission of sin, the laying of hands on the sacrifice, the death of the sacrifice, and the sprinkling of blood on the altar. Why the laying on of hands? The laying on of hands symbolized the transfer of the **payment** for sin from the guilty one to the substitute that would die instead of the offerer.

Is that not what Jesus did for us? **Isaiah 53:6** "...the LORD laid on Him the iniquity of us all." **II Cor 5:21** "For He [God] hath made Him [Christ] to be sin for us, who knew no sin..." **I Pet 3:18** "For Christ also hath once suffered for sins, the just for the unjust..."

Lastly, let's consider...**3. A Picture of Christ's Blood for Redemption**

Last week we saw how the nation was redeemed **from** Egypt; this morning I want to see the price that was paid for their redemption and how that pictures the price Christ paid for us.

A. The Announcement—death would come to every home (Ex 11:4-7)

Please follow along as I read verses 4-7.

--Not everyone would die—but there would be a death in every home

--There would be a difference between how the children of Israel were treated and how the Egyptians were treated. "Not a dog shall move his tongue" is an interesting phrase. According to Clarke, it was a figure of speech that meant there would be no commotion or disturbance in the homes of the children of Israel. In verse 6 we see that there would be a **great cry** throughout Egypt as death was experienced in every home. We all know what happens when there is a lot of commotion in homes with dogs—most dogs start barking! There would be no "moving of the tongue of dogs" in the homes of God's people.

B. The Avoidance—sacrifice a lamb (Ex 12:4-7; 12-13)

It is interesting to note that although their homes were to be treated differently than the homes of the Egyptians, they still had a **requirement** to ensure that happened.

Notice Ex 12, verses 4-7. A lamb had to be killed and the blood had to be sprinkled on door-frame

Now vs 12-13. The first-born of both man and beast would be killed—and God would execute judgment on all the gods of Egypt. The idea here is not that God poured out judgment on idols; rather, He demonstrated His power over Egypt's false gods by taking what the Egyptians prized most—their firstborn.

C. The Application to our redemption by Christ's blood

--v 5 The lamb had to be without blemish—as perfect as a lamb could be.

--Christ was sinless; a spotless lamb

Hebrews 7:26 "For such an high priest became us, who is **holy**, harmless, **undefiled**, separate from sinners, and made higher than the heavens;" (Also, 1 Pet 1:18-19)

--v 6 The lamb had to be killed. Just having a spotless lamb in the home was not enough. Jesus didn't leave heaven and come to earth **just to live** a perfect life, did He? He came to **die!**

John 10:11 "I am the Good Shepherd: the Good Shepherd **giveth His life** for the sheep."

--v 7 Having a spotless lamb and killing that spotless lamb was still not enough—the blood had to be applied to the door. Death would come upon every home—unless the blood was applied. But when the blood was applied—and the death angel saw it—they had the wonderful promise found in verse 13: "when I see the **blood**, I will pass over you..."

The same is true of redemption through the blood of Christ. It needs to be applied to **us**—not to a literal door—but to the book where God keeps track of our sins. Imagine every sin you've ever committed being recorded by God. And imagine standing before God and having the book opened and being judged for those sins. Is there such a book? There certainly is!

Revelation 20:12 "And I saw the dead, small and great, stand before God; and the **books were opened**: and another book was opened, which is the book of life: and **the dead were judged out of those things which were written in the books**, according to their works."

What happens to that book when we trust Jesus' death on the cross as the payment for our sins and receive Him as our Savior for ourselves? Although I don't have a Biblical basis for thinking this, I like to picture it like this: The pages with my name—and my sins—have blood sprinkled on it and are stamped with "Paid—in full—by the precious blood of Christ." One thing I can **know** for certain is this—Christ's blood is credited to my account and when it comes time for the judgment, God will see Christ's blood and pass over me!

1. Have you been redeemed—delivered from—the wrath of God? Knowing—in your head—what Jesus did and agreeing with it is not enough—we need to have His blood applied to our account.
2. For those of us who have been delivered, the blood of Jesus ought to be precious. He didn't just "donate" blood though, did He? He died—for you. Are you living for Him?