

Jesus in the Way of the Shedding of His Blood

by F.J. Huegel

The shedding of the Redeemer's blood is the fountainhead of all that has to do with everlasting blessedness, and it is the power that overcomes the devil.

Duration: 46:15

Scripture: Exodus 12:46, Luke 23:46, John 1:7, John 19:34-35, Acts 2:23, Revelation 13:8

Topics: "The Cross", "Atoning Blood"

Description

In this sermon, the speaker discusses his conversation with someone who reads Watchman Knee's book, 'Sit, Walk, Stand.' The speaker initially struggled to reconcile the idea of sitting and enjoying the feast with the presence of conflict. He then shares a personal experience where he had already paid his water bill but was still confronted by a man demanding payment. The speaker uses this anecdote to illustrate that even though Jesus said 'it is finished,' there is still ongoing conflict in the world. The sermon also touches on the crucifixion of Jesus, emphasizing the fulfillment of prophecies and the significance of the blood and water that flowed from his side.

Transcript

David Bauer heads in prayer. Let the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my strength and my Redeemer. Amen.

We are speaking from morning to morning on prayer. The theme this morning was the laws of prayer. Tomorrow morning we hope to speak about prayers of ministry, the ministry of intercession.

And from evening to evening it is our purpose simply to preach the gospel. The theme this evening I shall entitle Jesus in the way of the shedding of his blood. I can hardly say that without adding his precious blood, as we heard in the song so sweetly sung a moment ago.

John tells us in the book of Revelation, the thirteenth chapter, that he was slain from the foundation of the world, already a fact, in a sense, in the mind of God. Peter, on the day of Pentecost, said that he was delivered up by the determinate counsel and foreknowledge of God, though wicked hands crucified him. The shedding of his precious blood began sometime before he reached Calvary's brow.

It was there in the garden, the garden of Gethsemane. A friend of mine recently was visiting in the Holy Land, and as he returned he said, there is uncertainty with regard to many of the sites, but not as regards

Gethsemane. The gnarled oaks are just as they were twenty centuries ago.

The trees that witnessed the Redeemer's agony as they're in the garden. He cried, according to the word we have in the fifth chapter of the epistle to the Hebrews, offering up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. However, we can be sure it was not simply the fear of death as we speak of it here.

No, it couldn't have been that. Why Christian martyrs, disciples of the Lord Jesus Christ, have gone to the stake to martyrdom singing songs of triumph. No, not the fear of death as we speak of it and think of it here upon earth.

Ah yes, there's mystery here. For in the Savior's death there was something altogether, utterly and absolutely unique. He takes it of death for every man, we read.

In the 23rd Psalm we're told that for us it is only the shadow. Though I walk through the valley of the shadow of death. Just a shadow, friends, but not in the case of the Lord Jesus.

For he was made sin, he who knew no sin, that we might be made the righteousness of God in him. Made a curse, as it is in the epistle to the Galatians. Ah, it must have been this.

It must have been this that caused him there in the garden to fall prostrate with strong crying and tears as we have just read. Saying, Father, if it be possible, let this cup pass. The cup, well only an hour, perhaps two prior in the upper room, he had said, this is the cup of the New Testament in my blood shed for many for the remission of sins.

I think that gives us the key. No, it wasn't just the fear of death, as men are wont to experience death. The cup, this is the cup of the New Testament in my blood shed for many for the remission of sins.

He poured his body on the tree, the sins of all men. It was this, we can be sure of that, which caused that from his brow there should fall great drops of blood. Crying out and saying, my soul is sorrowful even unto death.

The bleeding for our Redeemer began in the garden. We shall not tarry over the scenes there as the soldiers came and the priests, the enemies of the Lord Jesus, that he might be bound and taken before the high priest. Neither shall we linger over the scenes there in the high priest's palace.

We might point out the fact that it was really contrary to Jewish law, the session at midnight for the members of the Sanhedrin for such a purpose, but everything there was contrary to law and contrary to reason. You will recall how the high priest finally, desperate, cried out and said, I adjure thee by the living God that thou tellest, art thou the Christ? And when the Savior said, thou hast said so, it is true, he rent his garments. Then it was that the members of this council gave their verdict, guilty of death.

Well, in a sense, according to their premise, but we know that he was and that he is the God-man. Neither shall we linger long with the scenes that were enacted the following morning as the Son of God is brought before the president, before Pontius Pilate. In his book, Morrison, his book entitled, Who Rolled Away the Stone? points out that surely there must have been a midnight interview on the part of the high priest and some of his henchmen, so to speak, with the king, with the president, the Roman governor, else he would not have been ready early in the morning to receive them for such a purpose.

And Morrison says that this no doubt caused the dream, the governor's wife. You will recall sending to her husband a note saying, Have nothing to do with this just man, for I have suffered great things in a dream this night because of him. It seems that Pilate had time to think it over.

And to stiffen, having given his consent, when the Jewish leaders came the following morning with their victim divine, for the governor said, What accusation have you against this man? If he were not a malfactor, we would not have brought him before thee. They were nettled, piqued by the question. And then that scene, Pilate stiffening more and more, for he knew, as we read in the gospel according to Mark, that it was because of envy that Jesus had been brought before him by the Jews who demanded the high priests, princes, Pharisees, leaders of the Jewish people because of envy.

I say we must not linger. You will recall how Pilate struggled and availed himself of every means possible to make a way for Jesus, all to no avail. And then a final effort, according to the order which John the Apostle gives in his gospel, Pilate turning Jesus over to the soldiers, thinking that this would placate the wrath of the Jews.

For the Roman, ah, the flagellation, the flagellation, the discouraging, the post there in the courtyard, blackened by the blood of victims, and the Savior bound to the post to receive this, under which the victims often died, these leather ropes with bones, sharp bones, thongs on the end, the soldiers applying the scourge. It was the great Scottish preacher McKinney who used to say, for every sin of mine, a stripe on the Savior's back, wounded for our transgressions, bruised for our iniquities. And again, there is the shedding of blood, trickling down that blackened post.

But the Jewish leaders are not placated. They continue to cry as Pilate brings Jesus afresh before them, saying, Behold the man crucified, crucified. And then it was that the soldiers, ah, that scene in the barracks, the Roman soldiers, guards, the governor's guards, we read that they brought together the entire cohort, cohorts, to express their scorn, mocking Jesus the Lord, taking from him his garments to dress him as a king, and to place a scepter in his hand.

And then, as they marked, the crown of thorns placed upon his brow. And again, there is the shedding of blood as it is pressed upon his head. This which was done in derision, in a sense infinitely appropriate.

For he who borne his body on the tree, the sins of all men, could not have been crowned save by a crown of thorns, in view of the fact that in the scriptures the thorn is the emblem of faith. And then, as the march gets underway along the Via Dolorosa, Jesus the Lord bearing his cross, we can be sure that at every step there was blood trickling on the ground as he's heavy wooden bars pressed upon his bleeding back, falling at last, according to the scriptures, beneath the load. While the Roman soldiers brought Simon, Simeon, and how lovely to realize that he must have become a Christian later, willingly bearing the cross, for Paul speaks of his two sons, Rufus and Alexander, and greets them as fellow Christians.

The Cyrenian bearing the Savior's cross. And now on the hill, on Calvary's brow, the shedding of the Redeemer's blood continues. It is only enhanced as the Roman soldiers pierce his hands and his feet, and he is lifted up from the earth.

No, we shall not linger long over those six hours, only to point out that there must have been a constant trickling of the blood, falling to the earth because of the many wounds in that sacred body. And then, when the Savior cries, It is finished, Father, into thy hands I commend my spirit, John tells us that the soldiers drew near to fulfill that custom, Roman custom, to put an end to the victims' agonies. They were wont to

endure, they were wont to agonize for days, unable to die, breaking their legs.

And so it was with the thief on the one hand and the repentant thief on the other. But John tells us that they saw that there was no need. In the case of the one there in the center, they did not touch him.

An ancient prophecy being fulfilled, Exodus 12, Not a bone of the lamb without blemish shall be broken. And then it was that the Roman soldier, taking his spear, pierced the breast of our adorable Savior. Blood and water gushing forth.

And you will recall that when John, in writing the story, the gospel, when John comes to this point, he seems to lose his self-control, that objective manner of his, he is overcome. And he says, he that beareth witness, he that saw it bear record, and his record is true, and he knoweth that he saith true, that he may believe. For these things were done that the Scripture should be fulfilled.

A bone of him shall not be broken. Please turn the tape over at this time. And again, another Scripture says, They that look on him whom they pierce.

Physicians tell us that in such a death, the blood gathers slowly. There in that sack called the pericardium would appear the drop of blood. And John seemed to look upon it as a miracle, for a corpse does not bleed in this fashion.

And there it came forth. The blood had gathered there in the pericardium, and it came forth. So there fell to earth the very last drop of blood in the Savior's veins.

Now, why go into such detail regarding the shedding, the bleeding, the precious blood of Christ? Why go into these details? Now, friends, it is because of the vast significance, according to the Scriptures, of the efficacy, the redeeming potency of the precious blood of Christ. Friends, we're at the very heart of the gospel tonight, and it seems that even in heaven, the millions upon millions of redeemed are forever commemorating this of which we have just spoken. Worthy art thou, O Lamb of God, for thou hast slain, and hast redeemed us to God by thy blood.

Friends, I can't use any other terms. I can't use any other terms. Speaking of the precious blood of Christ, it would seem, let us rapidly lead through the epistles, it would seem that here is the very fountainhead of all that has to do with everlasting blessedness as redeemed souls.

In the fifth chapter of the epistle to the Romans, the ninth verse, much more than being now justified by his blood, we shall be safe from wrath to come. And I'd like to point out that it isn't really our faith that justifies this. No, brethren, I'm so glad it isn't because of my faith.

No, it isn't our faith. It isn't because of our faith, because in our faith is to be found some great virtue. Virtue, no.

The virtue is all in the blood. Why, faith is only the hand that reaches out to receive the gift, what the gift brings from the cross. Justified.

Oh, how we need to make this clear. A lot of folks stumble here because, well, I don't have enough faith. You don't need.

Just rest in this great consummation. And then we are told in the passage that was read just a moment ago, Hebrews 13, that it is in the blood that we're sanctified. Jesus also, that he might sanctify the people

with his own blood, suffered without the gain.

I really should have read verse 11, to the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the can. Is it possible that our Redeemer should have gone that far? Yes. Without the can.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gain. Like these beasts burned there on these refuse heaps. Let us go forth therefore unto him without the can, bearing his reproach.

There is reproach in the blood. There is reproach. Blessed are they who are not offended, the Savior said.

The reproach, but the reproach is in the fact that my sin was so great that only such a sacrifice could remedy it. And the sacrifice shows up the fact. And then we are told here in this same chapter, Hebrews 13, that it is through the blood that we shall be our works made perfect.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant makes you perfect, bring you to maturity, is the thought all through the New Testament in this expression. And then it is our redemption, our very redemption which is attributed to the efficacy of the precious blood of Christ as we read in Colossians, the first chapter, the fourteenth verse, beginning with the thirteenth, who hath delivered us, the Father, from the power of darkness and hath translated us into the kingdom of his dear Son in whom we have redemption through his blood. And then, of course, it is through the blood that we are reconciled to the Father, the blood of the cross as it appears here in this same chapter of the epistle to the Colossians.

It pleased the Father that in him should all fullness dwell, beginning with the nineteenth verse, and having made peace through the blood of his cross by him to reconcile all things unto himself. By him, I say, whether they be things in earth or things in heaven. And then the apostle tells us in his epistle to the Ephesians that we are brought nigh through the blood, through him we both have access by one spirit unto the Father, beginning with the thirteenth verse, Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

And then, friends, oh, this wondrous affirmation found in the first epistle of the apostle John, the first chapter. Oh, this word that God used to bring that lovely child of his, Francis Haverhill, the author of so many of the songs that are sung throughout the world in the churches of God. That great song on consecration, Francis Haverhill.

As a girl stumbled along, defeated in her Christian life, the child, the child of the mans, she confessed later that it was her fault that kept troubling her. And so she was defeated, discouraged. And then one day, reading, as she was wont to do, her New Testament in the Greek, she came upon 1 John 1, 7. The verb here is in the present active tense.

If we walk in the light as he is in the light, we have fellowship one with another in the blood of Jesus Christ, his son is forever cleansing, brethren. Forever cleansing. And you know, with this verse, she marched right into the promised land of a life of fullness and victory in Christ.

And when she died, when she went home to heaven, why, her Bible was open on the, on the casket, at her verse. John, 1 John 1, 7, the blood is forever cleansing. Why, she said to herself, I'm not going to worry about my faults anymore.

I'm just going to rejoice. This eye is forever washing its face. I'm quite conscious of the fact that this one, because the water no longer goes down the duct as it should with the rather microscopic dirt, and so I'm constantly weeping.

The eye is forever. It's so delicate, this organ. And the soul, oh yes, even more delicate, is it not? That we might, that we might be in communion in, without interruption, with our Heavenly Father.

Evil thoughts come. We do stumble. We say things we shouldn't have said.

We speak unkindly. There's so many things each day that are grievous. But the blood is forever cleansing.

So great is its efficacy. The Holy Spirit forever applying the virtue of the precious blood of Christ, the cross of our adorable Redeemer. Now we haven't yet exhausted the glory of the fountain.

Isn't there a song about the fountain? Yes. The blood. John tells us that this is the ground of our victory over the enemy.

Revelation 12, they overcame him, the dragon, or if you prefer, that old serpent. And friends, we're living in an age of unprecedented satanic oppression. I needn't tell you that.

All Christians everywhere are aware of this fact. The darkness seems to be increasing. I'm not standing before you as a prophet.

No, I know nothing. But I know that it's written that there will be a period in which the enemy, knowing that his time is short, will come with great wrath. Who knows, it may be that we're entering.

I can say that. They overcame him by the blood of the Lamb. You know, I came upon an illustration.

I have a dear friend down in Mexico City. Father was a Chinaman. Mother is Latin.

Outstanding Christians there in the capital. They're millionaires and are very generous in the Lord's work. The son is at the head of that great Wong institution, Chocolate King.

He reads Watchman Nee. I went out to see him the other day and he said, You know, the first chapters of Watchman Nee's book, Sit, Walk, Stand, I couldn't quite reconcile that with conflict. He seemed to say everything was done.

Just sit down and enjoy the feast. But he said, I had an experience the other day that sort of illustrates the fact that there is conflict nevertheless. You know, I had paid the water bill, but a man came out demanding the payment.

The water, 400 pesos. I said, But it's paid. Here's the receipt.

Well, he said he went away and then some days later another man came to get the cash register. The water wasn't paid. I told you it was paid.

And Ernesto Wong said to me, I had to shriek at him and hold the receipt up before him and say, Here it is. It's paid. And then he walked away.

And then Ernesto said to me, Now, that's just what we're to do when the devil comes. Just hold up before him the receipt. Point him to Calvary.

And then he'll flee. Here's my answer. The Savior took care of all this at Calvary.

They overcame him. That's what it means. By the blood of the Lamb.

And by the word of their testimony. You have to sometimes just shriek at him. Give your own testimony.

You may, you know, praise or tell this in that great book of his, Beyond the Ranges, that that's what he did up and down the frontiers of Burma. He was going under. He wrote to his mother, I can't bear it any longer.

I daily breathe the fumes of hell. And then there fell into his hands a little tract in which the writer Jesse Penn Lewis spoke of the victory wrought on Calvary, that the devil is a defeated foe. Why, this missionary hadn't thought of that.

Hadn't thought of that. And he said he just took hold and he went out into a desert place where no one could see him and just shouted it all over the place. Yes.

And then he said that was the turning point in the whole missionary undertaking. Later on, revival came up and down the frontiers. Just take a look at this.

It's paid. They overcame him by the blood of the Lamb. No other weapon, Frank.

There's no other weapon. You cannot stand up before the Prince of this world and overcome him with any other weapon. The victory wrought on Calvary by the Son of God.

And it was for this purpose he came. John said that in his first epistle, for this purpose the Son of God appeared. Think of it.

That he might destroy the works of that devil. And so let us sing with the millions upon millions of redeemed. The redeemed in mansions of light.

Oh, surely they look deeper, deeper, deeper into these mysteries than we can here upon earth. As they sing, sing, worthy art thou, O Lamb of God, for thou hast slain and hast redeemed us to God by thy blood. From every tribe and tongue and people and nation.

And so let us just pray the Lord that by his Spirit, the Holy Spirit, he'll lock us right into that wounded side. That's where the Christian should dwell. Identified as he is with the crucified, risen Lord.

We give thanks, gracious Father. We just have no words with which to express our gratitude for the one who went all the way, so willingly, all the way to Calvary that our sins might be put away forever. Oh, how we thank thee, Father, for the efficacy of the precious blood of Christ, which thou didst tell us in thy word is forever cleansing the saint.

Accept our praises, Father, tonight, in the precious name of Jesus, our Savior and Lord. Amen.

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