

The Blood of Christ

The more enlightened we become in regard to God's plan of the ages, the more fully we can understand the wonderful love of God manifested in the gift of Jesus Christ. God does nothing without a reason, and only as we understand the reason can we rightly value what He does. So we come nearer to the true estimate of the blood of Christ as we understand *why* he shed His blood and the nature of the results to be obtained.

Man not only became a *sinner* by disobedience, but he lost his *life* also. As through one man sin entered the world (in whom all sinned), and through sin, death, so also death passed upon all men. [Romans 5:12](#). If he remained in that condition, God's object in creating man to attain finally to His own image would prove a failure.

As there was no *law* that could give life, it seems that nothing less than the death of Christ could place man where he could strive for the *higher* life.

He said of himself, "This is my flesh which I give for the life of the world." Besides, we being yet helpless, Christ at the proper time died in behalf of the ungodly. Now, scarcely on behalf of a just person will any one die, though, possibly, on behalf of the *good* some one might venture to die. But God recommends His own love to us, because we being yet *sinners*, Christ died on our behalf. By much MORE, then, having been now justified by His *blood*, we shall through Him be saved from wrath. [Romans 5:6-9](#). So Paul could say, "Take heed, therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with the blood of his *own*." [Acts 20:28](#). They *were* sold under sin, but *bought* with a price. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are all bought with a price. Therefore glorify God in your body and in your spirit, which are God's." [1 Cor. 6:19,20](#).

Bought, redeemed and ransomed seem to be used in the same sense, and by the use of these terms we are frequently reminded that we are not our *own*, but belong to one who has the right to command and require implicit obedience; but as He which hath called you is holy, so be ye holy, in all manner of conversation, in all your conduct, because it is written, be ye holy, for I am holy, and if ye call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the *precious* blood of Christ, as of a lamb without blemish and without spot. [1 Peter 1:15-19](#).

For thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. [Rev. 5:9,10](#).

We are taught to serve one another, and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. [Matt. 20:27,28](#).

He gave himself a ransom for *all*, to be testified in due time. [1 Tim. 2:6](#).

I will *ransom* them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. [Hosea 13:14](#).

But this is not *all*. We have this precious invitation: Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. [Isa. 1:18](#). If we *confess* our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. [1 John 1:9](#).

If we say that we have fellowship with Him and walk in darkness, we speak falsely and perform not the truth; but if we walk in the *light*, as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin. [1 John 6:7](#).

It is a singular fact, that a scarlet or crimson object viewed through a red glass in the *light*, the object *appears* white; so, though our sins be as scarlet or crimson, when we come where God will view them through the *blood* of Christ, they are accounted as *white*. Though we have no righteousness of our *own*, our *faith* is accounted unto us for righteousness. Wherefore, remember, that ye being in time past Gentiles in the *flesh*,...that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God—Godless—in the world; but now, in Christ Jesus, ye who sometimes were far off are made *nigh* by the *blood* of Christ. [Eph. 2:11-13](#).

But Christ being made a 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; 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 if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge, cleanse your conscience from dead works to serve the living God. [Heb. 9:11-14](#).

Therefore, by works of *law* no human being shall be justified in His presence, for through the law there is an acknowledgement of sin; but now, *apart* from law, God's righteousness has been made manifest, being attested by the law and the prophets, even God's righteousness through the faith of Christ, to all who *believe*; for there is no distinction, for all have sinned and come short of the glory of God, being justified freely by His favor, through that redemption which is by Christ Jesus, whom God has set forth to be a mercy-seat by his own blood through the faith, for an exhibition of his righteousness in *passing by* the sins *frequently* committed during the forbearance of God, and for an exhibition of His righteousness at the *present* time, in order that He may be righteous while justifying him who is of the faith of Jesus. Where, then, is boasting? It is shut out. Through what law?—of works? No; but by the law of *faith*. [Rom. 3:20](#) (Emphatic Diaglott)