

98-08-28a Colossians

Let's prepare ourselves for the study of God's Word with a moment of prayer. Father, we thank you for the privilege of studying your Word together. We thank you for the ministry of your Spirit that gives us insight and enables us to not only understand the truth of your Word but also to retain it and to make application in our own circumstances.

We pray tonight as we study these things that the truth of your Word will be clear to us, that we will have good concentration and that the up-building of our souls will take place in a way that pleases you and that glorifies our Savior Jesus Christ. We pray these things in His name. Amen.

We resume tonight our study of Colossians chapter 1. We have slowed down just briefly in what you might call the third of four sections of this chapter. The first section after the introduction, of course, being the doxology or thanksgiving to God for the faith, hope, and love of the individuals that make up the Colossian church. The second section being the content of Paul's prayer for them.

And the third section being the focus on Jesus Christ that begins right at the end of verse 13 and goes through 14 all the way down to verse 23. And that section, this section about Jesus Christ itself, is composed of three parts. We've studied the first two parts where the beginning section, the first two-thirds of this, are a chiasm that looks at Christ, first of all, from the standpoint of His deity or His divinity with looking from that standpoint at earth and then secondly, from the standpoint of His humanity and His participation in the human race with movement or view toward heaven.

And then in this third section, verses 20 through 23, we see what that does for us, how the uniqueness of Jesus Christ and His God-man identity makes a difference to us. And that's the section we find ourselves in this evening as we resume our study. Beginning in verse 19, Paul says, 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 His cross.

And of course that statement in verse 20 makes a lot of sense to us because he has just spent the previous two sections talking about Christ from a heavenly standpoint and Christ from an earthly standpoint. And he says that it was God's pleasure to reconcile all things to Himself, whether things on earth or things in heaven, through Jesus Christ, having made peace through the blood of His cross. And so we have a reference to the blood of Christ making peace in verse 20.

Then in verse 21, And you who once were 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 and blameless and above reproach in His sight, if indeed you continue in the faith grounded and

steadfast and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister. And we began looking last time at the two references that are made here to Jesus Christ, the blood of His cross and the body of His flesh. And we saw that these terms are used frequently in the New Testament as, of course, a general reference to His death, but we were looking to see if perhaps there is a distinction between these two.

I've seen comments and read articles that indicated that these are virtual synonyms and that the differences are used for variety. If you see Christ bearing our sins in His body or Christ shedding His blood for us, that these are pretty much just different ways of referring to His death in general. And that, of course, can be the case.

You can say, of course, that this is something that's accomplished in His death, but it's helpful to us to understand more of the details of the work of Christ. We, for example, commonly identify what Christ accomplished on the cross under three headings, the three R's of salvation, which are redemption, reconciliation, and propitiation. Each of these has a direction.

Propitiation is toward God. God is satisfied by the work of Christ. Redemption is sin-ward.

Sin makes a cost or a penalty involved. There is a cost involved as a result of sin. A penalty to be paid in redemption is sin-ward.

It satisfies that cost. And then reconciliation is toward us. We are reconciled to God.

So each of these three aspects, and this is not the only way of looking at the work of Christ, but it's very helpful to summarize the satisfaction of God, the reconciliation of man, and the solving of the sin problem through Christ's work on the cross. But that's a way, instead of just saying Christ died on the cross, we look at a specific emphasis or a specific aspect of what Christ has done. And these things actually begin to have practical value to us when we study the New Testament scriptures and the Old Testament scriptures that deal with the character of God and the barrier between man and God and exactly what Christ has accomplished.

It is one thing to realize that you're guilty or to realize that you have committed a wrong. And you can tell yourself or someone else can tell you, well, that's okay. Everyone makes mistakes.

Have you ever had this happen where you make a mistake and you feel really bad about it? It has consequences that are unpleasant. Maybe it's embarrassing or whatever. And you tell yourself, well, you can't unspill spilt milk.

You can't unbreak the glass. I've just got to pick up and move forward. Everybody makes mistakes.

You say all these things, but it doesn't relieve us of the problem in our mind. It usually takes some time before we can recover from this. I heard a Jewish rabbi during the last couple of weeks.

They've had the quarterly money telephone on the public stations. And so they ran two or three of this gentleman's programs back to back. And he was talking about the concept of guilt and shame.

And he did give a very helpful definition of the difference as far as secular uses of the terms go. Because people talk, you hear psychologists talking about toxic shame and one thing and another. And sometimes we don't always, we know we feel bad about something, but this is another case where if you can specify, be more specific about the nature of something by breaking it down into understandable chunks, then you can deal with it more effectively.

So this idea I just brought up, we malfunction in some way and we feel bad about it and we're trying to get over it. Well, sometimes this level of analysis is helpful to distinguish between guilt and shame. The distinction that he drew is that guilt is feeling bad about a particular action or a particular event.

Something that has happened that you have done and you feel guilt, or there's remorse involved, you feel guilty about having done something or having failed to do something. It has to do with your actions or your failure to act. Shame is that same unhappy, discontented, uncomfortable or embarrassed feeling about yourself, your personal identity.

It's not about something you have done, it's about yourself. And you can be, of course, this is a technical distinction, people interchange those words freely, but it does make a difference whether you're having problems with feeling bad about yourself as a person versus I feel bad about this failure or this action or this inattention or this whatever it is, something I have done. You can look at something you've done a little more objectively than you can look at yourself.

It's a little bit easier to get over a failure I've omitted or I have committed than it is if you have a feeling of inadequacy or what they call low self-esteem or whatever. This gets into the shame area. So by looking at something like this, you can break it down and say, well, do I have a problem getting over guilt or do I have a problem getting over shame? And that's a helpful thing.

In the same way, when we're looking at these terms, you can generalize about the death of Christ. You can generalize about sin or guilt or failure. But it's helpful, especially when the Bible makes a point of distinguishing these things.

If we get a grasp on the distinctions and refine our understanding, it is going to be helpful to us in implementing and applying the Word of God in these cases. Scriptures will be more meaningful to us when we encounter these concepts if we have a good understanding of them. So I believe I submitted to you last week that I think there is a difference in the use of these terms.

There is a difference in emphasis. Yes, it is a reference to the work of Christ on the cross. It is a reference to His death and His sacrifice on our behalf.

But there are aspects that are in view. So we began last time looking at some of the Scriptures in the New Testament. And what I'd like to do, I'm afraid that I may have sort of confused the issue more than clarified it.

So I've reorganized this a little bit. And you'll forgive me if we review a couple of the same passages. But I want to put this under two headings tonight.

I want to look at the blood of Christ and then look at the body of Christ. And by looking at these passages, observe the difference. And rather than asking you to come up with the difference by looking at the verse, I'll just tell you what I think it is and you can see if you agree with me or not.

Let's look first at the blood of Christ. This is a common phrase. It is charged with baggage in the minds of some people.

There are people that get very literal with this and think that Jesus took a bowl of blood to heaven. You have the transubstantiation and consubstantiation crowds that think that when you sit down at the communion table, the wine turns to blood and the bread turns to muscle tissue or something. You have others that believe that the physical blood of Christ has significance.

We want to try to clarify our understanding of this. What does the Scripture say about the blood of Christ? Well, it's a study that could take us weeks, so I'm just going to summarize some of the main points here. Scripture says in Romans 3.25 that the blood of Christ propitiates God.

We just reviewed a few moments ago one of the ways of summarizing the work of Christ under three headings, reconciliation, redemption, and propitiation. What did we say about propitiation? What is its direction? Is it toward man, toward sin, or toward God? Propitiation is Godward. Reconciliation is manward.

Redemption is sinward. We wouldn't have a need for redemption if it wasn't for sin. Redemption pays the price that sin caused.

So, in Romans 3.23, all have sinned and fallen short of the glory of God. It goes on in Romans 3.24 to say being justified freely by His grace through the redemption that is in Christ Jesus. And we've been through Romans, and we've looked at this in detail.

But the reason we can be justified, declared righteous, this declaration of righteousness is an experiential thing. The book of Romans is about righteousness by faith as you live your life, as you go from day to day as a believer in Jesus Christ. How do you gain the approval that Abraham gained? Abraham believed God, and it was credited to him for righteousness.

How do we do that? Righteousness and that justification, almost any time in the New Testament you see the word justification. It's talking about righteousness by faith. Once in a great while, it's talking about at the point of salvation.

Nine times out of ten, it's talking about righteousness in your life, in my life as we live from day to day. We have the option of trusting God, of looking at our circumstances from His viewpoint, or living in the ways of the world. So, Paul says we are justified freely by His grace.

We can be declared righteous by God. How? It's not because of what we do, is it? We're justified by grace, and grace and works are clearly distinguished in Ephesians 2, 8 and 9. We were saved by grace and not by works. We are justified by grace and not by works.

You cannot be declared righteous by what you do. I cannot be declared righteous by what I do. We are declared righteous by what we trust.

When we trust God, God declares us righteous. That is justification. You won't find that definition commonly in theology books.

Theology books always tie justification back to the point of salvation. And, in my humble opinion, that's not correct. And we substantiated that in our Roman series.

But, why can God declare us righteous? If we haven't done anything to merit righteousness, how can God declare us righteous when we trust Him? It's because of the redemption that Jesus Christ achieved on the cross. Because He paid the price for our sin. Because He wiped out the sin problem at the cross, we are free now.

We have been cleansed from the criminal charge. The penalty has been paid. We have been redeemed out of the power of sin, the penalty of sin, and ultimately the presence of sin.

Those are your three P's to go with your three R's. The power of the presence and the penalty of sin are handled by Christ on the cross. See, this is my seminary training starting to leak out.

As much as I've tried to restrain it, I'm starting to alliterate. The power of the presence and the penalty. Jesus Christ accomplished that for us.

What aspect of His work on the cross did that? Was it reconciliation? No. Was it propitiation? No. It is redemption.

That aspect of His work on the cross that solves the sin problem is redemption. And that's the sin problem with respect to us. The sin problem with respect to God, God being able to accept us and so forth, that's propitiation.

So when He says in verse 24 that we are justified, we are declared righteous by God freely by His grace. We don't earn it. We don't deserve it.

We don't work for it. We don't do good deeds to get it. We are justified freely by His grace.

And that declaration of righteousness, we qualify for it when we trust Him, when we put our faith in Him. We qualify for that and He declares us righteous. All Abraham did was trust God.

God said, you're going to have a son. Abraham said, if you say it, I believe it. God said, Abraham, you are righteous.

How can God make that declaration for Abraham or for anyone else? It's based on redemption. And that's what it says. We are justified freely by His grace through the redemption that is in Christ Jesus.

Whom, in verse 25, God set forth Jesus Christ as a propitiation by His blood. The blood of Jesus Christ propitiates God the Father. This is the Godward side.

Not only does it cancel out the sin problem and solve the sin problem, but it solves the problem with God's character. It fixes the problem in God's mind. You've heard me illustrate this before.

You can go commit a terrible wrong and the penalty under our current laws for that wrong may be a \$500 fine. Maybe you went and vandalized someone's property. You chucked a rock through their picture window because you were upset at them.

Well, the law says you must pay a \$500 fine and replace the window. So you do that. The judicial side of things, that's all square now.

It's paid for. It's done. There's no more penalty, no more criminal charge, and so forth.

But the neighbor that lives behind that picture window may or may not think that that was sufficient. That may or may not restore... Is that neighbor now going to come over and say, well, now that the window's paid for, let's have a barbecue. They may still have an issue.

There may be a breach in relationship that is separate and distinct from the criminal aspect. There can still be, why did you throw the rock in the first place? Is there still bad blood between you and the neighbor? That's a separate issue from the criminal charge and the criminal penalty and the satisfaction of justice. This is where propitiation comes into God because not only has there been a violation of God's righteous standard, but there has been a breach of relationship.

You can get crossways with your spouse or you can get crossways with a family or a co-worker or someone by maybe you had agreed that you would do something and then you don't do it. And your omission causes a problem. And then you go back and do that thing.

And now that thing is done. But you know what I'm talking about. The fact that you didn't do it when you said you were going to do it may have breached the relationship.

And even though you have now done it, that doesn't necessarily make everything right with the world. You've wounded the relationship. You've damaged the relationship.

And that is separate and distinct from making right the wrong. This is propitiation. Jesus Christ

not only solved our sin problem from the standpoint of penalty and from the standpoint of power of sin over us and ultimately when we are resurrected and so forth we'll be free from the presence.

Amazingly, and this in some ways is even more amazing than the judicial aspect of his work, Jesus Christ fixed the relationship problem with God. The Godward side of that is propitiation. The manward side of that is reconciliation.

We are reconciled to God. God is willing to receive us and in fact eager and joyous to receive us. And he can be that way because of Jesus Christ.

He doesn't hold our sin, our guilt, or our shame against us. Jesus Christ fixed that. And as you know, that is a much more difficult thing to fix than the penalty.

So these things are all mentioned here in Romans chapter 3. God set forth Jesus Christ as a propitiation by his blood through faith to demonstrate his righteousness. God's righteousness is demonstrated through faith. We access and we avail ourselves of the work of Christ on the cross through faith.

And that's why faith brackets this. You have in verse 22, righteousness of God through faith. In verse 24 and 25 you have propitiation by his blood through faith.

You look at verse 26, He might be just and the justifier of the one who has faith in Jesus. Availing ourselves of the tremendous work of Christ on the cross in all of its aspects hinges on faith. It all depends on whether we're conscious of it, whether we care about it, and whether we go to God in faith and say, I'm claiming your promise.

I trust your word. I believe what you say is true. If you say I am cleansed, if you say I'm forgiven, if you say I am made whole, if you say I am qualified to stand in your presence, then it's so.

And sometimes even the work that is done on our behalf, we have to have enough faith to believe that God has done what he says he will do, that he will cleanse us from all unrighteousness, that he will create in us a clean heart, that he will purge us with hyssop, that he will eradicate the presence and the polluting defilement of our own failures. We have to believe it. We have to ask ourselves the question, what's more powerful, my ability to sin or God's ability to forgive? Am I such a tremendous fiend that I can sin in a way that God just has to wring his hands and say, I just can't do anything about that.

That's just too bad. I'm incapable of coping with that terrible sin. It has been called, I wouldn't necessarily call it this, but in a way it's been called a form of arrogance to think that you can do something that just leaves God without an alternative.

That's just so bad. I have no options here. I have no ability to forgive.

I have no ability to cleanse. We make too much of ourselves in our sin when we do that. We magnify it in our own minds and we belittle the power of God.

This is why he emphasizes faith all the way through here. Verse 22, through faith. Verse 25, through faith.

Verse 26, through faith. Faith is believing what God has said. God says, you're reconciled to me.

God says, I am propitiated. God says, the redemption has taken place. The sin problem is solved.

Well, if that's so, and we accept it, that's an exercise of faith. That's how we live out and work out our salvation. That's where it starts to make a difference.

That's our first point. Under the blood of Christ, the blood of Christ propitiates God. Romans 3.25. Why are we acceptable in God's sight? Why is God satisfied? God doesn't call out the guards and have us evicted when we walk before his throne, when we stand in his presence, as it were.

Why are we acceptable? Don't think, well, it's because I haven't sinned lately or I've really been reforming and doing better. The only reason any of us can stand anywhere near the presence of God is the blood of Christ. The blood of Christ is an absolute propitiation to God.

And if you feel reluctant to go before the throne of grace, if you feel reluctant to come before God and acknowledge sin or to get back to walking in the light, just remember, God's not waiting for you to reform. God's waiting for you to believe in the propitiation of the blood of Christ and the power of the blood of Christ. That's all he's looking for in that sense.

Jesus mentioned this himself in the upper room. You might put down as a reference Matthew 26.28 when he was celebrating the bread and the cup with his disciples in the upper room. He said, This is my blood of the new covenant which is shed for many for the remission of sins.

What is the remission of sin? Well, does it mean we're not going to commit any more sins? Does it mean that there's no more penalty for sin? What's the idea? It means that if that sin is remitted, if that sin is neutralized, this is in the judicial eyes of God. Christ's blood was shed for the remission of sins. And the remission is in God's eyes, God's righteousness and justice.

He no longer has the requirement to go exact a penalty or separate from us. The redemption and the propitiation have been accomplished in the blood of Christ. Because of that, the blood of Christ, and that is the foundation.

It's based on redemption. It's based on propitiation. What are the results of that fact that all of us, because we are believers and because we've trusted Christ for salvation, there is no judicial penalty hanging over our heads.

There is no guilt and shame hanging over our heads because of sin. There is no separation

between us and God that is based on the presence of sin. What is the result? Well, if you look at 1 Corinthians 10 and verse 16, Paul tells the Corinthians when he, again, is speaking of the communion table using it as an illustration, he says, The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? So he talks about the cup that believers share, the bread that they share.

Are these not the communion of the blood and the body of Christ? Well, as soon as I hear the word communion, I think communion table, little plastic cups, little square wafers, silver plates, nice draped cloth over it and so forth. This word in Greek, you may be surprised to know what this word is. The word here in verse 16 that is translated communion is K-O-I-N-O-N-I-A, koinonia.

Most of you know what koinonia means. It means fellowship. The word translated communion in 1 Corinthians 10, 16 is koinonia.

The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? What is the context of these statements about the Lord's table in 1 Corinthians 10? He is talking to them about disregarding one another in the church and about the disregard that they have when they come to the Lord's table. Turn over to 1 Corinthians 11, verse 17. In giving these instructions, I do not praise you, since you come together not for the better, but for worse.

For first of all, when you come together as a church, notice this come together idea. This is the gathering of believers together. I hear that there are divisions among you, and in part I believe it.

For there must be factions among you, so that those who are approved may be recognized among you. Therefore, when you come together in one place, it is not to eat the Lord's supper. For in eating, each one takes his own supper ahead of others.

One is hungry and another is drunk. What? Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you. When they come together for meals, the communal meal that they celebrate in the church, that they share together in the church, is supposed to be a reflection of their fellowship together, their concern one for another.

Instead, it is the occasion for them to show their disregard for one another, their selfishness. They shame others. There are those who don't have very much to eat, and they just get in there and gobble up the bread and drink the wine.

A lot of people think that this is actually coming together to celebrate a communion, but this is just the church meal, that they come together. He says, if you're doing this at the expense of your fellow believers, you are not at the Lord's table. This is not the way the Lord behaved.

When the Lord ate with His disciples, the outstanding example of a meal He shared with them is the meal in the upper room. The whole theme of His talk there was self-sacrifice. This is my body which is broken for you.

This is my blood which is shed for you. The idea of coming together in fellowship is esteeming others ahead of yourself, looking out for the interests of others. They're making a travesty and a mockery of the whole idea of coming together for a meal when they disregard each other, and they're divided.

They say, well, this guy standing up here fixing to reach out for a piece of bread, he's not in my clique. He's not in my group. He's got funny ideas.

So, they just run up there and grab the food and run off with it and eat it themselves because, well, I disregard him. He's not in my little subgroup in the church. He doesn't meet my particular standard of righteousness or my particular standard of dress or my standard of social behavior.

Or, oh, they live over on the wrong side of the tracks in Corinth. Assuming they had tracks in Corinth. And that there's some other reason that they're prejudiced or unhappy with somebody in the church, and so they disregard them.

And the meal is symbolic. Paul says, look, if all you're interested in is eating and drinking, just do it at home. Because the meal at church is more than just a meal.

It is a symbol. It is an illustration and a representation and an expression of fellowship and the attitude that Christ himself expressed in the last meal that he shared with anybody on this earth. So, that's the whole idea here.

And the idea of verse 27 of 1 Corinthians 11, Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. And here we have our references again to the blood of Christ. What does it mean to be guilty of the body and to be guilty of the blood? We'll return to this when we have completed our survey.

But in connection with the blood of Christ, once again, this is a fellowship. Just like he said over in 10.16, The cup of blessing which we bless, is it not the fellowship of the blood of Christ? All of us as believers are equally justified in the sight of God. Paul, in one way, is saying, how dare you stand there and make a distinction and say that one believer is better than another, that one is worth considering and another you should disregard and disrespect and shame at the communal meal when you all partake of the same cup.

You're all redeemed. You're all brought to God by the blood of Christ. It's the same blood which has an absolute value.

So how can you, if you are a co-partaker with this other believer, it's not legitimate to be making

this kind of distinction as far as being selfish. Now there's a different kind of distinction that we do make. But not a selfish... He says, one person is going hungry and another person is getting drunk.

That's not discernment, that's not separating for the purpose of spiritual growth in an effort to please God. This is just self-centeredness. Selfishness, arrogance, lack of consideration, a lack of all of the attributes that characterize the fruit of the Spirit.

So he says, Let a man examine himself, in verse 28, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself. Not discerning the Lord's body.

This is our second term that we want to look at tonight, which is the body of Christ. But under the concept of the blood of Christ, the blood of Christ, it propitiates God. It solves the relationship problem with God.

It unites us with Christ. When we partake of that cup of blessing, the cup of blessing which we bless, it's a fellowship in the blood of Christ. All of us partake.

We become one with Christ in partaking of His work on our behalf. So it is a fellowship because we've all been rescued in the same way. We've all been delivered in the same way.

We were all equally hopeless, helpless, and useless. None of us had anything to bring to the table before God, and still don't. The only reason we come before God is because of the merit of the work of Christ.

So it's a fellowship. We're all redeemed. We are all beneficiaries of propitiation and redemption through the blood of Christ.

What's the point here? The blood of Christ emphasizes the Godward aspect of Christ's work. Redemption satisfies the justice of God. It solves the sin problem.

The penalty is a penalty exacted by God. If it was up to the world, there would be no penalty for sin. People would acknowledge that things are sinful, but, oh, let's not have a death penalty.

Let's just make people live by themselves for a while. Let's give them room and board for the rest of their lives and TV and games and trades and give them a whole separate life. They're just behind a wall kind of a thing.

We would take away the penalty. The penalty problem is because of God's character. The propitiation requirement is there because of God's character.

So the blood of Christ is emphasizing how God is satisfied through Christ so that we can stand before Him. The fellowship of the blood of Christ, this is something that brings us to God. We're

united with Christ as partakers of His blood.

You find this also in John chapter 6. Remember when Jesus' bunch of His disciples quit following Him because He said, unless you eat my flesh and drink my blood, you're all none. We'll see that a little bit later. But turn over to Ephesians chapter 2 and verse 13.

Now in Christ Jesus, you who once were far off have been brought near by the blood of Christ. You who were far off have been brought near. Brought near to what? To whom? To God.

The blood of Christ is the Godward side of Christ's death. Christ's work on the cross. When you see references to the blood of Christ, you will always see a Godward aspect in view.

It doesn't mean that it doesn't pertain to us because obviously we are always the beneficiary. But the emphasis is, this solves a problem from God's perspective. Remember in Colossians, when we saw Jesus Christ and His virtues and His characteristics being extolled in Paul's wonderful paragraph there, he talked about Jesus Christ as the creator of all things in His heavenly, His divine aspect with a view toward earth.

We were looking at the divine side and how that moves downward toward earth. Then in the second part of that section, we saw how Jesus Christ in His humanity as the firstborn of all creation and the firstborn from the dead and as the humanity side of His nature moves in the Godward direction. You never see one without the other, but there's an emphasis.

There's an emphasis and a movement from one to the other. The blood of Christ emphasizes the satisfaction of God on our behalf, the solving of the sin problem on our behalf. So it's parallel in many ways to the divine description of Jesus Christ where you're looking at things from a heavenly perspective down toward the earth.

So this is the work of Christ from a heavenly perspective. When God looks at it, He's propitiated. When God looks at it, redemption is accomplished.

The price has been paid. This is all from God's perspective. So you see that in Ephesians 2.13. We have been brought nigh to God.

The blood of Jesus Christ, and we've made three observations now. It propitiates God, Romans 3.25. It unites us with Christ, 1 Corinthians 10.16a. It's the cup of blessing that we bless. It is a fellowship.

It brings us nigh in Ephesians 2.13. That's the third aspect. And fourth, it cleanses our sins. I would trust that everybody here could quote the verse that goes with this point.

Can you think of a verse that talks about the blood of Jesus Christ, His Son, cleanseth us from all sin? 1 John 1.7 If we walk... There's a little tune the lady put it to when I was just a child. If we walk in the light as He is in the light, we have fellowship one with another. And the blood of Jesus

Christ, His Son, cleanses us from all sin.

It's probably the only time you'll hear me sing on tape. If I can help it. But it's a great way to remember.

That is such an important verse. If you don't remember any other verse in the Bible, as a New Testament church-age believer, that's one you should remember because it encapsulates the entire Christian life. If we walk in the light just as He is in the light, we have fellowship each with the other.

It's a promise of God. It's a declarative statement of fact. If we walk in the light, we have fellowship with Him.

And if we walk in the light, the blood of Jesus Christ, His Son, cleanses... That's a present tense. Cleanses us from all sin. Not from today's sin.

Not from the sin we remembered or the sin we confessed. If we walk in the light, we have fellowship, and the blood of Jesus Christ cleanses us from all sin. The blood of Jesus Christ is like one of the most powerful cleaning agents there is.

It's not like you can just use... I had a guy come by my mobile home one time and sell me this super cleaner in a jug. And he said, this is a concentrated thing. To even just use it without hurting your skin, you've got to dilute it one part in ten.

Put ten parts water with this stuff and dilute it down. And I thought, okay, great. I used it here and there and it really was a very powerful cleaner.

But I left it sitting under the sink and it was so powerful it ate the plastic jug. It ate the wooden shelf that it sat on and was going down through the floor of my mobile home back there by the plumbing pipes because that stuff was very powerful. Well, the blood of Jesus Christ is powerful.

When it is applied on our behalf, it cleanses us from all sin. It's not like a spot cleaner. It's like a complete eradicator.

It eradicates all sin. So don't go to God and acknowledge sin and then start trying to resurrect one and carry it around. I'm sorry, but the blood of Jesus Christ has wiped that out.

And to say any less or to think any less is to diminish the blood of Jesus Christ. It is that powerful and it is God's opinion that counts and God says it's a done deal. So don't be trying to resurrect.

You can probably create a new sin by failing to have faith in the blood of Christ. So it cleanses our sin. Not only is that found in 1 John 1.7, it's also found in Revelation 1.5. John is giving his greeting here.

Grace to you and peace. From him who is and who was and who is to come and from the seven

spirits who are before his throne and in verse 5, from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth, to him who loved us and washed us from our sins in his own blood. That's a done deal.

He has washed us from our sins in his own blood. You find the same thing in Hebrews 9.22. Well, this is a good place to pause and take our break. When we come back, we're going to see another half a dozen things that Scripture says the blood of Jesus Christ does.

That will give us a pretty good feel, I think, for that term and what it means in Scripture. Then we'll turn our attention to the body of Christ. And tonight we'll finish our review and analysis of both of those terms.

And then when we come back to Colossians and see those two terms used in our context, I think it will make a lot more sense to us and help us move forward. Let's pause here and take a break.