

God's Remedy For Guilt

Romans 5:16

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

The Word
Of God

The Blood of Jesus

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Forward

Self-Imposed guilt.

Do you need to forgive yourself? Guilt encourages people to have more empathy for others. It causes them to take corrective action, and to improve themselves. Self-forgiveness following guilt is self-essential to esteem, which is key to enjoying life and relationships. Yet, for many, self-acceptance remains elusive because of unhealthy guilt.

Guilt may be an unrelenting source of pain. You might believe that you should feel guilty and condemn yourself not once, but repeatedly. Guilt also may remain in your unconscious. This kind of guilt is insidious and self-destructive and can change your goals.

The cause of anger and resentment, not only at yourself, is sometimes used to justify your actions. Anger, resentment, and guilt sap your energy, cause depression and illness, and prevent success, pleasure, and fulfilling relationships. They keep you stuck in the past and prevent you from moving forward.

You may feel guilty your actions, or also for your thoughts — for wishing someone pain, misfortune, or even death; for feelings such as anger, lust, or greed; for lack of feelings, such as unreciprocal love or friendship, or for not grieving the loss of someone close.

Although irrational, you might feel guilty for someone else's thoughts, attributes, feelings, and actions. It's not unusual for people to feel guilty for leaving their faith or not meeting their life's expectations.

Chapter 1



Forgiveness of sins leaves no guilt

Ephes. 1:7

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

All who are chosen to happiness as the end, are chosen to holiness as the means. In love they were predestinated, or fore-ordained, to be adopted as children of God by faith in Christ Jesus, and to be openly admitted to the privileges of that high relation to himself.

The reconciled and adopted believer, the pardoned sinner, gives all the praise of his salvation to his gracious Father.

His love appointed this method of redemption, spared not his own Son, and brought believers to hear and embrace this salvation. It was rich grace to provide such a surety as his own Son, and freely to deliver him up.

This method of grace gives no encouragement to evil, but shows sin in all its hatefulness, and how it deserves vengeance. The believer's actions, as well as his words, declare the praises of Divine mercy.

Atonement for guilt

Leviticus 17:11

'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

The blood of beasts is no longer the ransom, but Christ's blood only; therefore there is not now the reason for abstaining there then was.

The blood is now allowed for the nourishment of our bodies; it is no longer appointed to make an atonement for the soul.

Now the blood of Christ makes atonement really and effectually; to that, therefore, we must have regard, and not consider it as a common thing, or treat it with indifference.

Old Testament offering for guilt

Leviticus 4:1-5

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

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.

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.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Burnt-offerings, meat-offerings, and peace-offerings, had been offered before the giving of the law upon Mount Sinai; and in these the patriarchs had respect to sin, to make atonement for it.

But the Jews were now put into a way of making atonement for sin, more particularly by sacrifice, as a shadow of good things to come; yet the substance is Christ, and that one offering of himself, by which he put away sin.

The priest could not enter the Holy Place without a sacrifice.

Leviticus 16:1-34

Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died. The LORD said to Moses: "Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for I will appear in the cloud over the mercy seat. "Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering...

As long as we are continually sinning, we continually need the atonement. The law of afflicting our souls for sin, is a statue which will continue in force till we arrive where all tears, even those of repentance, will be wiped from our eyes.

The apostle observes it as a proof that the sacrifices could not take away sin, and cleanse the conscience from it, that in them there was a remembrance made of sin every year, upon the Day of Atonement, Hebrews 10:1, 3.

The repeating the sacrifices, showed there was in them but a feeble effort toward making atonement; this could be done only by offering up the body of Christ once for all; and that sacrifice needed not to be repeated.

The priest offered a sacrifice for the unknown sins.

Hebrews 9:7

but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.

We must plead this blood on earth, while he is pleading it for us in heaven. A few believers, under the Divine teaching, saw something of the way of access to God,

of communion with him, and of admission into heaven through the promised Redeemer, but the Israelites in general looked no further than the outward forms. These could not take away the defilement or dominion of sin. They could neither discharge the debts, nor resolve the doubts, of him who did the service.

Chapter 2



Righteousness and justice is desired more than sacrifice.

Proverbs 21:3

To do righteousness and justice is desired by the LORD more than sacrifice.

The believer, perceiving that the Lord rules every heart as he sees fit, like the husbandman who turns the water through his grounds as he pleases, seeks to have his own heart, and the hearts of others, directed in his faith, fear, and love.

Prov 21:2. We are partial in judging ourselves and our actions.

Prov 21:3. Many deceive themselves with a conceit that outward devotions will excuse unrighteousness.

God desires a broken and contrite heart.

Psalm 51:16-17

For you do not delight in sacrifice, otherwise I would give it; you are not pleased with burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.

Those who are thoroughly convinced of their misery and danger by sin, would spare no cost to obtain the remission of it. But as they cannot make satisfaction for sin, so God cannot take any satisfaction in them, otherwise than as expressing love and duty to him. The good work wrought in every true penitent, is a broken spirit, a

broken and a contrite heart, and sorrow for sin. It is a heart that is tender, and pliable to God's word.

Obedience is better than sacrifice.

1 Samuel 15:22

Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

It is hard to convince the children of disobedience. But humble, sincere, and conscientious obedience to the will of God, is more pleasing and acceptable to him than all burnt-offering and sacrifices. God is more glorified and self-more denied, by obedience than by sacrifice.

It is much easier to bring a bullock or lamb to be burned upon the altar, than to bring every high thought into obedience to God, and to make our will subject to his will. Those are unfit and unworthy to rule over men, who are not willing that God should rule over them.

Obey the voice of the Lord and he will be your God.

Jeremiah 7:21-23

Thus says the LORD of hosts, the God of Israel, "Add your burnt offerings to your sacrifices and eat flesh. "For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.'

God shows that obedience was required of them. That which God commanded was, Hearken diligently to the voice of the Lord thy God. The promise is very encouraging. Let God's will be your rule, and his favour shall be your happiness.

God was displeased with disobedience. We understand the gospel as little as the Jews understood the law.

God delights in loyalty.

Hosea 6:6

For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

Therefore the Lord sent awful messages by the prophets. The word of God will be the death either of the sin or of the sinner. God desired mercy rather than sacrifice, and that knowledge of him which produces holy fear and love.

This exposes the folly of those who trust in outward observances, to make up for their want of love to God and man.

All must turn from their evil ways.

2 Kings 17:13

Yet the LORD warned Israel and Judah through all His prophets and every seer, saying, "Turn from your evil ways and keep my commandments, my statutes according to all the law which I commanded your fathers, and which I sent to you through my servants the prophets."

Almighty: the Assyrian was but the rod of his anger, Isa 10:5. Those that bring sin into a country or family, bring a plague into it, and will have to answer for all the mischief that follows. And vast as the outward wickedness of the world is, the secret sins, evil thoughts, desires, and purposes of mankind are much greater. There are outward sins which are marked by infamy; but ingratitude, neglect, and enmity to God, and the idolatry and impiety which proceed therefrom, are far more malignant.

Turn to God whom you have deeply defected.

Isaiah 31:6-7

Return to Him from whom you have deeply defected, O sons of Israel. For in that day every man will cast away his silver idols and his gold idols, which your sinful hands have made for you as a sin.

They have been backsliding children, yet children; let them return, and their backslidings shall be healed, though they have sunk deep into misery, and cannot easily recover. Many make an idol of their silver and gold, and by the love of that are drawn from God; but those who turn to God, will be ready to part with it.

Put away the detested things that God detested.

Jeremiah 4:1-4

"If you will return, O Israel," declares the LORD, "Then you should return to Me and if you will put away your detested things from My presence, And will not waver, And you will swear, 'As the LORD lives,' In truth, in justice and in righteousness;

Then the nations will bless themselves in Him, and in Him they will glory." For thus says the LORD to the men of Judah and to Jerusalem, "Break up your fallow ground, And do not sow among thorns....

Sin must be put away out of the heart, else it is not put away out of God's sight, for the heart is open before him.

Chapter 3



God's prophets tell all to turn from their evil ways.

Jeremiah 35:15

"Also I have sent to you all My servants the prophets, sending them again and again, saying: 'Turn now every man from his evil way and amend your deeds, and do not go after other gods to worship them Then you will dwell in the land which I have given to you and to your forefathers; but you have not inclined your ear or listened to Me.

The trial of the Rechabites' constancy was for a sign; it made the disobedience of the Jews to God the more marked. The Rechabites were obedient to one who was but a man like themselves, and Jonadab never did for his seed what God has done for his people.

Mercy is promised to the Rechabites. We are not told respecting the performance of this promise; but doubtless it was performed, and travelers say the Rechabites may be found a separate people to this day. Let us follow the counsels of our pious forefathers, and we shall find good in so doing.

Watchman must tell of God, or be held reasonable for their sins.

Ezekiel 3:16-19

At the end of seven days the word of the LORD came to me, saying, "Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me. "When I say to the wicked, 'You will surely die,' and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand.

He was overwhelmed with grief for the sins and miseries of his people, and overpowered by the glory of the vision he had seen. And however retirement, meditation, and communion with God may be sweet, the servant of the Lord must prepare to serve his generation.

The Lord told the prophet he had appointed him a watchman to the house of Israel. If we warn the wicked, we are not chargeable with their ruin.

Though such passages refer to the national covenant made with Israel, they are equally to be applied to the final state of all men under every dispensation. We are not only to encourage and comfort those who appear to be righteous, but they are to be warned, for many have grown high-minded and secure, have fallen, and even died in their sins

Christ died for the ungodly.

Romans 5:6

For while we were still helpless, at the right time Christ died for the ungodly.

Christ died for sinners; not only such as were useless, but such as were guilty and hateful; such that their everlasting destruction would be to the glory of God's justice.

Christ died to save us, not in our sins, but from our sins; and we were yet sinners when he died for us. Nay, the carnal mind is not only an enemy to God, but enmity itself, chap. Rom 8:7; Col 1:21.

Jesus body was broken for the forgiveness of our sins.

Matthew 26:26-28

While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is my body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for forgiveness of sins.

This ordinance of the Lord's Supper is to us the Passover supper, by which we commemorate a much greater deliverance than that of Israel out of Egypt.

Take, eat; accept of Christ as he is offered to you; receive the atonement, approve of it, submit to his grace and his government. Meat looked upon, be the dish ever so well garnished, will not nourish; it must be fed upon: so must the doctrine of Christ.

This is my body; that is, spiritually, it signifies and represents his body. We partake of the sun, not by having the sun put into our hands, but the beams of it darted down upon us; so we partake of Christ by partaking of his grace, and the blessed fruits of the breaking of his body.

The blood of Christ is signified and represented by the wine. He gave thanks, to teach us to look to God in every part of the ordinance. This cup he gave to the disciples with a command, Drink ye all of it.

The pardon of sin is that great blessing which is, in the Lord's Supper, conferred on all true believers; it is the foundation of all other blessings.

The good shepherd lays his life down for the sheep.

John 10:11

"I am the good shepherd; the good shepherd lays down His life for the sheep.

Bad principles are the root of bad practices. The Lord Jesus knows whom he has chosen, and is sure of them; they also know whom they have trusted, and are sure of Him. See here the grace of Christ; since none could demand his life of him, he laid it down of himself for our redemption.

He offered himself to be the Saviour; Lo, I come. And the necessity of our case calling for it, he offered himself for the Sacrifice.

He was both the offerer and the offering, so that his laying down his life was his offering up himself.

No greater love than to lay your life down for friends.

John 15:13

"Greater love has no one than this that one lay down his life for his friends.

The joy of the hypocrite is but for a moment, but the joy of those who abide in Christ's love is a continual feast.

They are to show their love to him by keeping his commandments. If the same power that first shed abroad the love of Christ's in our hearts, did not keep us in that love, we should not long abide in it. Christ's love to us should direct us to love each other.

We are crucified with Christ.

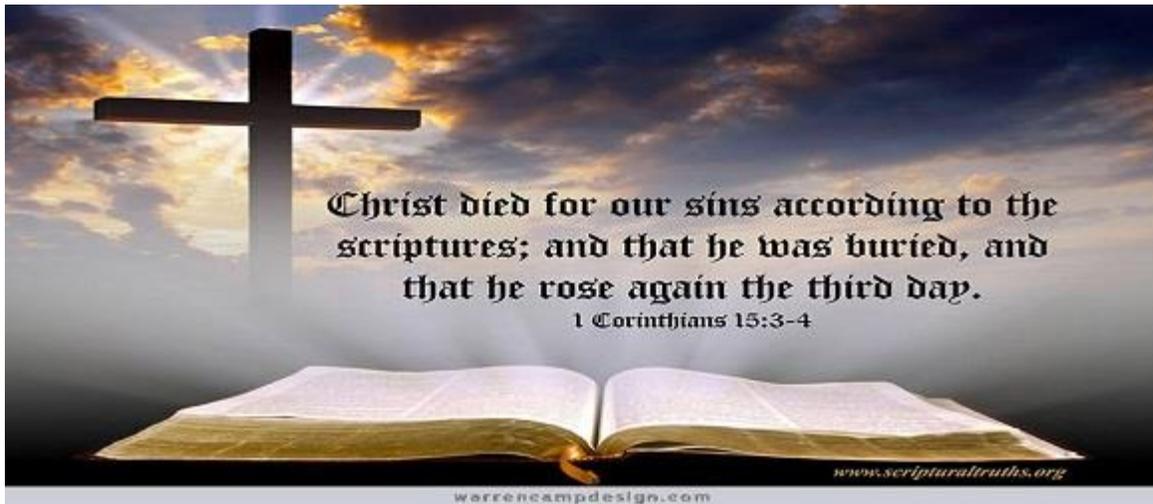
Galatians 2:20

"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Here, in his own person, the apostle describes the spiritual or hidden life of a believer. The old man is crucified, [Rom 6:6](#), but the new man is living; sin is mortified, and grace is quickened.

He has the comforts and the triumphs of grace; yet that grace is not from himself, but from another.

Chapter 4



Christ died for our sins.

1 Corinthians 15:3

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,

The doctrine of Christ's death and resurrection, is the foundation of Christianity. Remove this, and all our hopes for eternity sink at once. And it is by holding this truth firm that Christians stand in the day of trial, and are kept faithful to God. We believe in vain, unless we keep in the faith of the gospel. This truth is confirmed by Old Testament prophecies; and many saw Christ after he was risen. This apostle was highly favoured, but he always had a low opinion of himself, and expressed it.

Jesus was raised because of our justification.

Romans 4:25

He who was delivered over because of our transgressions, and was raised because of our justification.

Christ did meritoriously work our justification and salvation by his death and passion, but the power and perfection thereof, with respect to us, depend on his resurrection. By his death he paid our debt, in his resurrection he received our acquittance, Isa 53:8. When he was discharged, we, in Him and together with Him, received the discharge from the guilt and punishment of all our sins. This last verse

is an abridgement or summary of the whole gospel.

Jesus has rescued us from the present evil.

Galatians 1:4

Who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father.

He that considers these things well, understands that sin is a thing the most horrible that can be expressed; which ought to move us, and make us afraid indeed. Especially mark well the words, "for our sins." For here our weak nature starts back, and would first be made worthy by her own works.

It would bring him that is whole, and not him that has need of a physician. Not only to redeem us from the wrath of God, and the curse of the law; but also to recover us from wicked practices and customs, to which we are naturally enslaved

Jesus, the just one, died for the unjust.

1 Peter 3:18

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

The example of Christ is an argument for patience under sufferings. In the case of our Lord's suffering, he that knew no sin, suffered instead of those who knew no righteousness. The blessed end and design of our Lord's sufferings were, to reconcile us to God, and to bring us to eternal glory.

He was put to death in respect of his human nature, but was quickened and raised by the power of the Holy Spirit. If Christ could not be freed from sufferings, why should Christians think to be so?

God takes exact notice of the means and advantages people in all ages have had. As to the old world, Christ sent his Spirit; gave warning by Noah. But though the patience of God waits long, it will cease at last. And the spirits of disobedient sinners, as soon as they are out of their bodies, are committed to the prison of hell, where those that despised Noah's warning now are, and from whence there is no redemption.

Jesus who knew no sin took our sin on our behalf.

2 Corinthians 5:21

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

By the inspiration of God, the Scriptures were written, which are the word of reconciliation; showing that peace has been made by the cross, and how we may be interested therein.

Though God cannot lose by the quarrel, nor gain by the peace, yet he beseeches sinners to lay aside their enmity, and accept the salvation he offers. Christ knew no sin. He was made Sin; not a sinner, but Sin, a Sin-offering, a Sacrifice for sin.

The end and design of all this was, that we might be made the righteousness of God in him, might be justified freely by the grace of God through the redemption which is in Christ Jesus.

Can any lose, labour, or suffer too much for Him, who gave his beloved Son to be the Sacrifice for their sins, that they might be made the righteousness of God in him?

Jesus rendered himself as a guilt offering.

Isaiah 53:10-12

But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied;

By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, and was numbered with the transgressors; Yet He Himself bore the sin of many, and interceded for the transgressors.

Come, and see how Christ loved us! We could not put him in our stead, but he put himself. Thus he took away the sin of the world, by taking it on himself.

He made himself subject to death, which to us is the wages of sin. Observe the graces and glories of his state of exaltation. Christ will not commit the care of his family to any other. God's purposes shall take effect. And whatever is undertaken according to God's pleasure shall prosper. He shall see it accomplished in the conversion and salvation of sinners.

There are many whom Christ justifies, even as many as he gave his life a ransom for. By faith we are justified; thus God is most glorified, free grace most advanced, self-most abased, and our happiness secured.

We must know him, and believe in him, as one that bore our sins, and saved us from sinking under the load, by taking it upon himself. Sin and Satan, death and hell, the world and the flesh, are the strong foes he has vanquished. What God designed for the Redeemer he shall certainly possess. When he led captivity captive, he received gifts for men, that he might give gifts to men.

While we survey the sufferings of the Son of God, let us remember our long catalogue of transgressions, and consider him as suffering under the load of our guilt. Here is laid a firm foundation for the trembling sinner to rest his soul upon. We are the purchase of his blood, and the monuments of his grace; for this he continually pleads and prevails, destroying the works of the devil.

Jesus, will appear the second time for those who eagerly await for him.

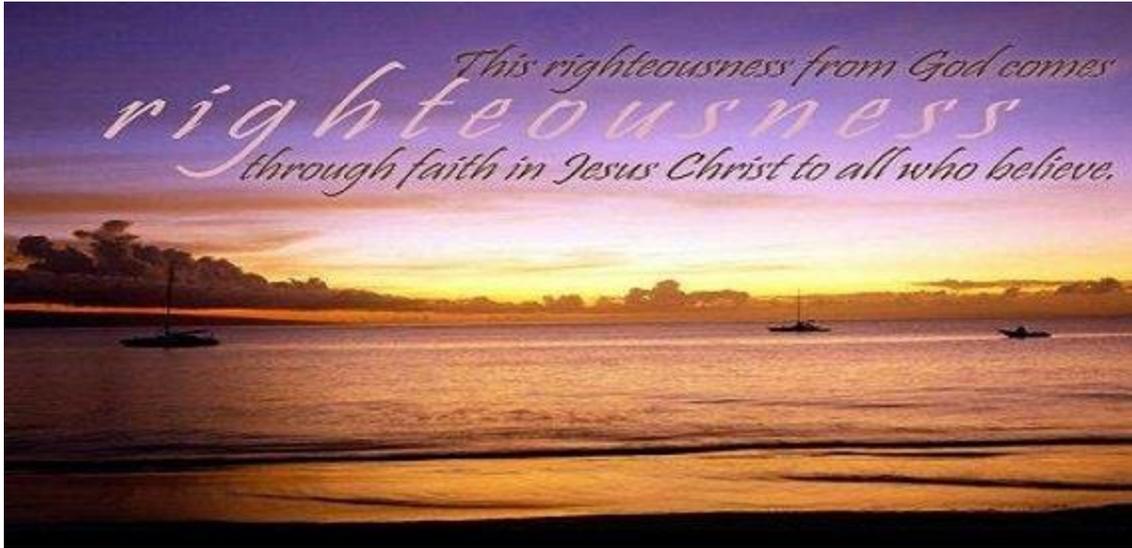
Hebrews 9:28

So Christ also, having been offered once to bear the sins of many, will appear a second time

As no wisdom, learning, virtue, wealth, or power, can keep one of the human race from death, so nothing can deliver a sinner from being condemned at the Day of Judgment, except the atoning sacrifice of Christ; nor will one be saved from eternal punishment who despises or neglects this great salvation.

The believer knows that his Redeemer liveth, and that he shall see him. Here is the faith and patience of the church, of all sincere believers. Hence is their continual prayer as the fruit and expression of their faith, even so come, Lord Jesus.

Chapter 5



Jesus died to sin that we might live unto righteousness.

1 Peter 2:24

And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Christ was bruised and crucified as a sacrifice for our sins, and by his stripes the diseases of our souls are cured.

Here is man's sin; he goes astray; it is his own act. His misery; he goes astray from the pasture, from the Shepherd, and from the flock, and so exposes himself to dangers without number.

Here is the recovery by conversion; they are now returned as the effect of Divine grace. This return is, from all their errors and wanderings, to Christ. Sinners, before their conversion, are always going astray; their life is a continued error.

Jesus came to give his life as a ransom for many.

Matthew 20:28

Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Our Lord speaks of his death in the terms applied to the sacrifices of old. It is a sacrifice for the sins of men, and is that true and substantial sacrifice, which those of the law faintly and imperfectly represented.

It was a ransom for many, enough for all, working upon many; and, if for many, then the poor trembling soul may say, Why not for me?

Christ redeemed us from the curse of the law.

Galatians 3:13

Christ 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"—

Christ redeemed us from the curse of the law; being made sin, or a sin-offering, for us, he was made a curse for us; not separated from God, but laid for a time under the Divine punishment.

The heavy sufferings of the Son of God, more loudly warn sinners to flee from the wrath to come, than all the curses of the law; for how can God spare any man who remains under sin, seeing that he spared not his own Son, when our sins were charged upon him?

Yet at the same time, Christ, as from the cross, freely invites sinners to take refuge in him.

Jesus gave himself at the proper time.

1 Timothy 2:6

Who gave Himself as a ransom for all, the testimony given at the proper time.

There is one Mediator, and that Mediator gave himself a ransom for all. And this appointment has been made for the benefit of the Jews and the Gentiles of every nation; that all who are willing may come in this way, to the mercy-seat of a pardoning God, to seek reconciliation with him.

Sin had made a quarrel between us and God; Jesus Christ is the Mediator who makes peace. He is a ransom that was to be known in due time. In the Old Testament times, his sufferings, and the glory that should follow, were spoken of as things to be revealed in the last times.

Jesus gave himself to redeem us from lawless deeds.

Titus 2:14

Who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

Redemption from sin and sanctification of the nature go together, and make a peculiar people unto God, free from guilt and condemnation, and purified by the Holy Spirit. All Scripture is profitable. Here is what will furnish for all parts of duty, and the right discharge of them.

Let us inquire whether our whole dependence is placed upon that grace which saves the lost, pardons the guilty, and sanctifies the unclean. And the further we are removed from boasting of fancied good works, or trusting in them, so that we glory in Christ alone, the more zealous shall we be to abound in real good works.

Because of Jesus, God passed over previous sins.

Romans 3:25

Whom God displayed publicly as a propitiation in His blood through faith this was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

Yet believers are not left to be lawless; faith is a law, it is a working grace, wherever it is in truth.

By faith, not in this matter an act of obedience, or a good work, but forming the relation between Christ and the sinner, which renders it proper that the believer should be pardoned and justified for the sake of the Saviour, and that the unbeliever who is not thus united or related to him, should remain under condemnation.

God sent his son as an offering for sin.

Romans 8:3

For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.

By their union with Christ through faith, they are thus secured. What is the principle of their walk; the flesh or the Spirit, the old or the new nature, corruption or grace?

For which of these do we make provision, by which are we governed? The unrenewed will is unable to keep any commandment fully. And the law, besides outward duties, requires inward obedience.

Become a new lump of leaven.

1 Corinthians 5:7

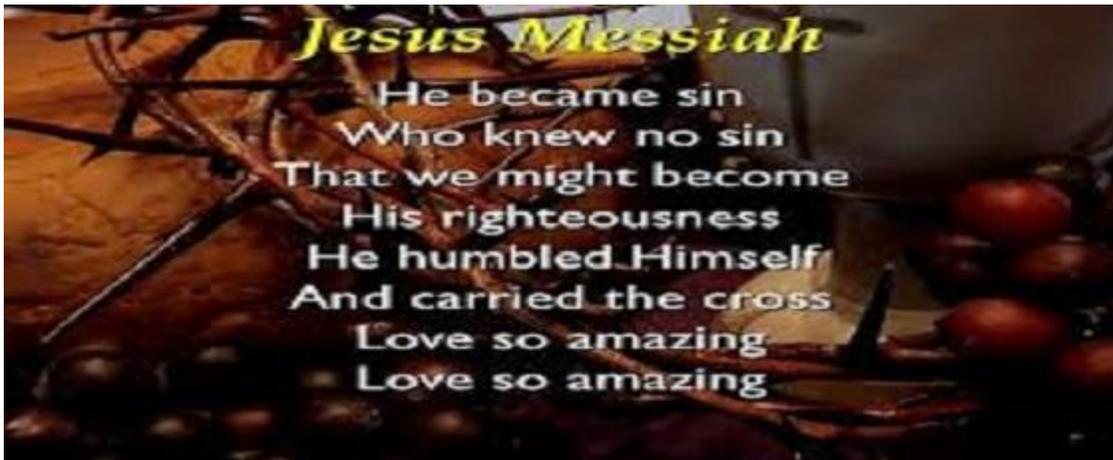
Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.

Corrupt principles and examples, if not corrected, would hurt the whole church. Believers must have new hearts, and lead new lives. Their common conversation and religious deeds must be holy.

So far is the sacrifice of Christ our Passover for us, from rendering personal and public holiness unnecessary, that it furnishes powerful reasons and motives for it.

Without holiness we can neither live by faith in him, nor join in his ordinances with comfort and profit

Chapter 6



Jesus gave himself as a sin offering.

Ephesians 5:2

And walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Because God, for Christ's sake, has forgiven you, therefore be ye followers of God, imitators of God. Resemble him especially in his love and pardoning goodness, as becomes those beloved by their heavenly Father.

In Christ's sacrifice his love triumphs, and we are to consider it fully.

Jesus offering was once for all.

Hebrews 7:27

Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.

Observe the description of the personal holiness of Christ. He is free from all habits or principles of sin, not having the least disposition to it in his nature.

No sin dwells in him, not the least sinful inclination, though such dwells in the best of Christians. He is harmless, free from all actual transgression; he did no violence, nor was there any deceit in his mouth. He is undefiled.

Jesus offering was for the whole world.

1 John 2:2

And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

When have an Advocate with the Father; one who has undertaken, and is fully able, to plead in behalf of every one who applies for pardon and salvation in his name, depending on his pleading for them.

He is "Jesus," the Saviour, and "Christ," the Messiah, the Anointed. He alone is "the Righteous One," who received his nature pure from sin, and as our Surety perfectly obeyed the law of God, and so fulfilled all righteousness

Jesus came as the propitiation for our sins.

1 John 4:10

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

The law of God is love; and all would have been perfectly happy, had all obeyed it. The provision of the gospel, for the forgiveness of sin, and the salvation of sinners, consistently with God's glory and justice, shows that God is love.

Mystery and darkness rest upon many things yet. God has so shown himself to be love, that we cannot come short of eternal happiness, unless through unbelief and impenitence, although strict justice would condemn us to hopeless misery, because we break our Creator's laws

None of our words or thoughts can do justice to the free, astonishing love of a holy God towards sinners, who could not profit or harm him, whom he might justly crush in a moment, and whose deserving of his vengeance was shown in the method by which they were saved, though he could by his almighty Word have created other worlds, with more perfect beings, if he had seen fit.

If we walk in the light, we have fellowship with one another.

1 John 1:7

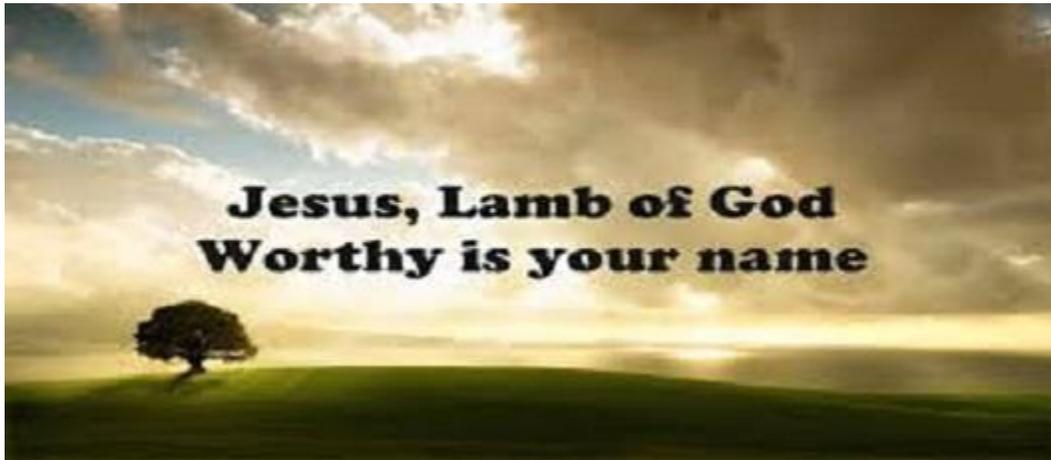
But if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

All who walk near to God, in holiness and righteousness, are sensible that their best days and duties are mixed with sin.

God has given testimony to the sinfulness of the world, by providing a sufficient, effectual Sacrifice for sin, needed in all ages; and the sinfulness of believers themselves is shown, by requiring them continually to confess their sins, and to apply by faith to the blood of that Sacrifice.

Let us plead guilty before God, be humble, and willing to know the worst of our case. Let us honestly confess all our sins in their full extent, relying wholly on his mercy and truth through the righteousness of Christ, for a free and full forgiveness, and our deliverance from the power and practice of sin.

Chapter 7



Jesus, the Lamb of God takes away the sins of the world.

John 1:29

The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

John saw Jesus coming to him, and pointed him out as the Lamb of God. The paschal lamb, in the shedding and sprinkling of its blood, the roasting and eating of its flesh, and all the other circumstances of the ordinance, represented the salvation of sinners by faith in Christ.

And the lambs sacrificed every morning and evening, can only refer to Christ slain as a sacrifice to redeem us to God by his blood. John came as a preacher of repentance, yet he told his followers that they were to look for the pardon of their sins to Jesus only, and to his death.

We have redemption and forgiveness through the blood of Jesus.

Ephesians 1:7

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

All who are chosen to happiness as the end, are chosen to holiness as the means. In love they were predestinated, or fore-ordained, to be adopted as children of God by faith in Christ Jesus, and to be openly admitted to the privileges of that high relation to himself.

The reconciled and adopted believer, the pardoned sinner, gives all the praise of his salvation to his gracious Father. His love appointed this method of redemption, spared not his own Son, and brought believers to hear and embrace this salvation.

Through his own blood, Jesus entered into the Holy Place.

Hebrews 9:12-22

And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Our High Priest entered into heaven once for all, and has obtained eternal redemption. The Holy Ghost further signified and showed that the Old Testament sacrifices only freed the outward man from ceremonial uncleanness, and fitted him for some outward privileges.

What gave such power to the blood of Christ? It was Christ's offering himself without any sinful stain in his nature or life. This cleanses the most guilty conscience from dead, or deadly, works to serve the living God; from sinful works, such as pollute the soul, as dead bodies did the persons of the Jews who touched them; while the grace that seals pardon, new-creates the polluted soul.

Nothing more destroys the faith of the gospel, than by any means to weaken the direct power of the blood of Christ. The depth of the mystery of the sacrifice of Christ, we cannot dive into, the height we cannot comprehend. We cannot search out the greatness of it, or the wisdom, the love, the grace that is in it. But in considering the sacrifice of Christ, faith finds life, food, and refreshment.

Jesus suffered that the people might be sanctified.

Hebrews 13:12

Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

Believers should seek to have their hearts established in simple dependence on free grace, by the Holy Spirit, which would comfort their hearts, and render them proof against delusion. Christ is both our Altar and our Sacrifice; he sanctifies the gift. The Lord's Supper is the feast of the gospel Passover.

Having showed that keeping to the Levitical law would, according to its own rules, keep men from the Christian altar, the apostle adds, Let us go forth therefore unto him without the camp; go forth from the ceremonial law, from sin, from the world, and from ourselves. Living by faith in Christ, set apart to God through his blood,

Jesus was unblemished and spotless.

1 Peter 1:18-19

Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

The price paid for man's redemption was the precious blood of Christ. Not only openly wicked, but unprofitable conversation is highly dangerous, though it may plead custom. It is folly to resolve, I will live and die in such a way, because my forefathers did so. God had purposes of special favour toward his people, long before he made manifest such grace unto them.

But the clearness of light, the supports of faith, the power of ordinances, are all much greater since Christ came upon earth, than they were before. The comfort is, that being by faith made one with Christ, his present glory is an assurance that where he is we shall be also, John 14:3.

The robes were washed and made white in the blood of Jesus.

Revelation 7:14

I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

He deals with them as a tender father. This should support the Christian under all his troubles.

As all the redeemed owe their happiness wholly to sovereign mercy; so the work and worship of God their Saviour is their element; his presence and favour complete their happiness, nor can they conceive of any other joy.

To Him may all his people come; from him they receive every needed grace; and to him let them offer all praise and glory.

To ask Jesus to come into your heart please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Verse Concept: Matthew Henry's Concept Bible Commentary.

WE HAVE BEEN FOUND
NOT GUILTY
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 bibleverses

