

Blood

The blood of the New Covenant

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Introduction

Blood is not something we care to talk about very much in normal life – unless, of course, one works in the medical world.

Somehow the subject is ‘not very nice.’ However, for born again believers the subject of Jesus blood is very important as we hope to show in this booklet.

Scripture tells us that the life is in the blood. (Leviticus 17:11)

So our subject is, all that is contained in Jesus blood of the New Covenant.

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Chapter 1

Righteous blood / unrighteous blood

***'All have sinned and fallen short of the glory of God.'* Romans 3:23**

This is the doctrine of 'original sin.' It states that even from birth everyone comes into the world as one needing regeneration because of sin. This would be sin passed down through the male line - *'in Adam all die.'* 1 Corinthians 15:22

When we look at a newly born babe this can be difficult to accept and we certainly don't think the babe has itself committed any sin.

However, scripture makes it clear that everyone needs to be born again to be able to see and to enter the kingdom of heaven. Jesus speaking to Nicodemus, *'Most assuredly I say to you unless one is born again he cannot see the kingdom of God.'* John 3:3

The parable of the woman and the leaven shows that the whole lump is affected by sin: Matthew 13:33:

*'The kingdom of heaven is like, * leaven which a woman took and hid in three measures of meal till it was all leavened.'*

Leaven is used in the bible as a type representing sin – that is missing the mark or falling short.

[Whilst the three measures are not explained, the context is the kingdom – it is possible that three measures refers to the three great series each of 40 jubilee cycles. Refer to Ostrich Christianity for details.] * note the corrected position of the comma.

Sometimes numbers help

First a caution - we do not use numbers to determine doctrine – frequently they help to confirm what we already know by our studies.

So in this case a study of numbers can throw some more light by showing us that there is good blood and unredeemed blood:

The word 'blood' has a numerical value of 52 made up of Greek letters:

Alpha	1
Iota	10
Mu	40
Aplha	1
Total	52.

52 is 13 meaning sin by 4 meaning creation. So we see that our blood starts off as 'unredeemed' blood tainted by sin.

Leviticus 17:11 tells us that life is in the blood. So our blood needs to receive new life in Jesus. This is in the gift of righteousness we receive when we are born again.

Matthew tells us that there some with righteous blood - see 23:35. These would be those in the Old Testament who had faith, believing and acting on what God told them - like Abraham for example.

Through Jesus we now have righteous blood.

So in the next chapters we will see what has been accomplished in the blood of Jesus shed on the cross at Calvary.

Righteousness means to be put in right standing – with God.

Chapter 2

Remission of sin.

'For this is My blood of the new covenant , which is shed for many for the remission of sins.' Matthew 26:28 (Jesus speaking at the Lord's Supper.)

The writer to the Hebrews takes advantage of the fact that the Jews were fully conversant with the concept of the shedding of blood for the remission of sin in his explanation of the shedding of the Messiah's blood once and for all.

'according to the Law almost all things are purified with blood and without the shedding of blood there is no remission (of sin)'
'so Christ was offered once to bear the sins of many'

Here Hebrews 9:22 and 28 are explaining the need – without the shedding of blood remission of sin is not possible and the solution – Jesus was offered once, shedding His blood on our behalf.

Remission has the meaning of dismissing. So, in Jesus, sins are dismissed, they are gone and we are totally released therefrom.

Peter introduces remission of sin to the Gentiles – *'To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sin.'* Acts 10:43

Paul writing to the Romans 6:14: *'for sin shall not have dominion over you.'* Sin is fully dealt with by Jesus blood. Constantly, in the New testament, we are urged to walk in the reality of that and not to choose to walk in sin and darkness.

Conclusion

We are free from sin – it has been totally dismissed unlike under the Law of the Old Testament where sin was ‘covered’ for a year by the repeating of annual sacrifices.

What a wonderful gift from our Saviour – so let’s live in the full revelation – sin has been dismissed, we are free.

Of course we all do sin from time to time so we deal with the solution to that little problem in Chapter 7

Chapter 3

Redemption and forgiveness.

'In Him we have redemption through His blood, the forgiveness of sins according to the riches of His grace.' Ephesians 1:7

Slaves of sin

This was the problem – we were all slaves to sin. We were under bondage. We needed to be set free – to be redeemed. But, in justice there was a price to be paid – our freedom, our redemption required payment

So we find the word 'redemption' above comes from the Greek *apolutrosis* which has the meaning of 'releasing on the payment of a ransom.'

In order to be redeemed from the bondage of sin forgiveness was required at the same time, otherwise we would remain under sin's dominion. So we were forgiven, released from sin and redeemed.

Slaves of righteousness

'God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered and having been set free from sin, you became slaves of righteousness.' Romans 6:17-18

We have a new Master – Jesus Christ who is righteous through and through. Our calling is be like Him – that is to become like Him as the Spirit changes us from one degree of glory to another.

Redeemed from the curse of the law

'Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, "cursed is everyone who hangs on a tree," that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.' Galatians 3:13-14.

Our act of faith is to place our trust in what Jesus has accomplished on our behalf through the sacrifice of His life and blood – this is a personal decision, when made we are 'born again.'

'knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Peter 1:18-19

The conclusion - Worthy is the Lamb

So we can join with the 24 elders seen in heaven in Revelation 5, singing a new song: *'You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation. And have made us kings and priests to our God; and we shall reign on the earth.'* Verse 9-10.

We, the born again believers are the true church, are the ones He purchased with His blood as stated in Acts 20:28.

Chapter 4

Sanctification

Sanctification is to be set apart to God

We can describe sanctification as being set into a position of essential purity – just as God Himself is essentially pure.

Sanctification is both a completed work and an ongoing process.

The completed work is accomplished in the human spirit. When we are born again our human spirit is taken out of death and brought into eternal life (1 John 3:14). Essentially pure because the Holy Spirit takes up residence and from this point on our indwelt spirit cannot sin. 1 John 3:9

The ongoing process refers to our bodies and souls as we walk through life. In life we are refined and changed as we live through all our experiences and as we learn to cast our cares on Jesus. We come to love Him more and more. We come to want to be pleasing to Him. This is a process of being more and more set apart for the kingdom and for the glory of God.

'For this is the will of God, your sanctification; that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honour.'

1 Thessalonians 4:3-4

Blood for sanctification.

The Old Testament sees blood being used for sanctification. Aaron and his sons were sanctified (consecrated), as was the altar, with the blood of bulls and rams – see Exodus 29. In the

Old Testament the sanctification through blood was temporary and animal sacrifices had to be repeated and repeated. In the New Covenant there is a change of priesthood which requires also a change of law. Where the Old Covenant required repeated sacrifices the New Covenant requires the once and for all sacrifice of God's own Son, our Lord Jesus Christ. Hebrews 9:28 and 10:14.

Now we are sanctified, that it 'set apart,' for the Lord.

Jesus sanctified us with His own blood.

This one perfect sacrifice – Jesus own blood, has been shed for many and brings in the New Covenant which we will examine later.

We are set apart for the Lord.

Chapter 5

Justification

'Much more then, having been justified by His blood, we shall be saved from wrath through Him.' Romans 5:9

The Greek verb 'dikaioo' has the meaning 'to set forth as righteous' in a judicial sense. The court has sat, the judge made His judgement and through the blood of Jesus declared every believer to be set forth as righteous. This is a judicial act freeing us from guilt, putting us in right standing with the Lord.

It is necessary to read this verse in the context of verse 1 of the same chapter – *'Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.'* Faith is the personal placing of one's trust in what Jesus has accomplished – it is receiving what Jesus has done for me, believing it to be the fundamental truth.

'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believes in Him should not perish but have eternal life.' John 3:14-14.

The law unable to bring justification

'Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.' Romans 3:19-20

The law set a standard that mankind is unable to attain – and then the law could do nothing about it – only bring condemnation (1 Corinthians 3:9). In so doing, Paul describes the law as a tutor leading us to recognise the need of the Messiah.

Jesus, on the other hand, gives us justification by His blood.

Chapter 6

Peace and reconciliation

The blood of Christ is a great reconciler. It reconciles a totally righteous God and Father of mankind with those of His earthly subjects who receive forgiveness for sin and the free gift of righteousness.

'For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of the cross. And you who were once alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, blameless, and above reproach in His sight. Colossians 1:19-22

We cannot avoid the righteous judge

Scripture is abundantly clear that God is righteous and that His judgement is righteous. His judgement abhors the sin and unrighteousness into which all mankind has fallen since Adam. The due result of sin and unrighteousness is God's wrath and the penalty is death. The final destination of the unrighteous is the 'lake of fire' designed for the devil and his angels. Revelation 20:15.

We who believe, on the other hand, are not destined for God's wrath because Jesus delivers us from the wrath to come. 1 Thessalonians 1:10

Jesus blood is sufficient

The blood of bulls and goats was not and is not sufficient to declare anyone righteous. It has the temporary effect of dealing with sin – however, it also points to the coming sacrifice of God's only begotten Son, whose blood is more than sufficient to reconcile us with the loving Father and to bring us into peace with Him.

Hebrews 10:4

'For it is not possible that the blood of bulls and goats could take away sins.'

Hebrews 9:11-14

'But Christ came as High priest of the good things to come, with greater and more perfect tabernacle not made with hands, that is not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once and for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sets apart for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God.'

'My peace I give to you'

This is the peace purchased by the blood of Jesus for us -

Jesus speaking to His disciples - *'Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.'* John 14:27

Time to dwell in His peace by casting all our cares on Him.

Chapter 7

Cleansed

Blood for cleansing.

'If we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.' 1 John 1:7

Another wonderful aspect of the blood of Jesus - its power to cleanse. However, we can see from the above quotation there is a requirement here - to be walking in the light.

John goes on to say, *'If we say that we have no sin we deceive ourselves, and the truth is not in us.'* (verse 8) - So we have to 'get real.' On our journey through life we will miss the mark (the meaning of 'sin') from time to time. That much is inevitable!

John advises us how to keep clean in a fallen world - *'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'* (verse 9)

The cleansing power of the blood is always available.

The need for repeated cleansing

In John 13 we have the account of Jesus washing the disciples feet. In the hot and dusty environment it was usual for people to wash their feet when they entered a house. The apostle Peter was very reluctant – *'You shall never wash my feet.'* But Jesus was adamant, *'If I do not wash you, you have no part with Me.'* The ever 'hasty' Peter then wants to be washed all over!

Jesus reply to Peter is what we are after, Jesus said to him, *'He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you (reference to Judas Iscariot.)'*

Like the disciples we are fully and fundamentally washed clean - but in the day to day walk in life we will pick up dust and dirt and need to 'wash our feet' in the blood of Jesus as described for us in John's first letter.

Keep short accounts.

Chapter 8

Brought near

These are the results of all that has been accomplished by the sacrifice of Jesus life and His blood.

Ours sins were remitted – that is dismissed totally.

We have been forgiven and redeemed from the slavery imposed by sin for Jesus has paid the ransom.

Now we are set apart for the Lord.

Now we are justified - that is proclaimed righteous.

His blood has bought us peace and reconciliation with God.

We have been cleansed.

So now We are brought near -

'But now, you who were once far off have been brought near by the blood of Christ.' Ephesians 2:13

We were aliens and strangers from the covenant of promise, without hope and without God in this world. But now! Praise the Lord for 'but now!'

Now we can come boldly to the throne of grace because we are clean and pure and welcome. (See Hebrews 4:16)

Now we can receive the abundance of grace enabling us to reign in life. (See Romans 5:17)

The Lord is not far away. Jesus said of the Holy Spirit, *'I will pray the Father, and He will give you another Helper, that he may abide with you forever – the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.'*
John14:16-17.

(At the time Jesus was speaking the Spirit did not indwell man as He had not yet been crucified and risen from the dead. When He rose from the dead He breathed on them and said Receive the Holy Spirit (John 20:20-22). For believers from then on, the Holy Spirit dwells in our born again human spirit - confirmed in 1 John 3:9)

Chapter 9

Liberty

'You will know the truth and the truth will make you free.' When we know and understand all that Jesus accomplished by His sacrifice - then we know the truth and the truth is that Jesus has bought our freedom, our liberty. *'Therefore if the Son makes you free you are free indeed.'* John 8 verses 32 and 36.

Liberty is complete freedom of action.

Freedom, liberty, - we have glorious liberty. *'Now the Lord is the Spirit and where the Spirit is there is liberty.'* 2 Corinthians 3:17

Our glorious liberty is fully manifested and enjoyed when we walk in the Spirit. Paul explains this in his letter to the Ephesians, which we could summarise under a few headings - immense power is available to you; God loves you with immense love and grace and has brought you near by the blood of Christ. He gives you peace and power over the works of the enemy. So walk, in unity, putting on the new man and casting off the old. Walk in love, walk in light, walk in wisdom; honour marriage and family life. Stand up, stand up, against all the powers of darkness - fully armoured and take up the sword of the Spirit, which is the word God speaks you.

'Stand fast therefore in the liberty by which Christ has made us free.' Paul telling the Galatians (chapter 5 verse 1) not to take on again a yoke of bondage – in this case submission to the requirements of the old law.

Liberty is wonderful freedom – we can do anything, but Paul warns us not to misuse our liberty: *‘all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be brought under the power of any.’* 1 Corinthians 6:12

And be aware of weaker brethren, *‘Beware lest somehow this liberty of yours become a stumbling block to those who are weak.’* 1 Corinthians 8:9 [Weak is here explained as those with a weak conscience - they haven’t fully understood and fully comprehended the completeness of what Christ has accomplished for them on the cross.]

New Covenant – mystery:

Paul describes the mystery of the New Covenant. (Mystery means something that was not disclosed beforehand.)

‘Christ in you the hope of glory.’ Colossians 1:27

Being indwelt by the Lord, in the form of the Holy Spirit, is the mystery not disclosed in the Old Covenant. This is the very precious gift God has given us, and as we have seen, it is bought and paid for by the blood of His Son, our Lord Jesus Christ. Hence His blood is referred to as the blood of the New Covenant.

Chapter 10

Blood covenants

The Lord God has chosen what are known as blood covenants as His method of dealing and relating with mankind.

Right from Genesis we see the Lord God's requirement that blood be involved in our relationship with Him. This is because, in perfect justice, it is blood that pays the penalty of sin.

So when Cain and Abel bring their offerings to the Lord it is only Abel's offering that pleases Him. (Genesis 4) This is because Abel's offering involved blood, whilst Cain's did not.

When the Lord God makes a covenant with Abram in Genesis chapter 15 blood is again required. This time it is the blood (life) a heifer, a goat, a ram, a turtledove and a pigeon, all of which are slain. As Abram fell into a deep sleep the Lord spoke to him clearly.

When Israel are delivered out of Egypt the lamb is sacrificed and its blood applied to door posts and lintels in the process of that deliverance. Known as the Passover because the angel of death passed over the dwellings with the blood. (See next chapter.)

In Exodus when the covenant between Israel and the Lord God is being renewed Moses is instructed to sprinkle the blood of oxen over the people and over the altar.

Under the Law delivered to Moses animal sacrifices played a significant part.

Our blood covenant - the New Covenant in Jesus blood

Israel was well aware of sacrifice and of blood – they played a major role in their relationship with the Lord. So it is not surprising that the author of the letter to the Hebrews goes to lengths to explain the meaning of the blood of the New Covenant.

The writer tells them that animal sacrifices are insufficient. For many generations they had, sometimes diligently and sometimes not, offered the sacrifices required by the law. But the author, who very clearly understood about the New Covenant writes:

‘For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.’ Hebrews 10:1

He goes on to point out that if the sacrifices were effective they would not need to be continually offered. This leads to the glory of the New Covenant. Jesus sacrificial offering is far, far better and more effective than the offering of animals:

‘But this Man (reference to Jesus), after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified.’

This wonderful offering brings in and seals the New Covenant which is the inheritance of every born again believer. We remember

Chapter 11

The Lord's supper

Every church, every denomination has its preferred method of celebrating the Lord's Supper, more often calling it Mass or Communion. Some would celebrate it very frequently, some less often and some very infrequently. So let's look at what Jesus did.

Jesus celebrates the Passover

The Passover was an annual feast celebrated by Israel as a memorial of what the Lord did when He led them out of the oppression in Egypt.

The release of the Israelites from captivity in Egypt was to take place at a certain time. In preparation, Israel were instructed to set aside a lamb, then to kill it, smear its blood on the doorposts and lintels of their dwellings, and then to eat it. They were to place their trust in the lamb and in its blood.

Overnight the angel of the Lord passed over – every firstborn in the land was taken – except in the dwellings with the blood on their doorposts and lintels. There was, of course, immense anguish in Egypt at the huge loss of sons and daughters and herds and flocks. Exodus 12:29 -30 Result - Israel were released.

Jesus is our 'passover lamb.'

'Behold the Lamb of God who takes away the sin of the world.'
John 1:29 – where John Baptist makes this proclamation.

'For indeed Christ our Passover, was sacrificed for us.' 1
Corinthians 5:7

Jesus, Himself is that sacrifice to be offered once and for all for the body of Christ, to deal with sin and to bring reconciliation and peace with God to those who believe.

Eat and drink

Jesus made this statement which offended many at the time:

'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.' John 6:53-54

Then Jesus demonstrates how this is to be done.

'The Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat this is My body which is broken for you.; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, " This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.' 1 Corinthians 11:23-26

And so, some have interpreted the passage as if it says 'do this often,' whilst others choose a weekly or monthly or occasional 'celebration.'

Every believer will come to their own conclusion – maybe just by following the procedure of their church or fellowship.

Breaking bread is not the same thing as the Lord's supper.

In Acts chapter two we have the keys to ongoing vitality of the early church, they continued steadfastly in:

- 1 The apostles doctrine
- 2 In fellowship
- 3 In the breaking of bread
- 4 In prayers.

For us the apostles doctrine is set down in the scripture which is good for reproof, for correction, and for instruction in righteousness. 2 Timothy 3:16

We are advised not to stop meeting together as some have. Hebrews 10:25 This is because we are one body and every part needs every other part -so meeting together is important.

Breaking bread is defined for us in Acts –*'So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity.'* They shared meals together.

Prayer is making one's request and speaking out to the Lord – individually and corporately.

There are references to the breaking bread together – you can tell that these references are not to the Lord's Supper as there is no mention of wine. Acts 20:7, 11; Acts 27:35-36;

A memorial

An alternative way of celebrating the Lord's Supper would be to see it in the same light as the Passover - a memorial to be celebrated each year. A time to reflect specifically on His precious gift of sacrifice for us – a sacrifice which means that death has lost its sting and passes over us as we have eternal life.

Such a memorial of His death would become a very special time instead of a routine. A time when we took particular care to be in fellowship with Him and each other. A time of self examination as the scripture requires. (1 Corinthians 11:27-34.) Indeed isn't a memorial what the scripture says when it is translated 'in remembrance.' We are familiar with many annual remembrance services.

Because the scripture says 'as often as you do this,' we think we should take it frequently because we mistranslate the phrase into 'do this often.' Perhaps if we translated 'hosakis' as 'whenever' instead of 'as often' - 'whenever you do this,' we would see the Lord's Supper more clearly as a memorial, a remembrance.

The New Covenant in Jesus blood

The New Covenant in Jesus blood is not a covenant of death - it is a covenant of life. We are not told to dwell in His death, though we are to remember it. We are to dwell in His resurrected life. *'Christ in you the hope of glory,'*

The expectation of the New Covenant is that we walk in the Spirit, in continual fellowship, not with a dead Jesus but with Jesus, raised to life, Jesus victorious over sin and death.

Chapter 12

The everlasting covenant.

We have already seen that Jesus blood was shed once and for all as stated in Hebrews

'For by the one offering He has perfected forever those who are being sanctified.' Hebrews 10:14

From our study so far we know that we who have placed our trust in the sacrifice of Jesus life, the shedding of His blood, and of course His resurrection from the dead, are sanctified and being sanctified. (Chapter 4)

Have confidence therefore:

'being confident of this very thing, that He who has begun a good work in you will complete until the day of Jesus Christ.'

Philippians 1:6

We will be conformed to the image of Jesus Christ – already we are declared perfect, it will become a complete reality.

Chapter 13

Israel's folly – Matthew 27:15-26

What a tragedy! Pilate, the governor of Judea, was accustomed to releasing one prisoner on the occasion of the feast of Passover. Pilate asked the crowd, *'Whom do you want me to release to you? Barabbas, or Jesus who is called Christ.'* The chief priests and elders had persuaded the crowd to ask Pilate to release Barabbas and to crucify Jesus. Pilate asked the Jews, *'Why what evil has He done? But they cried out all the more, saying, "Let Him be crucified."*

Pilate saw he could not prevail against the crowd, he took water and washed his hands, and declared, *'I am innocent of the blood of this just person. You see to it.'*

And all the people answered and said, ***"His blood be on us and on our children."***

And so, under pressure and direction from the religious hierarchy, the people of Israel called upon themselves the consequences of their betrayal of the Messiah – His blood be on us and our children.

'O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See. Your house is left to you desolate.' Matthew 23:37-38

History tells us of the terrible suffering of the Jewish race ever since.

God's promise to Israel is not forgotten

Our Lord God is always true to His word and to His promises. – and there are promises to Israel not yet fulfilled.

Israel will, at a future date, in a time of terrible tribulation, look to Him who they pierced and will call for Jesus– *blessed is He who comes in the name of the Lord.* (Matthew 23:39)

Israel will be restored.

Chapter14

Inheritance

In this final chapter we look at one more aspect of blood as we move on to our inheritance.

In Revelation we see blood being a means of judgement.

In the tribulation period, the Lord God sends increasing levels of judgement, in the hope that people will turn to Him for salvation - and many do so.

Revelation 8:8 – Jesus has opened the second seal of the scroll. One third of the sea becomes blood. Just as in the exodus of Israel from Egypt, God uses blood as a harbinger of death rather than life – a way of speaking to the people of their need for deliverance.

Revelation 11:11 – the two witnesses have power over the waters to turn them to blood.

Revelation 16:3-4 the sea and rivers become blood as God's judgement increases yet further.

And here, in the midst of judgement, there are many who come to recognise Jesus and to *'wash their robes and made them white in the blood of the Lamb,'* and so doing they are delivered out of the great tribulation. Revelation 7:14

Blood prepares the way for our inheritance but flesh and blood do not inherit.

All our hope, all our blessing is bought and paid for by the blood of the Lamb. What inheritance? To be transformed into the

same, incorruptible and immortal, body as Jesus now has, as He is seated at the Father's right hand.

'Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.'

1 John 3:2

An incredible inheritance –

'Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled and that does not fade away, reserved in heaven for you.' 1 Peter 1:1-4

'Therefore brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'*

2 Peter 1:10-11. (*See verses 5-9)

Jesus mission complete

'For it was fitting for Him, for whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through suffering.'* Hebrews 2:10

* 'teleios' having become perfect by reaching the point of completion. In this, case by His blood sacrifice, having done everything necessary, once and for all, for us who believe, His bride.