



Scriptures and Doctrine :: Do we really believe in the work of the blood of Jesus Christ?

Do we really believe in the work of the blood of Jesus Christ?, on: 2016/4/14 8:05

Saints:

I copied a post from another thread (For they saw that evil was come upon them - Dan Biser) to start a new discussion, Lord willing, on the blood of Jesus. I also discussed in this post what knowing the Lord truly means and realize that I could start a new thread on what 'knowing' really means, but I will just leave it as is and see if this will generate a discussion that builds up and does not tear down.

“The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

In 1 John 1:7 we read, “The blood of Jesus Christ his Son cleanseth us from all sin.” Is it possible that the word sin does not refer to the actual transgressions, but "sin" refers to the root principle, the very nature of sin? Not forgives, but cleanses. Is this not the complete deliverance God promises to His believing child?

We have not only slain many in abortion, not preached the full Gospel of Jesus Christ the Lord, not snatched many out of the fire, not laid down our life (Greek: psyche) for: Christ, the Gospel, the Kingdom and the saints, not walked in the same manner as Christ, taken vengeance in our own hands, neglected the widows and orphans, refused to turn the other cheek and love our enemies, but we have "trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified" (Heb. 10:29).

Do we consider the blood of Jesus better than that of the Old Covenant's blood of bulls and goats? Is the blood of Jesus able to save us from our sins? Is the blood of Jesus able to save us from the guilt of sin, the penalty of sin, the power of sin, the body of sin, the corruption in the heart, the curse of the Law, unholiness, unrighteousnesses, a guilty conscious before God and man, love of money, love of self, all the deeds of the flesh, what the Law could not do as weak as it was through the flesh, from all sin and all unrighteousness, the corruption that is in the world by lust, etc., etc.?

Do we believe that Jesus blood is able to save us from all sin, unrighteousness and cleanse our spirit, soul and body so that He can come and indwell us through the Holy Spirit so that we will then walk in the same manner as Christ walked the earth? All in accordance with the following divine promises being fulfilled in the church in these last days:

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more” (Jeremiah 31: 31-34).

“Therefore say to the house of Israel, ‘Thus says the Lord GOD, ‘It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. ‘I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,’ declares the Lord GOD, ‘when I prove Myself holy among you in their sight. ‘For I will take you from the nations, gather you from all the lands and bring you into your own land. ‘Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. ‘Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ‘I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. ‘You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. ‘Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you. ‘I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations. ‘Then you will remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations. ‘I am not doing this for your sake,’ declares the Lord GOD, ‘let it be known to you. Be

ashamed and confounded for your ways, O house of Israel! (Ezekiel 36: 22-32).

So, again:

Have we "trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified?"

"For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE." It is a terrifying thing to fall into the hands of the living God" (Heb. 10: 26-31).

"I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

Faith in what brothers and sisters? Faith to say to the Master on that day, "Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?" (Matt. 7:22).

What does the Lord and Paul mean when they speak about knowing Him and He knowing us?

"And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.' (Matt. 7:23).

"I never knew you." From Strong's Concordance: 1097 γινάσκω "properly, to know, especially through personal experience (first-hand acquaintance). 1097 / γινάσκω ("experientially know") is used for example in Lk 1:34, "And Mary said to the angel, 'How will this be since I do not know (1097 / γινάσκω = sexual intimacy) a man?'"

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" (Phil. 3:10).

"That I may know him," is the same Greek word as in Matt. 7:23.

Knowing intellectually about Christ is not the same as experientially knowing Him and continuing to abide in the experiential knowledge of Him abiding in us and being our Lord and God. Being under grace (God's divine power/dynamics) and growing in this grace and the knowledge of the Lord Jesus, being led by the Spirit ("For the mind set on the flesh is death, but the mind set on the Spirit is life and peace"), surrendering our will daily and entire being to not doing our will or own way, but God's will ("No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth"). For apart from Him you can do nothing. "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). We cannot save ourselves EVER, but I believe that Christ does give us a choice as to whom we will serve each day.

However, the freewill is not the savior and Christ is able to break our will and bring us to the end of ourself. Whatever your view is on freewill it is still clear from scriptures that we have done nothing or can do nothing to earn our salvation, but we (i.e., saints) must obey and keep His commandments. I have struggled with understanding these things because I know VERY dear brothers who hold to a 5-point Calvinist view and those who hold a Arminian-type view of salvation: with Christ's help I hold to what Christ said: "Apart from me you can do nothing." I need Christ in EVERYTHING I do!

"I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?" (Luke 18:8).

The holiest place stands open wide,
Enter by the blood of Jesus;
The shadowing veil now hangs aside,
Enter by the blood of Jesus.

Enter now this holiest place,
Enter by the blood of Jesus;
Here He shows His shining face,
Enter by the blood of Jesus.

-- J. B. Foote --

KM

Re: Do we really believe in the work of the blood of Jesus Christ? - posted by JFW (), on: 2016/4/14 8:49

Brother Kenneth,

Yes and Amen!

Ha honestly, these words sound like the ones coming out of my mouth literally just yesterday!

I mean even some of the same verses being referenced and def in same context! (You referenced more)

Yes I believe we have been set free from the power of sin, we are no longer slaves to sin.

But honestly I've noticed the same as you, that most don't really believe the blood of Jesus had the efficacy to cleanse them of all sin.

Most I talk to believe they will always sin and guess what.... They do!

Most I talk to believe they will always get sick and guess what.... They do!

Everyday, well 6 days a week, I try to convince them otherwise as I serve them... Some respond favorably and will rejoice in the truth- others are just surprised and not really ready to be free- others still will argue that the bible says they'll always be sick and sin this side of heaven... I ask them to show me where it says that and sometimes the truth gets thru to them:)))

Once I had a client who came early and observed me ministering to another client and sat forward interrupting and said, "Fletcher I hear what you're saying and I'm glad the Lord has obviously been working in your life and you want to live holy but, Fletcher we're always gonna sin" to which I replied "well I won't argue or debate the point with you and im not trying to come against your church doctrine but if you'd let me I'd like to repeat back to you what I just heard you confess with your lips,... because I think it may sound dif coming from someone else's mouth". Now this surprised her but she agreed and so I continued, "I just heard you say that you believe the power of Satan to keep you in bondage to your sin is in fact stronger than the power of the blood of Jesus to set you free from it!,... cause the only thing keeping you in bondage is Satan and the only thing that free you is the blood of Jesus!!!". To this she sat back into the couch and one could see she'd never heard that before and it was a shocker.

It seems we've just settled for a gospel that is at best half the truth,...

its like we gorge ourselves week after week on the garnish but ignore the steak on the plate, and don't even wonder why we are spiritual dwarfs,...

Re: , on: 2016/4/15 14:10

Hello Fletcher/JFW:

Thank you for the encouraging words and exhortation.

Is your first name John? Ha, the world would be a "better" place if we had more men like John W. Fletcher (1757-1835) in it: "I went to see a man that had one foot in the grave; but I found a man that had one foot in heaven!" So wrote one of John Fletcher's visitors after visiting the godly preacher who had become gravely ill by his strenuous efforts for the kingdom of Christ" (christianitydotcom, Methodist Saint, John Fletcher, Dan Graves, MSL).

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A brother recently spoke to me about the seriousness of understanding the atonement doctrine and what the blood of Christ is able to do for the child of God. I first came to know the Lord Jesus in 1992, but I have never heard it explained how this brother described it and ever since I have had the fear of the Lord come over me. Hence, I was hoping to engage in a serious, sober, honest, meek and diligent study with the saints on SI about the atonement doctrine, but it appears many are disinterested at the present time. Therefore, I will continue to study and post as new revelation and insight are discovered. However, I am hoping to hear from my brothers and sisters who have a soundness on this important doctrine and add to the discussion.

Sincerely thank you for your love of God, work and labor of love,

KM

Re: , on: 2016/4/15 15:39

Hi Kenneth

Yes, today men do not wish to be cleansed by the Blood for they would have to turn entirely against all sin and walk as He walked, in entire submission to the Father.

It is the only possible At-one-ment, anything less is a travesty.

Keep writing brother!

Re: - posted by JFW (), on: 2016/4/15 23:12

Brother Kenneth,

Ha! John is close.... it's James-

Btw, I'm not pushing a sinless perfection so much as a biblical perfection-meaning maturity. Being able to digest the meat of the word and not be carried away with every strain of doctrine that comes along...able to discern both good and evil (Hebrews 5:14).

Also I'd like to, like sister Brenda, encourage you to continue posting-

Just because you may not get a response doesn't mean people aren't reading... I read for years before I registered to post and gleaned a lot from some salty saints that used to frequent here.

Tho they've moved on, that doesn't mean the spirit isn't still working here-

tho as of late there has been a few distractions, I believe the Lord will use this too to grow His children who hear His voice and follow after it.

Blessings upon you and yours:)

Re: Do we really believe in the work of the blood of Jesus Christ? - posted by mackaymarsh, on: 2016/4/16 0:09

I pray this thread stays on topic and not get distracted in any way. Amen!

Re: , on: 2016/4/16 10:59

I agree Mackaymarsh, let's please stay on the topic and remember all the SermonIndex Community Guiding Principles, 'especially' in this discussion on the blood of Jesus let's adhere to the following principle:

"8. DIVISIONS AND QUARRELLING - Having a healthy discussion on a topic, doctrine or important issue is allowed on SermonIndex. But if the subject discussion becomes heated and there is quarrelling it would be better to agree with your brother publicly in what you can and hold to what you believe against him privately. This calls for great maturity and wisdom in speaking in humility. It is better to agree with a brother that you are Christians and not divide over non-essentials. Let us go forward with meekness towards each other and having in mind the larger picture of the entire body of Christ. "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." (1 Corinthians 1:10). We have found that discussions pertaining to politics, conspiracy theories, calvinism/arminianism and others just produce strife and not the fruits of the Spirit so we ask saints not to start these discussion threads on SermonIndex."

Re: Do we really believe in the work of the blood of Jesus Christ?, on: 2016/4/16 11:00

Saints:

I glanced through the following works on the Atonement: "The Atonement: The Significance and Necessity of Jesus' Death," by The Rev. Albert Barnes, 1858, "A Debate of The Doctrine of Atonement. Between the Rev. Joel Hume and the Rev. Benoni Stinson, 1863," "The Governmental Theory of the Atonement, By John Miley, D.D., originally published in 1881," and "Aselm and the Doctrine of the Atonement, By Basil W. Miller." I had difficulty reading through these VERY deep theological discussions on the doctrine. So, I went to the commentaries and found a lot of harmony in them as it pertains to the meaning of 1 John 1:7. My intent from the beginning of this examination of the scripture was to first hear what other saints had to say from their understanding of the scriptures and then thoroughly examine the Old and New Testament scriptures. Please find a quote below from MacLaren's Expositions on 1 John 1:7:

III. That brings me to my last point: The progressive cleansing of those who dwell in the light.

The blood of Jesus Christ cleanseth from all sin. Now if you will notice the whole context, and eminently the words a couple of verses after my text, you will see that the cleansing here meant is not the cleansing of forgiveness, but the cleansing of purifying. For the two things are articulately distinguished in the ninth verse: "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So, to use theological terms, it is not justification, but sanctification that is meant here.

Then there is another thing to be noticed, and that is that when the Apostle speaks here about the blood of Christ, he is not thinking of that blood as shed on the Cross, the atoning sacrifice, but of that blood as transfused into the veins, the source there of our new life. The Old Testament says that "the blood is the life." Never mind about the statement being scientifically correct; it conveys the idea of the time, which underlies a great deal of Old and New Testament teaching. And when John says the blood of Jesus cleanses from "all sin," he says just the same thing as his brother Paul said, "the law of the spirit of life in Jesus Christ makes me free from the law of sin and death." That is to say, a growing cleansing from the dominion and the power of sin is granted to us, if we have the life of Jesus Christ breathed into our lives. The metaphor is a very strong one. They tell us--I know nothing about the truth of it--that sometimes it has been possible to revive a moribund man by transfusing into his veins blood from another. That is a picture of the only way by which you and I can become free from the tyranny that dominates us. We must have the life of Christ as the animating principle of our lives, the spirit of Jesus emancipating us from the power of sin and death.

So you see, there are two aspects of Christ's great work set before us under that one metaphor of the blood in its two-fold form, first, as shed for us sinners on the Cross; second, as poured into our veins day by day. That works progressive cleansing. It covers the whole ground of all possible iniquity. Pardon is much, purifying is more. The sacrifice on the Cross is the basis of everything, but that sacrifice does not exhaust what Christ does for us. He died for our sins, and lives for our sanctifying. He died for us, He lives in us. Because He died, we are forgiven; because He lives, we are made pure. Only remember John's "if." The "blood of Jesus will progressively cleanse us until it has cleansed us from all sin," on condition that we "walk in the light," not otherwise. If the main direction of our lives is towards the light; if we seek, by aspiration and by effort, and by deliberate choice, to live in holiness, then, and not else, will the power of the life of Jesus Christ deliver us from the power of sin and death.

Now, my text presupposes that the people to whom it is addressed, and whom it concerns, have already passed from darkness into light, if not wholly, yet in germ. But for those who have not so passed, there is something to be said before my text. And John says it immediately; here it is, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins; and not for our sins only, but for the whole world." So we have to begin with the blood shed for us, the means of our pardon, and then we have the advance of the blood sprinkled on us, the means of our cleansing. If by humble faith we take the dying Lord for our Saviour, and the channel of our forgiveness, we shall have the pardon of our sins. If we listen to the voice that says, "Ye were sometime darkness, but now are ye light in the Lord. Walk as children of the light," we shall have fellowship with the living Lord, and daily know more and more of the power of His cleansing blood, making us "meet to be partakers of the inheritance of the saints in light" (MacLaren, Expositions of Holy Scripture, 1826-1910, taken from biblehubdotcom).

KM

Re: - posted by JFW (), on: 2016/4/16 14:15

Yes and Amen!

Have been in 1 John 1-2 for over a month now meditating and have come to much the same conclusion.

The question of what does it mean to "walk in the light as He is in the light" has been a most profitable one to search out.

I've found an interesting key in Amos 3:3, one of the best rhetorical questions in scripture,... "can two walk together except they be in agreement?"

Then Genesis 5:24 "And Enoch walked with God"...

These scriptures were posed by brother Keith Daniels at an SI conference a few years ago and they've stuck with me ever since,...

Recently I have understood this in a deeper way, it has brought a much greater confidence in Christ and much greater peace from God. His love and joy are far more a real part of my daily walk than ever before and this is just the beginning:)

While reading the article you posted the words of that old hymn came to mind.... "be of sin a double cure, saved from wrath and make me pure"

sure made for a nice soundtrack as I read:)

Re: , on: 2016/4/16 14:45

JFW:

I just read a message from Spurgeon very similar to your post about walking in the light as He is in the light and the connection to the blood of Jesus, it also mentioned Enoch. Please find an excerpt below and the link to the entire message:

Walking in the Light and Washed in the Blood

C. H. Spurgeon.

1 John 1:7

But if we walk in the light, as he is in the light, we have fellowship one with another

"You perceive in the text that the Christian is spoken of as a man who is in the light; but there is something more said of him than this. He is practically in the light, "if we walk in the light." He walks in the light of faith, in another path than that which is trodden by men who have nothing but the light of sense. He sees Him who is invisible, and the sight of the invisible God operates upon his soul; he looks into eternity, he marks the dread reward of sin, and the blessed gift of God to those who trust in Jesus, and eternal realities have an effect upon his whole manner and conversation: hence he is a man in the light, walking in that light. There is a very strong description given here "If we walk in the light as He is in the light." When a schoolmaster writes the copy at the head of the page, he does not expect that the boy will come up to the copy; but then if the copy be not a perfect one, it is not fit to be imitated by a child; and so our God gives us Himself as the pattern and copy, "Be ye imitators of God as dear children," for nothing short of Himself would be a worthy model. But what does it mean, that the Christian is to walk in the light as God is in the light? We conceive it to import likeness, but not degree. We are as truly in the light, we are as heartily in the light, we are as sincerely in the light, though we cannot be there in the same degree. Having thus briefly sketched the character of the genuine Christian, observe that he is the possessor of two privileges; the first is, fellowship with God. "We have fellowship one with another"; and the second is, complete cleansing from sin "and the blood of Jesus Christ His Son cleanseth us from all sin." The first privilege we will have but a word upon; it is fellowship with God. He opens His heart to us and we open our heart to Him; we become friends; we are bound and knit together, so that being made partakers of the Divine nature, having escaped the corruption which is in the world through lust, we live like Enoch, having our conversation above the skies" (http://biblehub.com/sermons/auth/spurgeon/walking_in_the_light_and_washed_in_the_blood.htm).

Re: Do we really believe in the work of the blood of Jesus Christ?, on: 2016/4/16 14:47

Taken from Barnes' Notes on the Bible on 1 John 1:7:

"And the blood of Jesus Christ his Son cleanseth us from all sin - See the sentiment here expressed fully explained in the notes at Hebrews 9:14. When it is said that his blood cleanses us from all sin, the expression must mean one of two things - either that it is through that blood that all past sin is forgiven, or that that blood will ultimately purify us from all transgression, and make us perfectly holy. The general meaning is plain, that in regard to any and every sin of which we may be conscious, there is efficacy in that blood to remove it, and to make us wholly pure. There is no stain made by sin so deep that the blood of Christ cannot take it entirely away from the soul. The connection here, or the reason why this is introduced here, seems to be this: The apostle is stating the substance of the message which he had received, 1 John 1:5. The first or leading part of it was, that God is light, and in him is no darkness, and that his religion requires that all his friends should resemble him by their walking in the light. Another, and a material part of the same message was, that provision was made in his religion for cleansing the soul from sin, and making it like God. No system of religion intended for man could be adapted to his condition which did not contain this provision, and this did contain it in the most full and ample manner. Of course, however, it is meant that that blood cleanses from all sin only on the conditions on which its efficacy can be made available to man - by repentance for the past, and by a cordial reception of the Saviour through faith."

Re: Do we really believe in the work of the blood of Jesus Christ?, on: 2016/4/16 15:16

I found an interesting exposition and commentary, I wish I knew the source. I copied it from a website called letusreason.org:

"What does it mean that the blood of Jesus cleanses us from all sin?"

• But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. •

1 John 1:7 • And the blood of Jesus his Son cleanseth us from all sin kai (NT:2498) to (NT:3543) haima (NT:127) leesou (NT:2389) tou (NT:3543) huiou (NT:5148) autou (NT:839) katharizei (NT:2477) heemas (NT:2214) apo (NT:569) pasees (NT:3909) hamartias (NT:263). This clause with kai (NT:2498) in true Johannine style is coordinate with the preceding one. Walking in the light with God makes possible fellowship with one another and is made possible also by the blood of Jesus (real blood and no mere phantom, atoning blood of the sinless Son of God for our sins). John is not ashamed to use this word. It is not the mere "example" of Jesus that "cleanses" us from sin. It does cleanse the conscience and life and nothing else does (Hebrews 9:13 f; Titus 2:14). See in 1 John 1:9 both forgiveness and cleansing. Compare 1 John 3:3. (from Robertson's Word Pictures in the New Testament)

1 John 1:7 Cleanseth katharizei (NT:2477). See the note at Mark 7:19. Not only forgives but removes. Compare Titus 2:14; Hebrews 9:13 ff; Hebrews 9:22 ff; Ephesians 5:26 ff; Matthew 5:8; 1 John 3:3. Compare also 1 John 1:9, where forgive afee (NT:858) and cleanse katharisee (NT:2477) occur, with an obvious difference of meaning. Note the present tense cleanseth. The cleansing is present and continuous. (from Vincent's Word Studies of the New Testament)

1 John 1:7 -daily contracted through the weakness of the flesh, and the power of Satan and the world. He is speaking, not of justification through His blood once for all, but of present sanctification ("cleanseth"), which the believer, walking in the light, and having fellowship with God and the saints, enjoys as his privilege. Compare John 13:10, 'He that has been bathed needeth not save to wash his feet, but is clean every whit.' Compare 1 John 1:9, "cleanse us from all unrighteousness:" a further step besides 'forgiving us our sins.' Christ's blood is the mean whereby, being already justified, and in fellowship with God, we become gradually clean from all sin which would mar fellowship with God. Faith applies the cleansing, purifying blood. (from Jamieson, Fausset, and Brown Commentary)

1 John 1:7 heemas (NT:2214), continues to cleanse us, i.e., to keep clean what it has made clean • (from Adam Clarke's Commentary)

• All sin • pasees means sin in all its forms and activities. John refutes the error that we have no sin nature, by using the word sin in the singular. It is not just the committal of sin but the principle of sin, sin in a general sense, sin of every description. The basic definition of sin is the transgression of the law. The Greek word for sin means • missing the mark, • God's law, and His commands which come from his nature are the mark or standard that we aim at and miss. 1 Jn.5:17 • All unrighteousness is sin, • and anything not done in faith is sin.

God's means of cleansing the sinner is by the blood of Jesus, shed on the cross, which cleanses us completely and brought us into fellowship with God; this same blood of Jesus keeps us clean from all sin that would sever that fellowship. This is a continual cleansing from daily sins that are present from our fallen nature. The believer still struggles against his sinful nature, the confession of sin brings our trespasses to the light. The Scripture tells us To "walk in the light, as he is in the light" to have fellowship (koinonia) with the brethren and God.

This means lives of holiness and purity; characteristic of being a light in the world, an example of Christ. We are to walk in the truth; that is, embracing the truth in opposition to error. John 3:19- those who are darkness like it, and do not want to come to the light. God is light and Christianity is about those who come to light to know the depth of their darkness.

1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confession of sins, Greek- homologeia - "to say the same things as" God does about our sins. To agree with God is the only prerequisite for our complete forgiveness and cleansing. If we agree with God about our sins, confess them, we are forgiven and cleansed by our faithful and righteous High Priest!

To practice righteousness is to confess your sin (1 Jn. 2:1 we have an Advocate with the Father, Jesus Christ the righteous.) When a Christian does sin, he confesses it (1 John 1:9) and preserves his purification that he has received by the blood of Christ (3:3) and maintains to keep his right standing before God" (end quote).

Re: Do we really believe in the work of the blood of Jesus Christ?, on: 2016/4/16 15:32

Taken from Andrew Murray's book "The Power of the Blood of Jesus."

CHAPTER IV

Cleansing Through the Blood

"If ye walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"-1 John i. 7

WE have already seen that the most important effect of the Blood is RECONCILIATION for sin.

The fruit of knowledge about, and faith in RECONCILIATION, is the PARDON of sin. Pardon is just a declaration of what has already taken place in heaven on the sinner's behalf, and his hearty acceptance of it.

This first effect of the Blood is not the only one. In proportion as the soul, through faith, yields itself to the Spirit of God to understand and enjoy the full power of RECONCILIATION, the Blood exerts a further power, in the imparting of the other blessings which, in Scripture, are attributed to it.

One of the first results of RECONCILIATION is CLEANSING FROM SIN. Let us see what God's Word has to say about this. CLEANSING is often spoken about, among us, as if it were no more than the pardon of sins, or the cleansing from guilt. This, however, is not so. Scripture does not speak of being CLEANSED FROM GUILT. CLEANSING from sin means deliverance from the pollution, not from the guilt of sin. The guilt of sin concerns our relationship to God, and our responsibility to make good our misdoings,-or to bear the punishment of them. The pollution of sin, on the other hand, is the sense of defilement and impurity, which sin brings to our inner being, and it is with this that CLEANSING has to do.

It is of the greatest importance for every believer who desires to enjoy the full salvation which God has provided for him, to understand aright what the Scriptures teach about this CLEANSING.

Let us consider :

I. WHAT THE WORD CLEANSING MEANS IN THE OLD TESTAMENT?

II. WHAT IS THE BLESSING INDICATED BY THAT WORD IN THE NEW TESTAMENT?

III. HOW MAY WE EXPERIENCE THE FULL ENJOYMENT OF THIS BLESSING?

I. CLEANSING IN THE OLD TESTAMENT.

In the service of God as ordained by the hand of Moses for Israel, there were two ceremonies to be observed by God's people in preparation for approach to Him. These were the OFFERINGS or SACRIFICES and the CLEANSINGS or PURIFICATIONS. Both were to be observed but in different manners. Both were intended to remind man how sinful he was, and how unfit to draw near to a holy God. Both were to typify the REDEMPTION by which the Lord Jesus Christ would restore to man fellowship with God. As a rule it is only the OFFERINGS which are regarded as typical of REDEMPTION through Christ. The Epistle to the Hebrews, however, emphatically mentions THE CLEANSINGS as figures "for the time being in which were offered SACRIFICES and DIVERS WASHINGS" (Heb. ix. 9, 10).

If we can imagine the life of an Israelite we shall understand that the consciousness of sin, and the need for REDEMPTION, were awakened not less by the CLEANSINGS than the OFFERINGS.

We must also learn from them what the power of the Blood of Jesus actually is.

We may take one of the more important cases of CLEANSING as an illustration. If anyone was in a hut or house where a dead body lay, or if he had even touched a dead body, or bones—he was unclean for seven days. Death, as the punishment for sin, made everyone who came into association with it unclean. CLEANSING was accomplished by using the ashes of a young heifer which had been burned, as described in Numbers xix. (Compare Heb. ix. 13, 14.) These ashes, mixed with water, were sprinkled by means of a bunch of hyssop on the one who was unclean; he had then to bathe himself in water, after which he was once more ceremonially clean.

The words "UNCLEAN," "CLEANSING," "CLEAN," were used in reference to the healing of leprosy, a disease which might be described as a living death. Leviticus, chapters xiii and xiv : Here also he who was to be CLEANSED must bathe in water, having been first sprinkled with water, in which the blood of a bird, sacrificially offered, had been mixed. Seven days later he was again sprinkled with sacrificial blood.

An attentive contemplation of the laws of CLEANSING will teach us that the difference between THE CLEANSINGS and THE OFFERINGS was twofold. First: the OFFERING had definite reference to the transgression for which RECONCILIATION had to be made. CLEANSING had more to do with conditions which were not sinful in themselves, but were the result of sin, and therefore must be acknowledged by God's holy people as defiled. Secondly: In the case of the OFFERING, nothing was done to the offerer himself. He saw the blood sprinkled on the altar or carried into the Holy Place; he must believe that this procures RECONCILIATION before God. But nothing was done to himself. In CLEANSING, on the other hand, what happened to the person was the chief thing. Defilement was something that either through internal disease, or outward touch, had come upon the man ; so the washing or sprinkling with water must take place on himself as ordained by God.

CLEANSING was something that he could feel and experience. It brought about a change not only in his relationship to God, but in his own condition. In the OFFERING something was done FOR him; by CLEANSING something was done IN him. The OFFERING had respect to his guilt. The CLEANSING to the pollution of sin.

The same meaning of the words "CLEAN," "CLEANSING," is found elsewhere in the Old Testament. David prays in Psalm li, "CLEANSE me from my sin," "Purge me with hyssop and I shall be CLEAN." The word used by David here is that which is used most frequently for the CLEANSING of anyone who had touched a dead body. Hyssop also was used in such cases. David prayed for more than pardon. He confessed that he had been "shapen in iniquity," that his nature was sinful. He prayed that he might be made pure within. "CLEANSE me from my sin," was his prayer. He uses the same word later on when he prays, "Create in me a CLEAN heart, O God." CLEANSING is more than pardon.

In the same manner this word is used by Ezekiel, and refers to an inner condition which must be changed. This is evident from chapter xxiv. 11,13, where, speaking of uncleanness being melted out, God says "Because I have purged thee and thou wast not purged." Later on, speaking of the New Covenant (chap. xxxvi. z5), He says, "Then will I sprinkle clean water upon you, and ye shall be CLEAN: from all your filthiness, and from all your idols, will I CLEANSE you."

MALACHI uses the same word, connecting it with fire (chap. iii. 3), "HE shall sit as a refiner and purifier of silver, he shall purify (CLEANSE) the sons of Levi."

CLEANSING by water; by blood; by fire; all typical of the CLEANSING which would take place under the New Covenant—an inner CLEANSING and deliverance from the stain of sin.

II. THE BLESSING INDICATED IN THE NEW TESTAMENT BY CLEANSING.

Mention is often made in the New Testament of a clean or pure heart. Our Lord said, "Blessed are the PURE in heart" (Matt. v. 8). Paul speaks of "love out of a PURE heart" (I Tim. i. 5). He speaks also of a "PURE conscience."

Peter exhorts his readers to "love one another with a PURE heart fervently." The word CLEANSING is also used.

We read of those who are described as God's people that God purified (CLEANSED) their hearts through faith (Acts xv. 9).

That the purpose of the Lord Jesus concerning those who were His was "to purify (CLEANSE) to himself a people of his own possession" (Titus ii. 14).

As regards ourselves we read "Let us CLEANSE ourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1).

All these places teach us that CLEANSING is an inward work wrought in the heart, and that it is subsequent to pardon.

We are told in 1 John i. 7 that "the blood of Jesus Christ his Son CLEANSETH us from all sin." This word CLEANSETH does not refer to the grace of PARDON received at conversion; but to the effect of grace IN God's children who walk in the light. We read, "If we walk in the light as he is in the light . . . the blood of Jesus Christ his Son CLEANSETH us from all sin." That it refers to something more than pardon appears from what follows in verse 9: "He is faithful and just to forgive us our sins and to CLEANSE us from all unrighteousness." Cleansing is something that comes after pardon and is the result of it, by the inward and experimental reception of the power of the blood of Jesus in the heart of the believer.

This takes place according to the Word, first in the purifying of the conscience. "How much more shall the blood of Christ . . . PURGE your conscience from dead works to serve the living God" (Heb. ix. 14). The mention already made of the ashes of an heifer sprinkling the unclean typifies a personal experience of the precious blood of Christ. Conscience is not only a judge to give sentence on our actions, it is also the inward voice which bears witness to our relationship to God, and to God's relationship to us. When it is CLEANSED by the blood then it bears witness that we are well pleasing to God. It is written in Hebrews x. 2, "The worshippers once PURGED should have no more conscience of sins." We receive through the Spirit an inward experience that the blood has so fully delivered us from the guilt and power of sin that we, in our regenerated nature, have escaped entirely from its dominion. Sin still dwells in our flesh, with its temptations, but it has no power to rule. The conscience is CLEANSED, there is no need for the least shadow of separation between God and us; we look up to Him in the full power of REDEMPTION. The conscience CLEANSED by the blood bears witness to nothing less than a complete redemption; the fulness of God's good-pleasure.

And if the conscience is CLEANSED so also is the HEART, of which the conscience is the centre. We read of having the heart CLEANSED from an evil conscience (Heb. x. 22). Not only must the conscience be CLEANSED but the heart also must be CLEANSED, including the understanding, and the will, with all our thoughts and desires. Through the blood, by the shedding of which Christ delivered Himself up to death, and by virtue of which He entered again into heaven, the death and resurrection of Christ are ceaselessly effectual. By this power of His death and resurrection, sinful lusts, and dispositions, are slain.

"The blood of Jesus Christ cleanseth from all sin," from original, as well as from actual sin. The blood exercises its spiritual, heavenly power in the soul. The believer in whose life the blood is fully efficacious, experiences that the old nature is hindered from manifesting its power. Through the blood, its lusts and desires are subdued and slain, and everything is so CLEANSED that the Spirit can bring forth His glorious fruit. In case of the least stumbling, the soul finds immediate CLEANSING and restoration. Even unconscious sins are rendered powerless through its efficacy.

We have noted a difference between the guilt and the pollution of sin. This is of importance for a clear understanding of the matter; but in actual life we must ever remember that they are not thus divided. God through the blood deals with sin as a whole, Every true operation of the blood manifests its power simultaneously over the guilt and the pollution of sin. Reconciliation and cleansing always go together, and the blood is ceaselessly operative.

Many seem to think that the blood is there, so that if we have sinned again, we can turn again to it to be cleansed. But this is not so. Just as a fountain flows always, and always purifies what is placed in it or under its stream, so it is with this Fountain, opened for sin and uncleanness (Zech. xiii. 1). The eternal power of life of the Eternal Spirit works through the

blood. Through Him the heart can abide always under the flow, and CLEANSING of the Blood.

In the Old Testament CLEANSING was necessary for each sin. In the New Testament CLEANSING depends on Him who ever lives to intercede. When faith sees and desires and lays hold of this fact, the heart can abide every moment under the protecting and CLEANSING tower of the blood.

III. HOW MAY WE EXPERIENCE THE FULL ENJOYMENT OF THIS BLESSING?

Everyone who through faith obtains a share in the atoning merit of the blood of Christ, has a share also in its CLEANSING efficacy. But the experience of its power to cleanse, is, for several reasons, sadly imperfect. It is therefore of great importance to understand what the conditions are for the full enjoyment of this glorious blessing.

i. First of all knowledge is necessary. Many think that pardon of sin is all that we receive through the blood. They ask for and so obtain nothing more.

It is a blessed thing to begin to see that the Holy Spirit of God has a special purpose in making use of different words in Scripture concerning the effects of the blood. Then we begin to inquire about their special meaning. Let everyone who truly longs to know what the Lord desires to teach us by this one word CLEANSING, attentively compare all the places in Scripture where the word is used, where CLEANSING is spoken of. He will soon feel that there is more promised to the believer than the removal of guilt. He will begin to understand that CLEANSING through washing can take away stain, and although he cannot fully explain in what way this takes place, he will, however, be convinced that he may expect a blessed inward operation of the CLEANSING away of the effects of sin, by the blood. Knowledge of this FACT is the first condition of experiencing it.

ii. Secondly:-There must be desire.

It is to be feared that our Christianity is only too pleased to postpone to a future life the experience of the Beatitude which our Lord intended for our earthly life:-"Blessed are the pure in heart, for they shall see God."

It is not sufficiently recognised that PURITY OF HEART is a characteristic of every child of God, because it is the necessary condition of fellowship with Him, of the enjoyment of His salvation. There is too little inner longing to be really in all things, at all times, well pleasing to the Lord. Sin and the stain of sin trouble us too little.

God's Word comes to us with the promise of blessing which ought to awaken all our desires. Believe that the blood of Jesus cleanses from all sin. If you learn how to yield yourself up aright to its operation it can do great things in you. Should you not every hour desire to experience its glorious cleansing efficacy? To be preserved, in spite of your depraved nature, from the many stains for which your conscience is constantly accusing you? May your desires be awakened to long for this blessing. Put God to the test to work out in you what He as the Faithful One has promised:-CLEANSING from all unrighteousness.

iii. The third condition is a willingness to separate yourself from every thing that is unclean. Through sin everything in our nature, and in the world, is defiled. CLEANSING cannot take place where there is not an entire separation from, and giving up of everything unclean. "Touch not the unclean thing" is God's command to His chosen ones. I must recognise that all the things surrounding me are unclean.

My friends, my possessions, my spirit, must all be surrendered that I may be CLEANSED in each relationship by the precious blood, and that all the activities of my spirit, soul, and being, may experience a thorough CLEANSING.

He who will keep back anything however small cannot obtain the full blessing. He who is willing to pay the full price so as to have his whole being baptised by the blood is on the way to understand fully this word, The blood of Jesus cleanseth from all sin.

iv. The last condition is exercising faith in the power of the blood. It is not as if we, through our faith, bestow its efficacy upon the blood. No, the blood ever retains its power and efficacy, but our unbelief closes our hearts, and hinders its operation, Faith is simply the removal of that hindrance, the setting open of our hearts, for the divine power by which the living Lord will bestow His blood.

Yes, let us believe that there is CLEANSING through the blood.

You have perhaps seen a spring in the midst of a patch of grass. From the much travelled road that runs by that patch, dust is constantly falling over the grass that grows by the side of the road, but where the water from the spring falls in refreshing and cleansing spray, there is no sign of dust, everything is green and fresh. So the precious blood of Christ carries on its blessed work without ceasing in the soul of the believer, who by faith appropriates it. He who by faith commits himself to the Lord, and believes that this can and will take place, it will be given to him.

The heavenly, spiritual effect of the blood can be really experienced every moment. Its power is such that I can always abide in the fountain, always dwell in the wounds of my Lord.

Believer, come, I entreat of you, put it to the proof how the blood of Jesus can cleanse your heart from all sin.

You know with what joy a weary traveller would bathe in a fresh stream, plunging into the water to experience its cooling, and cleansing, and strengthening effect. Lift up your eyes and see by faith how ceaselessly a stream flows from heaven above to earth beneath. It is the blessed Spirit's influence, through whom the power of the blood of Jesus flows earthwards over souls, to heal and to purify them. Oh! place yourself in this stream, simply believe that the words, "The blood of Jesus cleanseth from all sin," have a divine meaning, deeper, wider, than you have ever imagined. Believe that it is the Lord Jesus Himself who will cleanse you in His blood, and fulfil His promise in power in you. And reckon on the cleansing from sin by His blood, as a blessing, in the daily enjoyment of which you can confidently abide.