

# The Blood of Jesus

Pastor Mike Connell



Audio Transcripts of Sunday Sermons

Smashwords Edition

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## The Blood of Jesus

*The seven different ways that Jesus bled on the cross represent seven different things that Jesus came to redeem us from, seven things that the blood of Jesus Christ addresses. This series discusses the first use of blood during the passover in Egypt, and then onto the Day of Atonement, where the blood was applied to the mercy seat seven times, and the symbolism of the scapegoat. Sins, Transgressions, and Inequity are compared, and related to exactly how and why Jesus blood was shed for us.*

[The Blood of Jesus \(1 of 4\)](#) Many struggle consistently in their intimacy with God, and in believing that God will answer their prayers. In fact probably the most common problem that people face is a sense of not being good enough, that somehow I'm not good enough, that there's something wrong with me and when I pray it doesn't look like God's going to answer. If you're living with this it's because there's some foundations are not built and established in your life and until they are, let me tell you this; you will continue in what you're struggling with.

[The Blood of Jesus \(2 of 4\)](#) Sin has consequences. God wants us to deal with the deliberate transgressions, with the sins of ignorance, and to deal with inequity, the thing that gets into our whole family line. The blood is the remedy for all three. God says that rather than kill people the moment that they commit sin, He'll let them carry inequity or carry the consequence of it through their generational line.

[The Blood of Jesus \(3 of 4\)](#) If I just tell you that Jesus died for your sins, and He's forgiven you, it's very shallow. But if we begin to look into some of the pictures and patterns shown in the Old Testament, oh, it becomes so vivid all that He did, because it's hard to explain to someone all that Jesus did on the cross. That's why the Old Testament has got these pictures so as you study them and keep thinking about Jesus and what He did for us you begin to see the full breadth of it

[The Blood of Jesus \(4 of 4\)](#) If you have a besetting problem, something that seems to stick in your life, it's been in your family, it's in your life and you're concerned it's starting to turn up in your children, I'll help you understand what it is and what to do about it. The answer is the blood of Jesus Christ. Exodus, Chapter 12, and this is the first Passover that the Jews ever had. It's a prophetic picture of the work of Jesus Christ at Calvary.

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## The Blood of Jesus (1 of 4)

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*Many struggle consistently in their intimacy with God, and in believing that God will answer their prayers. In fact probably the most common problem that people face is a sense of not being good enough, that somehow I'm not good enough, that there's something wrong with me and when I pray it doesn't look like God's going to answer. If you're living with this it's because there's some foundations are not built and established in your life and until they are, let me tell you this; you will continue in what you're struggling with.*

So we're in a great day. Isn't it a great day to be alive? [Yes!] Great day to be alive. Great day to serve God. I want you to open your Bible for me in Ephesians 1, Verse 7. I want to share something I felt the Lord has just put on my heart, to do two or three messages on it, and I want to speak about the blood of Jesus. I want to talk about the blood of Jesus, and I reckon there's a heap of people haven't got a clue what it is, apart from it being a song and we talk about it in church and, you know, [sings] I am redeemed by the blood of the lamb.

Yeah, we know these songs, but I want us to get some understanding. Without understanding you won't have faith, and it's absolutely certain that if you're going to build a building, you need to make sure you've got something holding it up, and if the foundation's not much good, then when it gets a shake, down she goes. That's what we saw in Christchurch. We saw that - and it was actually completely predictable by the way. The surveyors had surveyed the whole area before the town plan was put out and they advanced and built, the geologists already knew where the places were that were unstable and what would happen if you built on there.

About 10 years ago a report was put out about what would happen, and it was almost accurate to exactly the locations, so isn't it amazing? And yet in spite of the knowledge, it didn't make any difference. People still built there. Isn't that amazing?

So buildings have to have foundations. Your life with God needs certain foundations in it. My experience in working with Christians over a long period of time is many struggle consistently in their intimacy with God, and consistently in believing that God will answer their prayers. In fact probably the most common problem that people face is a sense of not being good enough, that somehow I'm not good enough, that somehow there's something wrong with me, and somehow when I pray it doesn't look like God's going to answer. This is very common amongst Christians and it could well be that that's what you're living with.

If you're living with this, it's because there's some foundations are not built and established in your life, and until they are, let me tell you this; you will continue in what you're struggling with. It will not change. More meetings won't solve it, more Bible studies won't solve it. It requires revelation to your heart, and then application to your life of some things. Now I want to pick up one thing that is absolutely foundational to building your relationship with God, and it's also my observation over counselling people for many years, that people start with it and shift from it. This is a huge consequence in terms of how it works out in our Christian life.

Notice what it says here in Ephesians 1, Verse 7. We'll just keep coming back to this one over two or three Sundays. In Him, in Jesus Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. We have redemption through His blood, the forgiveness of sins, according to - look at that. Isn't that amazing - the riches, not poverty, rich! God is rich in what? Rich in kindness. Grace is about kindness. It's about favour. It's about God being good to you. God is very, very, very wealthy in grace, see?

So the problem is, what's all this thing about redemption and the blood? Now if you go out of church and into the streets, you don't hear people talking about redemption. You don't even hear them talking about the blood, and if you mention it then probably eyes will raise, so there's no concept out. The only place you'd hear about redemption perhaps, would be if you went to the bank and talked about your mortgage, and they would want you to redeem your mortgage, so they do know what redemption is in a financial sense.

But I found a lot of the church, if I was to ask everyone to say, what do you mean I'm redeemed, we would probably struggle with getting clarity about what that is, and what that means, and why it's important. So I want to lay a foundation around this, and see what the blood of Jesus has accomplished for us, and how specifically you apply it to your life, because what Jesus has done for us - we know He died for the sins of the world, but a lot of the world isn't saved. Have you noticed?

That means that all that God has done is ineffective, because they haven't applied it to their life, and so God has done many things for us, but if we don't know what He's done, and then apply it, it's in the application that change takes place. And if you don't know how to apply the blood to your life, and where to apply it; the blood of Jesus is to be applied to at least three areas of our life to bring a change, and Jesus shed His blood in a whole number of different ways, to deal with every possible condition of humanity. So He didn't just shed His blood and that's it. There's quite a lot more to it. As we'll see it's very, very foundational. So what I want to do get this started, I want to just start off really, right now before we even talk about the blood and why we need the blood, we need to look at what it is, that is the problem, because if you don't know what problem you're trying to fix, then you won't embrace the solution.

So we say Jesus is the saviour - in fact the name Jesus means saviour - but why do you need to be saved? And do you really need to be saved? And why is it people go out on the streets and speak to people, why are they so passionate to do that? What is there about it, because if you listen to a lot of people, you get the impression that almost like somehow it's all going to work out alright for everyone, no matter what. Actually nothing could be further from the truth, and I want to lay out some foundations.

The first one I want to talk about is, God has established consequences for sin. God has established consequences for the sin. Now I want you to listen to this part very carefully, because I want to show that there are two major things that God has established. The first one we're going to see is that He's established certain consequences. The thing about consequence - we'll see in a moment - you can absolutely do nothing about them. That's not the bit you get involved in. That's what you experience as a result of making decisions, so if we see for example in John 1, we find in the first three verses it tells us that everything that was made, or everything we can see, that was made was made by Him. As believers we would understand creation has been made by Him. I'm going to keep appealing to things you know, to get you to look a little above it to things you're not so sure of.

So if I designed something, I'm a manufacturer and I designed something, I decide how it will work, because I'm the designer. Steve Jobs designed an iPad. He's the one who knows how the iPad works, and it can't do anything more than he put into it. He designed it - so you can either use it for what it was intended, or if you don't know what it's intended for, you'll end up abusing it and smashing it or destroying it, because you just didn't know what to do with it. It's designed with certain things built into it. In other words the person who designed it makes the rules about how it's to be used, and makes the rules about how it works, and what will make it work well, and how you get the best out of it. You don't get a say in that. You just either buy in or don't buy in. Getting the idea? So it's quite foundational this.

So we need to see that God created the physical world. He set in place physical laws. Now scientists have got no idea why the laws are there, they just know there are laws, and by observation they can work out the laws; for example there's the law of gravity. Now no one knows what really creates the law of gravity. They don't understand fully what is the cause of it. They don't even understand fully the forces behind it. It's just a law of gravity which they can describe, and that we can work with.

Now you can say I don't believe in the law of gravity. It doesn't really matter whether you believe in it or not, it's still in place, it's still there. It's what holds you to the earth. It's what makes planes crash if they run out of power. There's a

law of gravity, and whether you believe it or not is irrelevant, it's still there and it operates, holds our solar system in place. So God has set the law in there, and He's set many physical laws in place; for example He's set in the law of sowing and reaping, so we know and we depend on it in this area - we sow products and we expect to reap, we sow vegetables, we expect to reap. We sow, we expect to reap - so we actually run our life without even thinking, but there are laws that are in place. Okay, we've got one.

Now, so we know that God has set physical laws. Now God has also set spiritual laws in place. This is where the contention comes. God has set spiritual laws in place. Now you cannot change the law of gravity; you either understand it and work with it, or you violate it and it costs you something. It's as simple as that. So God has also set in place spirit laws. He's set in place principles - He doesn't continually intervene. You know, they see something happening over - and there's a big flood and they say oh, it's an act of God. It isn't an act of God at all. It's actually the consequence of certain laws being in place. It's the consequence of neglect of the environment many times, and ultimately, as we'll see, it's the consequence of sin.

When we look and say well, there's this big thing happened and there was this earthquake and tsunami and all that kind of thing, and that was a big act of God - it wasn't an act of God. It's actually the earth creaking, groaning and creaking because it's under the bondage of sin. Sin has affected the whole environment, and we often don't understand that the problems that we see in the world, are a direct consequence of sin. If we don't understand this, we won't get the remedy for it, nor even see why the remedy is needed. So firstly I've got to just establish a little bit around this area here.

So God has also set laws. I want you to have a look with me in Genesis 2, Verse 15, and I want to look at one law that God has set in place. Now whether you agree with this law is irrelevant. It's just like the law of gravity, it's there and you either agree with it and learn how to work with what God says, or you violate it and have consequences. So number one, God, the one who does the creating, established the rules. That's the first thing we've seen. The second thing is, God has established certain consequences of sin. In Genesis, Chapter 2 and Verse 15 through to Verse 17; Now the Lord God took the man and put him in the Garden of Eden to tend it and keep it. So God created man, gave him an assignment. He created all of us with an assignment, which only God can give to us. It's only discovered as we spend connection with Him, and it involves guarding something and also cultivating it - and the Lord God commanded the man, the first man, of every tree of the fruit of the garden you may freely eat, tree of the knowledge of good and evil you should not eat, for in that day you eat it, you shall die. Here's the law; violate God's law, and you die. It's as simple as that. Violate the law and you die - so God gave man freedom, God gave man responsibility, God gave him ability to make free choices. However, God describes the consequences. So for example with the law of gravity, now there's a law of gravity. It's very clear there's an attractive force pulls any object down, it's proportional to so and so and masses and so on - and so here it is, the law of gravity. If I go over this edge here - I'll just take it off here, I don't want to fall too far - take it from here. If I step out into this space you all know exactly what's going to happen. You know if I just take a step out here, just off here, that just in a moment there's nothing - I'm going to go straight down. You know that. You're convinced of it.

Now I can't do anything to change that. I wish it could be different. I could say well I don't believe in it. I don't agree with it. I think this is a religious concept gravity and you see, I step off and it doesn't make any difference. Now imagine that was a very tall building. Suppose now it's a skyscraper and I tried the same thing now off a skyscraper. Now I'm in deep trouble because here's the thing - I have power to make the choice, step or not step, but definitely no power over the consequence. So in other words God sets consequences in motion. You get to make the choices. You have total free will on all the choices of your life. God loves you enough, loves me enough, loves all of us enough to say you get to run your life the way you choose. How about that? Isn't that great? Because I love you, and I'm never going to impose my will on you. I'm never going to force anything on you. I am never going to make you do anything. I'm going to attract you with love, and if you want to walk in a loving relationship with me, here's the deal; if you do life my way, connected to me, you'll live - but if you cut off from me, and you do life your own way, you'll die. You get to choose. Live or die. Simple as that.

Now that's what sin is about. Sin - I'll define it; sin is literally transgressing, or breaking the law of God, the Bible tells us. When you break the laws of God, that is what sin is about. He says don't steal. If you steal something, hold something back, mislead someone as to the value of something, and rip them off or cheat them - that is sin. There's a consequence.

You may delay the consequence, hide the consequence, conceal it for a little while, but there's always a consequence. And I'll show you, there are several consequences of sin that you may not have thought about or considered, but it's always there. Whether you believe in it or not, it's as inevitable as stepping off a building. Just the same, see? So if I step off a building, you all know what's going to happen; I'm going to fall on the ground. I'll hit splat

on the ground, and if I can still breathe a few things I could be saying something like this - it's not my fault you know? [Laughter] No one told me about this. Not my fault. Actually it's just stupid that they don't make the buildings wider, so I could walk further out. [Laughter] Now you see, that's - now you understand how stupid that reasoning is, but when it comes to sin, we apply that kind of reasoning. When it comes to these things that God talks about as sin, so sin is - get it clear - sin is whenever you break God's law. Now whether you know the law's there or not is irrelevant. It's like when you drive down the road. It actually is, it says over there 30kms so go down there at 70km - whether you saw the sign is irrelevant. The cop's there, you're done. You're guilty. You broke the law, you pay the price, simple as that. Don't complain. Don't make excuses. You just did the crime, do the time. That's kind of how it works.

We understand - and something about that appeals to us. Have you noticed that? Especially when it's someone else that did the crime. We think they should do the time. It really appeals to us that. You notice young kids feel that way? They'll always do that. They'll point out someone else's crime, to make sure that they do their time. Have you noticed that they do that as well? There's an inbuilt sense of justice in us, and it's bigger than that; it's actually part of godliness. We have a sense of justice in us. We hate to think that people who do terrible crimes get away with it. It's not right, it's unjust. Something should be done - in fact our nation would be an unsafe place if there wasn't a consequence for bad actions. Imagine if everyone could drive around, do whatever they wanted, bump people off, knock people, mug people and they could do it with impunity, no consequence. What an unsafe place it'd be - be hopeless. You couldn't run it. It'd be absolute chaos and disorder - so we live in our life off this expectation that if something is wrong, there should be a consequence.

And if you want to raise good children, make them understand there are consequences for their choices. Give them the freedom to choose, but make sure they understand the consequences, and make sure they experience it, or you don't help them at all. Okay, so we've got the deal now. God makes the rules. He's got rules that govern the natural law, rules that govern spiritual world and our interactions, relationships, how we do life, and this is what He says very clearly; if you sin - sin is the transgression of the law, sins breaking God's laws, so I'll put it this way - sin is saying yeah, I know you're God, but I'm going my way. That's sin, and sin is a little more than that; it's going my way, and then it's doing it my way, which means what's best for me, so sin in its full manifestation is just living your life without God, going your way, doing it your way for your advantage, and using people to get where you want to get. That's sin.

Now it's got many ways it shows up, but that's what it is, and God says this about it; there's a consequence. You get to choose, but not the freedom of what happens. Now you see the problem is, we just don't believe in this, and so we've got some certain approaches to sin, so what we tend to do is this. We tend to find ways of trying to avoid the consequence, so first of all we'll just not call it sin; I have a problem. See sin's got a remedy. It's got God's remedy. A problem? A problem usually comes from sin, so what you're dealing with is the fruit, the root is usually sin, doing it your own way for your own advantage, ignoring God and hurting someone on the way. That's usually what is sin.

So when people come, usually what they do - what you find is that people try to find a way to get rid of this concept of sin and the New Age, they totally reject God, and an ultimate moral authority. Therefore, there's no such thing as sin, nor failure. So everything is smoothed over, so no one has to own that I have sinned, and it really sounds very appealing, because man becomes his own God, his own redeemer, his own saviour. This works kind of like this; well I can work on myself to improve myself. That's the core of it. The trouble is, you can't deal with sin just by working on yourself. That's what we're going to get to - redemption - in a moment, because you have to see what redemption means, and you'll see how there's two ways you're either going to redeem yourself, one or the other - you either do it God's way, or your way. Ha ha! Okay, so sin's violating God's law.

Okay, now let's get this. So I can deny it, I can blame someone else, I can say I don't believe in it, I can say it's just a Christian junkie thing to make you feel guilty. I can try and find all kinds of ways to try and persuade you sin isn't sin, and dress it up so it looks better than it is, but actually sin is sin. Okay and sin has a consequence - death. So what does that look like? What does death look like, because you notice that Adam didn't immediately die. He lived quite a long time before he died, so when God says that you'll die, He says certain things are going to happen around your life as a consequence of your actions, you see? And once you realise this, most believers, most Christians can't connect what they're experiencing now, to what they chose to do a little while ago. That's why they don't get to repent of sin, and that's why we don't fear sin, because this next bit we don't really believe. Let me tell you what it means. This is what sin means; every time, every situation, every circumstance that this happens, this is the consequence - these are the consequences. I've identified these ones. There may be others, but these are good enough to me. Number one is, the separation from God, or a loss of connection with God. You lose. You become disconnected from God. The wage of sin is death. What it means is you are disconnected relationally. You've disconnected from God because you rejected Him. He didn't move, you moved. You disconnected when you sin. Okay then - and what that leaves is spiritual emptiness. Romans 6:23, says the wages of sin is death, so sin pays up, and it's just always the same. It's never inflated. It's always been the same. You actually get disconnected.

Some of us in the church today, the thing we're struggling - the disconnection we're struggling, I'll just put it really simply; it's due to sin in the heart. Oh, well I don't know about sin. I don't feel I've got any sin going on. That doesn't mean there isn't any, just because you can't recognise it. That's why people counsel. We show what causes - and people come, you know why they come? They can't see what's going on! It's just terrible, all of these things in my life - the fruit. And the counsellor, if they're a good counsellor, will just sift through it all, pull it all apart, get right down - guess what's underneath it? Sin! Every time - and as soon as they own the sin, and do God's remedy, you get free, see?

See, so the first thing's sin. So we've got to see that first is separation from God, so mostly you find when people come to us with a problem, they've disconnected from God. They don't hear God. They feel just, boo-hoo! I don't feel God anymore, God's a long way off - so they talk at God; God, He's a long way off - see, because the heart's not clean and clear and close and intimate.

The second thing that we experience is judgement. God must hold us to account for what we've done. He's a just God, He's a holy God, so He does call all of us to account. The Bible's very clear, in Romans 14 I think, Verse 10. It tells us that all, all, all, all, all - no exceptions - give account of ourselves to God - no exceptions. You come into the world one at a time, we leave one at a time, we stand before God one at a time. We get to be judged one at a time - so there's no we and us in that. It's personal, very personal, very personal, every one of us.

You have an appointment one day. Fortunately, if you're a believer in Christ, the issue of sin and its judgement is over. What's now in mind will be how you've handled your stewardship of your walk with God, and whether you've produced anything for His kingdom. Okay then, so judgement, and so the Bible's very clear. I won't go into it all, but Matthew 25, Verse 41, He said separate the sheep from the goats, and the sheep go into the kingdom, and the goats go into a fire prepared not for man, but for the devil and his angels, so believe me there is an eternal consequence of sin. Mark 9 talks about it being tormented day and night, and night and day, forever. There is a consequence - and that's quite good that there's a consequence. I feel happy that God is a just God now, that the world, actually ultimately it's alright, because God's in charge, and everyone's going to get their dues. Everyone. They may not get it now, but one day they'll get their dues.

Everyone gets to be called up front. Everyone gets to be found out. Everyone. There's nothing hidden from God, so that's not bad is it? So maybe someone pulls one over you and gets away with it, or gets away with it in front of the law, but long term they never get away with it. They never get away with it eternally, but actually something else happens too. Here's the third consequence. Third consequence of sin - that's why you don't have to look at God. When you see a major tragedy or something, it's not God intervening, judging the nation or anything like that. He doesn't - it's very rare He does that. What actually is the thing that's happening is, reaping consequences, so God set laws in place, naturally and spiritually - found in Galatians 6, what a man sows, that he reaps. Sow, reap. Sow, reap. The problem you're facing today, probably was sown a while ago, so when we counsel people we often look right back to the roots of how they started, and whether - you trace it right back. One of the first places you look is in the family; did it come right there, right at the beginning of the family? Did it grow in the person's life and here they are, full of a mess, and somewhere there's sin and they're reaping? You see, if you start to tell a lie - think I got away with it. Oh, I'll tell another one. Got away with it, got away with it, got away with it, got away - I'm getting away with it. Oh, this is quite good. I'm getting away with it - and then you think oh well, you know, I'll just say sorry before I die, get right with God, and I'll be right.

Now listen, God's got another process in place, and it's called sowing and reaping, so now what you begin to find is you've got all these problems of breakdowns of trust in relationships everywhere. Life is actually going in a mess, and you can't get to figure it's right back to your sin, which has created the problem, so counselling always directs people back to what they may be reaping from what they've sown - for example, we've found in marriages a lot of people are reaping the consequence of sowing judgement against a father and a mother, bitterness is in the heart and now what's in the family, what's in the marriage now, and what's coming up in their children is the same thing that grew in their heart - they never saw it happening because they didn't recognise it or feel it.

But when the fruit is there, if you see it's an orange tree - an orange is on it, it's an orange tree. If you see that there's bitter fruit, there's definitely a bitter root, absolutely. Sin has got consequences. Now here's the fourth one, this is the grand slammer of it all. This is why God doesn't have to intervene all the time to keep the world going, because He set laws. So here's the law - you sin, you cut off from God; two, sin, you have consequences. Three, sin, there's actually a reaping, so whatever you keep doing you're going to reap, reap, reap and you reap more than what you sowed! Isn't that nice aye? That makes sin really scary, so if I sowed a little bit of judgement in my background on my parents, I got a whole heap of reaping coming up! [Laughter] and the problem you have now may be that whole lot of

reaping is because you didn't notice a little bit of sinning back there. But does that mean it didn't happen? Oh no, it happened. Does that mean you can fix it up without solving that problem? No, you can't.

See, God just set it in place. See one of the things that's happening in the earth today is, the earth is reaping centuries of the power of sin operating, and so then the world is creaking and groaning and protesting. They point its global warming is the problem. That doesn't explain all the wars you know - doesn't explain all the earthquakes either, doesn't explain lots of things. In fact there's lots of things can't be explained, except what the Bible says, which is the whole earth groans under the burden of sin.

So the earth is in turmoil, and people are in turmoil. Why are there wars when we're so educated? Because sin is the problem - and here's the last one. This is the grand slammer of all. God has set the laws in place. Notice what He said, that the wages of sin is death. Okay, now here's the thing. Get this one. I want you listen on this; so in the area I sin I disconnect my life from God, so I go from light into - and guess who's waiting there to latch onto me? Demonic spirits - and God has allowed them, and permitted them, to operate everywhere that there's violation of His law. What a grand slam! Man, you can't escape. There is no escaping!

Why do people get tormented with demons? You'll find out there's a sin there somewhere, always. So the problems people have - now how do demons torment them? Infirmary, sicknesses, poverty, setbacks; you work so hard, and just when you should be getting ahead, should be just really making the breakthrough, suddenly it all falls over and you can't work out why, and you build again, another four or five years, suddenly it all falls over again. There you are, pain and bitter and angry and frustrated. Why? Somewhere in the background, sin is working! It's alive! It's not a thing, it's something that lives, that works, and the Bible calls it the law of sin and death! It needs a remedy, and you don't remedy it by calling it something else like a problem. It doesn't remedy it, it just disguises it.

But you know, you hit the root of it, there'll be a problem there see, and here's how - the extent of it. Here's the bit I - this bit here, just to make you feel happy that you're not the only one, Romans 3:23 says all have sinned. So all of us have sinned, and you've heard some of us testify of some of our short-fallings and failings, and how God's had to help us. All have sinned. There are no exceptions. All have sinned, we've fallen short of God's grace, so we need a remedy to sin.

Now you can try all kinds of remedies for all kinds of things. None - nothing will be solved permanently unless we address the root cause, it's as simple as that. So there's an answer at the root cause, so what do we need to do for the root cause? Ha ha! The root cause, alright then, we've got to find a remedy - and here's the remedy. What can I do to get out of this mess? I want out of the mess! So what can I do? Well the first thing you can try is a little bit of religion, and religion has this in common; this is all religions everywhere, and you may have your own form of religion - no guarantee that being here, you don't have a whole heap of religion around your life, see? And all religions everywhere, the core defining thing is, what do you do about this problem of sin that won't go away? How do we solve it? So here's the remedies we come up - well we'll pray some prayers. Great, but that won't solve the sin problem. Well, I'll tell you what we'll do, we'll do some good things. I'll really try hard to live a good life, and four times out of five I did. It was that fifth time was a bit of a worry - fifth time I really lost it, made the promise I wouldn't get angry, and the fifth time I blew it, and it was worse then than it's ever been before - but I'll try harder again.

So we've got what we call a self-help, self-improvement programme. You go on the internet, they're everywhere: Improve yourself! Improve this! Improve that! Improve that! Get another book - How to - Seven Steps to This, Eight Steps to That, 21 Steps to - God knows how you remember it all anyway! [Laughter]

And what you do find is, there's not a lot of improving takes place. There's certain up-skilling takes place, yes, but the core problem doesn't get dealt with any time, because the core problem is a spiritual problem, needing a spiritual remedy - and there is a spiritual remedy, so we will try all our remedies first. So we'll try a little bit of religion, we'll go to church, some services, we'll get involved in some community - oh, community work, that'll be the way! I'll do some community work. I know what I'll do - I'll go and I'll get involved with one of the things in the community. I'll work hard and I'm such a good person, such an upstanding person in the community - it's a shame you found out about that sin I was hiding! [Laughter] But this is how I'm going to work it out.

I'm going to have these little scales, and my sin will be on one side, and my good deeds on the other side, I'll do a juggling act. The problem is, I never know how bad my badness is, and whether the goodness is going to balance it up. That's the problem. Are you doing enough good to balance up all the other stuff? Well of course you think well, I wouldn't be like that. Oh yes you are, far more than you realise it. I'll show you how it shows up in Christians.

Today, glory to God, I'm doing well. I've had a great prayer time, so I feel close to God - then tomorrow, I didn't have a prayer time. I actually really blew it, so I'll come to God now - oh God - and you see, so I've got no foundation at all. I'm still thinking that my works make the difference in the relationship with God, because if I did well today, or blew it today, is irrelevant. God has got a way to come near and solve my problem, and it's not me working harder and trying harder. You see, you've got to get that out of your system. We're all wired to perform better, wired to try harder, perform better - it's not the answer.

So the deal then is, how can I get free of the sin which has snared me, its right through my whole make-up, it's in my fabric. You don't even have to tell kids how to be selfish, they're just selfish automatically - have you noticed that? So God's established a remedy, and the interesting thing, you can't even use money to buy the problem of sin away. In Psalm 49, Verse 6 and 7, it said man's soul's so precious, there's not enough money in the world to buy it. So you can't solve it with money, you can't put enough money to solve the sin problem. You can't do anything like that, so what can we do? Well here's the answer: God has established a way to deal with it.

Now remember, God set in the physical laws, God set in the spiritual laws, God set in the consequences of sin, God also set in the remedy for it, and the remedy is called redemption. Now you don't hear that word too often, so I'll just explain the word so we know what it is. The process of dealing with the issue of sin is called redemption. I am redeemed! Right, see? Now what does that mean?

Well we sing the song, but what does 'redeem' mean? Since you don't hear the word too often, I want to get a good, clear definition. So how many of you saw on the news a little while ago that Somalia, some of the pirates there captured some people that were in the boats offshore? Have you noticed that - they caught some ships and captured all kinds of people? Now anytime someone fronted up with the money, and gave the money to the pirate, and then the pirate released them, and they got set free, that is redeemed. That is redeemed. A lot of people aren't redeemed. The ships are still in bondage, people are still in bondage, the crew's still in bondage, they're all still in captivity. They're in captivity to someone evil, and when you pay up the money you get free, that's what it is.

So to redeem someone is to pay the ransom - simply, that's all it means. It means a ransom, it's a price paid to liberate a captive, save them out of the power of someone else, which they couldn't do themselves. So in other words, you get possession back. Now you may have already owned it, but you get it back when you pay the money. God owned us because He created us, but He had to pay a price to get us back, and the problem with - this is the problem of sin: sin puts you in captivity, and you haven't got the power to get yourself free. Religion and all the other activities or works are about attempting to get free. It cannot do it, not by the works. No works we can do get us free. We need God's provision.

You can't save yourself. I know that's a blow. That is a bitter blow, because many of us have been doing all we can to save ourselves for many years. Saving yourself is called control. It's called control; controlling your world, controlling your emotions, controlling your inner life, controlling every kind of aspect of your life. That's what's saving yourself. It's because underneath, you believe it's unsafe out there. The only one to be trusted is me - so I will save myself the very best I can. It's okay to do that, until you've found that there's a saviour. In Matthew 1 it says, you shall call His name Jesus, for He shall save His people from their sins.

So we need to be redeemed. We need a redeemer. You cannot save yourself. You cannot do enough good works to go into heaven. You actually have to have someone help you out. Isn't it a terrible thing to feel you're that lost? I hope it's sinking in, that we're that lost, that there is such no hope to deal with the issue of sin. Our communities have been trying for years to make it a better place. It isn't getting better. There's no hope with all the programmes.

The core issue is not dealt with, which is sin, and there's only one remedy for sin and fortunately - I'm glad you asked what it was because Jesus tells us. Let's have a look in the Bible, Leviticus, Chapter 17. So God who set the laws about sin, set the laws about how to deal with it as well. Isn't that nice that He did that? He laid it out, Leviticus 17, Verse 11. For the life of the flesh is in the blood, and I have given the blood of an animal on the altar, or I've given it, or the blood, to make atonement for yourself, for it is the blood that makes atonement for the soul. Now that word atonement, well there's another funny word. Any of you see the movie Atonement? Girl did this terrible lie, and wrecked someone's life, and spent all her life in guilt trying to find a way to atone for what she had done, but she never was able to, and in the story, she was starting to get Alzheimer's, and she tried to write her story out, but she changed the story to try and make it have a happy ending. Actually she couldn't atone for her sin, because the people had died, and she couldn't get free of the guilt.



So atonement means to make two at one, that weren't one before - at one - it means an at-one-ment. So what it means, when you atone something, is that you pay the price to get the relationship come back together, so the two people are one again, so redemption and atonement are very similar things. Redemption, you pay the price to get someone out of someone's captivity, and atonement is you pay the price to make two people one, so it's all together; redemption, atonement, similar things - a price is paid, that enables a person to get totally out of a snare, and become one with the person they're separated from.

So whenever you hear the word redemption, that's what it means; someone's paying a price. He is my redeemer! That means He pays the price. He has the chequebook. He pays the price every time. Every time! Every time! Every time He pays the price.

Okay then, so God set the law up. He set the law up that if you sin, you die. He also set the law up, if you've sinned, this is how you get free - you need blood. And this is another gory thing about Christianity. It's a blood religion. It is a blood religion. In other words, you can't buy your way into heaven. You can't work your way into heaven. You just need blood, the way God said. That's humbling because surely there must be something I can do to help out in this thing. I've got to submit to God's way, and God's way is the blood. He said atonement's in the blood. Notice that we read in Exodus, Chapter 12, where the people of God were coming out of captivity, and the angel of death was bringing judgement on the Egyptians, and He said Verse 22 take a bunch of hyssop, dip it in the blood in the basin, strike the lintel, strike the two doorposts with the blood, and don't go out. Stay under the blood. Stay in it. You've got to realise what's happening now is, there's an angel of death. That means you're going to die if you go outside the house, you're going to die if you haven't got a remedy. Now that's a scary place to be. Imagine in a nation, and you're all going to die unless someone finds an antidote.

You know there's a movie coming out and it's probably - I can't remember quite the name, but it's all about a virus, the pandemic thing and the virus spreads and they can't do anything. No remedy! Sheer panic when people find there's no remedy. Imagine if there's a pandemic and it spreads and you can't - you know what you'll be looking for? You're going to die unless you get the remedy, see? And this is what this is about. These people are all about to die. They were about to die. You imagine, going to lose someone you love and they're going to die. You could do nothing about it - except God's remedy. And God gave them revelation; here's the remedy, take a lamb, a perfect lamb, a lamb without spot. Keep the lamb four days, inspect the lamb, slay the lamb, take the blood of the lamb, apply the blood to the lintel, apply it to the doorposts, and stay in the house, under the blood!

And the destroyer, seeing the blood and your faith in it, will pass. Oh, they were very glad to have that kind of inside information weren't they, because they heard the cries through the streets as family after family after family had their firstborn struck dead by the judgement of God. What was the remedy? It was always the blood. That was it. See when God set up, if you sin you'll die, He said, I know what you're going to do. I know exactly what's going to happen. I've already planned the remedy - the remedy is the blood, and actually it's not even the blood of an animal. It's the blood of my Son, and I've already planned it all out before you get down this track. I planned it out, that He already is willing to go. Even before you come up with your sin ideas, even before you go down messing it all up for everyone, I've already got a plan for a solution. It's called the blood of Jesus Christ, who was the lamb of God, slain before the foundation of the world, so before the world even began, God had a plan to solve it, anything that could come up, anything that could come up.

He figured out what man was likely to come up with, and He come up with a better plan called the blood of Jesus, the lamb that was slain. Why is it so significant? You see the blood of animals was only a temporary thing. It was never that that could keep a person free, or get them redeemed. It sufficed for one year, then they had to do it all again, because they kept sinning - but there's another offering, and why the blood of Jesus? Why His blood had to be shed - very simply, in a person's blood, so far as I understand it, the main part of the blood comes from the DNA of the father. The mother's DNA doesn't come into it. There's a separation of the mother's bloodstream, and the father, and the child's bloodstream. It's always kept separate. The two bloodstreams are completely separate, although there's food goes in, nutrition goes from one to the other - no blood exchanged. So the DNA, or the shaping of the blood, comes from the father, and of course Jesus, remember whose birth, that the Holy Spirit - Luke, Chapter 1 - came on Mary, and she conceived by the Holy Ghost. She got the DNA of God planted into her, so she never had the sinful nature - He never had the sinful nature of Adam. His blood was pure! His blood was without any sin! His blood was totally clean. He lived His life right before God, and so He was the lamb that was to be slain.

His blood was to be shed. His blood breaks curses. His blood breaks demonic powers. His blood breaks the hold of sin. His blood breaks inequity. His blood breaks transgression. His blood does it. There ain't no other way! You've got to know, not only what it does, but how to do it - and I'll share that another time.

Let me just finish with quoting these verses. In 1 Peter 1, Verse 17 to 18, it says you are redeemed, not with corruptible things like money, but with the precious blood of Jesus Christ, highly valuable. Ephesians 1:7 it says in Him we have redemption. We have purchase out of sin, its power, influence of devils, curses, everything. We are brought out by the blood. What a great deal! This is getting better every verse you read it.

Romans 3:25 it says that God has sent Jesus to be the mercy seat, so by His blood and faith in it, we would be free of sin. Revelations 5, oh God, you have redeemed us out of every nation - so it's not a white man's religion. [Laughter] It's a Jewish religion, and it's God's idea - blood, Jesus' blood, no other remedy. So what about the other faiths? Well I'm sorry, they don't go anywhere, because the one thing they can't bring you, is to the Father. Why can't they bring you to the Father? Because they can't deal with sin. There's only one remedy for sin; it's the blood of Jesus Christ, and we must not only know what it does, but also how to apply it to our life.

I'll finish with this last verse then, and just flow into it. Colossians says this - it says the most amazing thing, Chapter 2, Verses 14-15. It says Jesus at His death, when He shed His blood, took away the list of every sin recorded in our past, present and future against us. How did He do it? His blood! His blood - because He provided the remedy. The blood cancelled all the sin, and so He was able to take away the list. And then the Bible says, He disarmed devils. Now I don't know whether you've thought about that.

What does it take to disarm a devil, to take away the power they have to afflict your life? The blood. You've got to deal with sin. The only weapons they have, are the ones we give them by sinning. We've got to remove it by bringing our sin into the light, and to the cross, and to the blood, and He triumphed over them! They never figured when they killed Him what He was up to - devil wasn't that smart - says if they figured what He was up to, they'd have never crucified Him.

God hid the plan of the cross totally, and after Jesus had died and given up His life, then the devil's realised - oh no! We've actually brought ourselves down. Think about that. We inspired these men to whip Him and torture Him, and put Him on a cross and put Him to death. Instead we found ourselves co-operating with God's plan, and now the very thing we initiated to do, has now become the very thing that's caused our defeat. Isn't this a stunning wisdom of God!

Christ has made for us redemption, and so now you are redeemed from every curse, poverty, sickness, failure, loneliness, emptiness, meaningless life - redeemed! Someone paid the price. A redeemer paid the price so that I could walk in blessing, favour and have the Holy Ghost in my life. Galatians 3:13 and 14; oh my, what a great thing God has done for us. How we need to be grateful. How you need to really constantly see, constantly see, any sin, however little, has an effect - call it the Butterfly Effect. One little thing, and it magnifies and goes everywhere, affects all kinds of stuff - but get on top of it quick. Don't call it by some other name. Don't say it didn't matter. Get a sharp, sensitive conscience with the Holy Ghost. Say Holy Ghost, I know that was wrong! I didn't say the truth. I did this - was wrong. That was the wrong - that was a bad - I bring it to the cross, and I declare I am guilty! But Jesus has redeemed me! [Yeah! Amen.] His blood has broken the power of the sin, so I can just step back boldly into the presence of God again, like it had never happened! That's what justified means, just like it never happened, and I can come back, walk in His presence, enjoy Him again.

What an amazing thing is the blood of Jesus! Oh my.

I'm going to share with you a bit more about what He's done through His blood so you understand it. I want to share how to apply it, because there's things - if you don't apply this truth to your life, you'll always walk condemned. You'll never walk free, and you'll think you're just doing your best - and you probably are, but you're just missing what could be better, God's way.

Father, we thank you. I just say thank you. My redeemer lives. I got so touched I wept this morning as I felt the fresh reality of the need for a redeemer. Jesus, my redeemer lives! He paid the price and I'll honour Him by believing, dealing with sin and holding on to His promise.

### **Summary Notes:** [Formatted »](#) [Back to Top »](#)

#### 1. Introduction

Every building must be established on a sound foundation e.g. Christchurch earthquake.

Our relationship with God has foundations upon which it is established and maintained.

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

We need to discover what the Blood of Jesus has accomplished for us - and also how we are to apply it to our lives to walk in the grace and favour of God.

#### 2. God Established Consequences for Sin

a) The One who creates makes the rules  
Jn 1:1-3 "All things were made through Him ... and in Him was life."  
The one who designs/creates something establishes how it will work/function.  
If you don't know the purpose something designed for you will abuse it  
God created the physical world and also the laws that govern how it operates.  
You can't make or break the laws only work with them or against them.  
God also created laws that govern His relationship with people.

b) God established the Consequences of Sin  
Gen.2:15-17  
God gave man freedom, responsibility, boundaries and consequences.  
God gave man free will to choose how he will govern his life and relationships.  
God also established the consequences of sin "You shall die".  
This is a spiritual law "the law of sin and death".  
You are free to choose what you will do but not the consequences.  
e.g. if you jump of tall building – no power over consequences – law of gravity.  
Definition of Sin: Sin is violating the laws of God(1 Jn3:4).  
Sin is choosing to live independent of our creator and live for selfish advantage.

c) The consequences of Sin  
Consequences of breaking God's laws are as inevitable as night follows day.  
You cannot avoid the consequences.  
You may try to deny, blame, redefine sin, ignore, explain reality experience.  
(i) Separation from God – loss of connection, spiritual emptiness Rom.6:23.  
(ii) Judgement from God – experience a penalty cf Mt.25:41/Mk.9:44.  
(iii) Reaping consequences in personal life, family, relationships Gal.6:8.  
(iv) Legal authority is established for evil spirits to access your life.  
Eph.2:2/Lk.4:5-6  
None of us are exempt from this spiritual problem of sin.  
Rom.3:23 "For all have sinned..."  
Rom. 5:12 "Death has spread to all men..."  
We must find a remedy for sin and its consequences – What?  
We must return from cursing to blessing and favour of God – How?

### 3. God Also Established the Remedy for Sin

a) What can I do to resolve the problem of sin?  
Religion = man's efforts to try to improve his life and gain access to God.  
= favour with God is thought to be determined by my works.  
Serving, good works, charitable acts, prayers, attempts to improve self  
What must I do to be good enough? How much is enough?  
What must I do to redeem myself? Ps.49:7 1 Gal.2:16.

b) God has established a law a basis for dealing with sin  
The process of addressing the issue of sin is called redemption.  
Redemption =3083= a ransom  
= price paid to liberate a captive or prisoner, someone in power of another.  
= to regain possession by paying the full recovery price.  
= to buy back, ransom – e.g. redeem mortgage e.g. Somali pirates.  
Atonement =2643= exchange that restores divine favour  
= to resolve a difference, to exchange money for something of equivalent value.  
= the condition of being "at one" – reconciled.

c) God requires the shedding of blood  
Lev.17:11  
There are two aspects to this (i) Blood must be shed (ii) Blood must be applied.  
Exod.12:22-23 "Strike the lintel and the two door posts with the blood".  
God set up a temporary process where the blood of animals was shed.

d) Only the Blood of Jesus can Redeem Us  
Blood of a child is determined and contributed to by the male chromosomes not female.  
Mother's blood never mingles with the blood of her child.  
Lk1:35 Mary was impregnated with male chromosome – came from God.  
Blood of Jesus was never contaminated by Adam's sin/blood.  
Blood of Jesus was pure.  
1 Pet.1:17-18 Redeemed – with the precious blood of Christ.  
Eph.1:7 In Him we have redemption through His blood.  
Rom.3:23-25 God has set forth as a mercy seat through faith in His blood.  
Rev.5:9 ...and have redeemed us to God by your blood ...  
Col.2:14-15 Paid the full price – obtained redemption for all.  
Removed the sin list.  
Disarmed spiritual powers = took away their weapon.  
Gal. 3:13-14 Redeemed us from the curse of the law – blessing and favour.  
We must choose God's way to deal with sin – applying Blood of Christ.

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## The Blood of Jesus (2 of 4)

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*Sin has consequences. God wants us to deal with the deliberate transgressions, with the sins of ignorance, and to deal with inequity, the thing that gets into our whole family line. The blood is the remedy for all three. God says that rather than kill people the moment that they commit sin, He'll let them carry inequity or carry the consequence of it through their generational line.*

I want you to open your Bible in Genesis, Chapter 2. We've started just doing a series on the blood of Jesus, and our foundational truth for your walk with God, and unless the foundations of the building are established, the building doesn't stay very strong when the pressure comes on. I just want to revise what we saw last week, and we looked at a key verse in Ephesians 1, Verse 7; in Him we have redemption, through His blood the forgiveness of sin. So we saw about those terms and what they meant. This is basically what we covered last week, just for those who this is perhaps your first time here.

The first one we saw was, and we looked very much at the natural things, the one who designs something always knows how it works best. The one who designs something writes the manual how it works. You make something, design something, you create something, you set the manual how it works. God made the something – He made the design, the creation and He made the rules and we saw that there are clearly physical laws in place. There are also spiritual laws in place. Man is a moral being, and subject to both the physical laws and spiritual laws, and because God set the laws in place, He just set them in place. We can't change the laws. We can't break the laws. All we can do is understand them, and work with them, or violate them.

If we violate them, we see a third thing that we looked at last week, is God establishes the consequences of violation of His laws. He's the one who set the consequences. We saw how with gravity you can pretend it's not there, ignore it, deny it or whatever, but if you step off a building you will feel the consequences. You could lie there, and you could blame your father, your mother, you can blame the government, you can blame everyone – but in the end you've just proven that there was a law, and by acting in such a way in ignorance of it you have actually proven the law exists. Yet when it comes – so we would think that's stupid that someone would blame someone else for something like that, but when it comes to spiritual and moral matters, when we violate the laws of God, there's still a consequence, except we look everywhere but to the right place to find where the problem is, and also what the solution is.

So we'll have a look in Genesis, Chapter 2. We looked at this and we saw in Genesis, Chapter 2, how God gave man consequences, and the consequences of sin, Verse 17, in the day you eat, you will die. It's really clear isn't it? You eat, you die. What could be harder about that? You sin, you die. You sin, there's a consequence, and of course we think that we're exceptional, that we could do things and there won't be a consequence, that God just says you break the laws or the rules or the guides He set in place for a productive life, there's always a consequence.

Romans 5:12, we found in Romans 5:12 that by one man's sin, sin entered the world, and death through sin, and sins come on all – death comes on all. Everyone has sinned, so we saw this issue of sin's a big problem, and you can dress it up. You can call it another name, but whatever you do with it, in the end it is the root behind the problems we have. No education can overcome it, no counselling can overcome it. There actually has to be a remedy for this issue called sin, and that's what we've seen, so in Genesis, Chapter 3, when Adam and Even sinned, Verse 7, the eyes of them both were open. They knew they were naked, and sewed fig leaves together, and made themselves coverings. There was an immediate impact, firstly within them, of sin. The first place you experience the impact of sin is within you, and then you notice it turns up in all the relationships. They can cover themselves - then in Verse 8 they heard the sound of the Lord God walking in the garden, in the cool of the day, and they hid from the Lord. God called Adam and said where are you? He said I heard your voice in the garden. Now notice what he is going through internally. This is the consequence of sin: I was afraid. Fear is an outcome of sin. I was afraid because I was naked. He was ashamed. He was ashamed of his condition, so he carried things in his emotions now, that he had never carried before.

Sin disconnected him from God, so his spirit did not carry the glory and life of God. His soul becomes filled with fear, guilt, shame and then he began to conceal, cover and hide himself, and all his relationships became shattered. And

of course there were further consequences physically. Eventually he died. A curse came into the earth, and we face the problem that we have. It's a serious and a big problem. It's not going to go away easily, but God has given a remedy for it, so we saw - the last thing that we looked at last week was that God established a remedy for sin. God established a remedy for sin. We saw in Hebrews 9:22 that without the shedding of blood, there can be no cleansing of sin, so if God said here's the law and here's the consequence, He also provided the remedy, and we saw the remedy was the shedding of blood. So I want to pick that up now and go a little bit further now, and look at how the blood of Jesus is applied. I can't do it all in one session. I will spread it out over two because the work of the cross is absolutely stunning in its completion to help us. It's absolutely stunning in its completion to help us, so I thought I'd start to talk about the application just at this point, and some foundational things to applying the blood of Jesus.

First of all we look in Exodus, Chapter 12. Now this is the first place in the Bible where it talks about a particular feast or a particular occasion, when God required the people of Israel to shed blood, the blood of a lamb. It says in Exodus, Chapter 12, Verse 21, pick out and take lambs for yourself according to your families, kill the Passover lamb. And you shall take a bunch of hyssop, dip it in the blood in the basin, strike the lintel, strike the doorposts, put blood on it. Now He said, and when you put the blood on it, stay in behind that covering that's provided, and when the Angel of Death comes through you will be protected, you will not be harmed, because he will see the blood.

Now imagine you were a Hebrew on that day and you knew, having watched all the miracles and plagues that had come through, that God is well able to do what He said, and then shortly a plague is going to come. It's going to take out the members of the family, eldest members of all the families. Now you've got a loved son, he's the eldest first born, and you also are the first born. You are going to do something. Now what are you going to do? Are you going to do it because, you know, this is oh well, you know, God loves us and he's asked us to do this? You're not going to do it for that reason. You're going to do it for one reason alone; you're absolutely convinced that there's consequences if you don't. Think about that.

You see if we pretend there's no consequences, we won't see the need for the remedy, but when you see the consequences - here's the consequences. If they did not apply the blood, death came into the home, and they didn't have windows in those days so what would have happened then is they would have heard the screams and shouts as family after family were hit by God's judgement on each of them, and the only thing that stood between them and that judgement was the blood, which they had to apply. Now I think you would be pretty keen to do a good job of applying the blood. I reckon you'd make sure you got all the blood you could out of that lamb. You'd get it in a big basin, you wouldn't let any of it go, get that hyssop there, and dad would go out there - notice dad, the head of the home had to apply the blood for the whole family. And you get out there, you'd make sure there's a heap of blood on that lintel! And you'd make sure there's a heap of blood on the door-posts! And you know who'd be helping you make sure? Your family and particularly your eldest son! [Laughter] Dad! You do a good job. I don't think there's enough! I don't think the Angel of Death... Put more on! Get the blood on the lintel and the door-posts!

Now you see? Now this is the very first mention of applying the blood to be a remedy for sin, and notice how important it was, how big a deal it was that they stayed in, under the blood, under the covering of the blood. There was something important about it, because it's God's answer to the issue of sin, and the consequences of sin. There is only one thing stands between you and the consequences of your sin and generational iniquity. It is the blood of Jesus. It's not enough He shed it. We have to apply it. Alright? We have to be able to apply it. So they applied the blood, and notice there, that word strike means - it could mean to touch. It also means to strike. I think if I was there, I'd be smiting it and striking it until all the blood's all gone, there's nothing left, blood everywhere.

I'd want to make sure. I wouldn't be worried about making a nice pretty job. I'd make sure I got it all up there, so it's absolutely certain there's blood there. No angel's going to miss that unless he's blind, you know! We make sure we've got it in place - so the blood was applied in three places. Now the interesting thing is it was in three places. It had to apply right across the lintel down the - He was quite specific. You notice what He didn't say? He didn't say just put it on the door. He said put it in these three places. Often in the Bible when there's three, it describes the completion of something that God has in mind, and so the three things that are there, the blood deals with three different aspects of man's failure, and these words, now some of you may know them but not know what they mean, so I want to explain them, because if you don't know what they mean, you will miss applying the blood to it.

I wonder what would happen if they just put it on one of the doorposts. That's kind of risky isn't it aye? Maybe you just put it on the doorposts. That should be enough. I mean it's there, won't that do? Come on, just put it on there. It should be enough. I don't think so. God said three places - I think we should think three places are where it needs to go, so I want to show you just something, just a verse. I want you to have a look with me in Leviticus, Chapter 16 - and there were three places. Now I think we must understand is that when we're talking about this Passover, it's not something Old Testament. It's actually an Old Testament picture of something real in the New Testament, because

the Bible says in 1 Corinthians 5:7, Christ, our Passover is sacrificed for us. So whatever you're seeing here, in a picture from in the Old Testament, actually is a deep truth for us in the New Testament, so we don't need to go celebrate a Passover feast. Christ is our Passover! Every time we have communion we can celebrate that Passover with Him, any day, day after day, every day we can celebrate it because the Old Testament feast of Passover pointed to something very spiritual, very great that one day God was going to bring into being.

So even when they did it here, it was referring to the other, and so Leviticus, Chapter 16. Let's see if we can get it, Leviticus, Chapter 16. Here it is - in Verse 21; Aaron shall lay both his hands on the head of the live goat - now he's talking about the law of the offerings - and he said and he shall confess over it all the iniquities of the children of Israel. Iniquities - and all their transgressions - so there's another thing, second thing - concerning all their sins. That is what the High Priest was told to do. He had to confess all the iniquities - whatever that is - all the transgressions - whatever that is - all the sins. I think I know what that is. So he had to confess them or speak them aloud over a goat, lay his hands on it, impart all the sins to it, and then one goat was sent out into the wilderness, and another goat's blood was shed. This is the offerings that would take place consistently.

Now notice three things are mentioned there. The three things that are mentioned there are inequity, transgression and sin. When you look in the Bible in the New Testament, the only word we hear out mostly is sin, the word sin, so if I use the word sin, what would you think? Because God is very clear. God is very clear in getting this sorted out. When we think the word sin we think oh, I did something bad. You know, I got drunk, okay, alright, you know. I beat someone up. You know, we think of it that way but sin, the word sin just means missing the mark. So when the Bible refers to sin in the New Testament, it's the word hamartia, meaning to miss the mark, so you can imagine an archer and he's standing there, and now he's going to take a sight at a target. There is the mark. Shwoosh! Missed! Blow. Sin. That's it - missed the mark, missed the mark of what God intended. Fell short of his glory. He said all of sin.

Now there's three reasons if I was doing this, I could miss the mark. Reason number one, I just didn't know how to hit the mark. I was just ignorant. I didn't even know there was a mark there to be hit. I just fired at that big old target over there and I missed the whole thing completely and I missed it, it was unintentional. I didn't really mean to. I didn't really know about that. I was just firing the arrow. I didn't know I was supposed to hit a mark. I just was ignorant - see? So the first reason I could have missed the mark is because I just didn't know.

Second one is, I could have aimed at the mark and then gone deliberately off - ooh, deliberate. Miss, see? And the third reason is because I've got faulty gear, and I'm not doing it the right way, and I'm not holding it the right way, and I'm trying to get this thing and I'm just actually functioning wrong. I can't get it right because I'm not actually operating right. So there's three things: unintentional, intentional and faulty in the way of doing stuff. Got the idea? And all of those would end up with the same consequence, missing the mark. So when the Bible talks about sin, it says we have missed God's mark, missed God's plan, missed God's best for which there is a consequence, and that could have been unintentional. You just didn't know.

Well we kind of think like this; well if I didn't know I can't be blamed then. Not so. Try driving down the road at 100km and say, I didn't know it was a 50km zone. Doesn't work. You broke the law, do the crime, do the time. Not only that, in the Old Testament there was an offering specifically for sins of ignorance. Ignorance can never, in the spirit realm and the realm with God, be counted as an excuse for something being done. You can't come to God and just say, I didn't know. It is called something. It's got a specific name, and we're going to explain - it's called sin, see? Or you could have actually seen the sign down there, 50km, driven anyway, so you drove 100km. I'm going to give it a go - hope there's no cops around. Now you knew exactly what you were doing. That is called transgression, a deliberate violation of something you knew to be the right standard. You knew it and you still deliberately did it. That's a transgression, so from God's point of view sin is something that you did, and you didn't have knowledge of what it was, or you didn't fully understand what it was. It's still sin.

A transgression means you knew exactly what you were doing, and you did it anyway. There's something in your heart, rebellion in your heart - so sins and transgressions are two different things, but in the New Testament it's called all sin. But they do use the words sins and transgressions and iniquities in the New Testament as well, but often when they use word sin, it's referring to the whole deal. But the blood applied to all three, so just to come to God and say well, I didn't really know, it doesn't mean you're not bearing consequences, because as far as the spirit world goes, they don't care whether you know or don't know. You still have the consequences. Aah, that's not fair! That's called sin, and all of sin, and the wages of sin, is death. Oh, but that's not fair! Go talk to God. He set the rules. Get clued up. Get connected. The real problem's deeper than that. The real problem is deeper than that - and then there's a third thing, inequity.

Now inequity is a crookedness. Inequity, the word means literally twisted. You know, you see those wicker furniture, they have all these things twisted together? That's wicker. That's kind of wicked, you know and that's what inequity is. Inequity is the crookedness inside you. Inequity is not so easy to see, because inequity lies right through the strand of your being. In fact, inequity is in the family line, and God says that rather than kill people the moment that they commit sin, He'll let them carry inequity, or carry the consequence of it, through their generational line. So we have several things that the blood deals with. One, inequity, the crookedness that's in your family background, in your family line, specifically motivating you to then do sins, things that you're not even sure they're right or wrong, and transgressions - things you know exactly what you're doing, and you still did it anyway.

The root behind the whole deal is inequity, so inequity is like the lintel. Sins and transgressions are like the failures that we have on either side, some we know about and some we didn't know about. Some we did deliberately, some we just did it was a mistake - it was all a mistake, I didn't know! Listen, there's still an offering required for those things you didn't know. There's still a price to pay for the things you didn't know. Oh, this is a real problem sin then isn't it? What am I going to do? Because most of us think oh, we'll come out - somehow God will - I'll just say a little prayer to Jesus and it'll be right. No, no. There's a way that you apply the blood to your life, and there are areas of your life to apply the blood, and three areas to apply it are transgressions, deliberate violations where you know exactly what you did, and did it anyway; sins, where actually I did this thing, but I didn't realise I was doing it. You're still required to front up and own up and say you're sorry. I found a lot of relationships, people do things, and they don't realise what they did was wrong, but then they don't take any ownership either. God requires us to take responsibility for all three, and there's a remedy for the things that you own up to. The things that you don't own up to just remain in effect. Oh, well it's not a big deal, we'll just let it go. No, no, no. That's why so many Christians walk defeated. They've got so much baggage unresolved, and so much demonic stuff around their life, they can't seem to stay free, so God wants us to deal with the deliberate transgressions. He wants to deal with the sins of ignorance. He wants us all to deal with inequity, the thing that gets into our whole family line that's like a twist toward sin, and the blood is the remedy for all three.

Notice that Aaron had to confess all three. The blood deals with all three. Now you getting the idea? In Ephesians 2:1 it tells us - just to give you a New Testament context, Ephesians 2:1, it says you were dead in trespasses and sins. There it is. The word trespass is the word transgression, so He tells the same thing. Trespasses and - or transgressions - and sins, things you didn't know, things you did know, and did anyway. He said you were dead in sin in those things, but Christ, oh thank God that He's rich in grace and mercy because it says we were dead in trespasses and sins, walking according to the course of this world, under demonic influence, sowing and reaping havoc in our lives and we were without any hope, but Jesus with His goodness and grace helped us! Oh my! When you see what disastrous situations we've all been in and still face, how you'll appreciate oh the mercy of our God, and the blood that was shed! The precious blood! It is very, very precious.

Titus 2:14 tells us that Jesus shed His blood that we might be cleansed from all our inequity, so these words are all through the Bible. Now, so how are we going to do it? So number one, here's the first thing; we have to apply the blood, and we're going to apply it specifically to those things. That's the first thing. We need to know what to apply it to, and apply it to those three things. The second thing is this; you must speak out. Notice the High Priest. He confessed the sins. You have to speak. You can't do this stuff just in your head. You have to speak, and you have to be vocal, and you have to be specific. I've found that people pray a very general prayer - oh, well I'm so sorry for what I've done. That's wonderful. It won't do you much good though.

What you've got to do is, actually be specific. It's good that you spoke up, but you need to go further than that, and actually be specific. Have you ever noticed that people who make an apology like this, it doesn't cut it with you? Oh, well if I've hurt you I'm sorry, or if I've done something wrong I'm sorry. What? And you kind of think oh blow, you know, this is a pain, because they're saying they're sorry - yes, they're a bit sorry, but why is it I feel so bad about this? Because something's missing. They didn't - 'if I've done something wrong - they're not even admitting they've done anything wrong, and 'something' - well what's 'something'? See? There's no awareness of actually an action creating a pain in a relationship and needing to be addressed, so the apology never cuts it. You walk away feeling that didn't really cut it too well. Apologies need to be specific, and need to be vocal; I was wrong when I did this. I'm sorry. What I did was wrong. What I did was sin. What I did was, I sinned against you - but you see, we just call it a problem or a mistake, or we kind of just remove what it really is, and so we can't fix it.

So if you can't fix it with God's method, then it still stays there, and it has a burden on your life. It just exerts a pressure, continued pressure. So it says in Leviticus 16:21, Aaron shall confess the inequities. Now that's a long day that day. He's got a whole nation to confess their inequities. Well Father, I just confess before you the inequities of these families in the church, idolatry and sexual sin and - and now my list goes, there's a whole sin list going there, a whole list of crookedness and twistedness and inequities, sin and transgression, all of it being confessed. It's a long,

long, long list but he did the whole lot, and laid it on the hands of the goat. But the Bible says in John 1:9, if we confess. Oh, you mean I just - it's more than being sorry for it? If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. So there's our bit, God's bit. God's bit is to shed the blood, so we could be forgiven and cleansed. Our bit is to meet the condition: if we confess. We have to come before Him confessing.

Now, when you think of that word confessing, you think if you come up like me, as from a Roman Catholic background, you're thinking a little box and telling your sins to some priest, you know? But actually there's someone we're to talk to. He's called Jesus Christ. That's the one that we go to. He's the only one that can make the difference, and the word confess is the word in Greek, homologia - homo meaning of the same kind, or to be in agreement, or to be of the same; logia meaning a word. So what it says simply is this: I need to speak to God the same things His word says about my sin. This is sin. I am guilty. There is a judgement that comes because of this. Demonic spirits, sowing and reaping, all kinds of consequences and I'm guilty. That's only half of the confession. The other half of the confession is what the blood has done - but Jesus, I believe that you died on the cross for my sins. You shed your blood for my sins, and I confess today that my sins are forgiven because of the blood you shed by your mercy and by your grace! I apply that blood to my sin, and it's as good as gone!

Now you notice it's not just an, all down on your knees, feeling sorry for yourself? It's actually about dedaring God, you're right, I'm wrong. God, you're provision and I apply it - both parts. You have to do it. You have to do it. That's how you get out. Now a lot of people mumble. Hello! Speak up! I didn't hear I'm guilty sound yet! [Laughter] You'd be surprised how hard it is to get 'I'm guilty' to come out of anyone. Do you know why that is? Because of inequity. We think somehow the rules don't apply to us. We're special. My mummy said I was special. [Laughter] Pastor told me I'm special to Jesus. Aah, but sin also has to be brought out in the open specifically. Got to bring it out specifically. I was wrong! I sinned! What I did was sin! I sinned against you Lord, when I did these - when I spoke those words in anger. Lord, your judgement is upon what I've done. I bring it to the cross, and to the blood, and you have said if I confess my sins, oh glory to God, I will be forgiven! Now what does that mean? It means whatever happens in the courts of heaven, there's a cancelling of the consequences of my sin. And I will be cleansed inside of the impact of this thing in my life, the inequity, the perversion that goes on inside, the twistedness in the heart.

Now here's the thing. We have to speak! I hear people come to church and they mumble, mumble in praise, mumble in prayer. They come up and you lead them in a confession, they mumble most times when I do deliverance things. I've got to stop them and tell them to speak up, because this is an important issue to deal with. You don't want mumbling around it. Be specific, be vocal, be clear. Bible's very, very clear, and so here's the thing you need to realise, that the spirit world is watching every word you say, everything you do. The spirit world watches.

What makes you think you can get away with anything, when there's someone watching all the time? Well I'm not watching all the time, so you think I can get away with the Pastor anyway, he won't notice. Says he's listening to God and then he notices. Oh, how did you know that? [Laughter] But the spirit world is watching, so there are a number of people watching you. Number one is watching. Number one who is watching, is the devil. He's watching every word you say, every move you make. Why? Because he wants to go before God and say listen, did you hear what that blighter said? Hear what he said? Hear what he did? I demand the right to afflict him!

God says well, not much we can do about it. He just mumbled. [Laughter] There's too much pride. Wouldn't even admit that he'd made a failure, sin - so the devil is watching all the time. The bible says in Zechariah 3, Verse 1; Joshua with the High Priest, he had a vision - Joshua with the High Priest, standing before God, standing in the courts of heaven before the presence of God, and Satan right there to accuse him. So there is a courtroom where there is a legal process goes on. It's to do with the laws that govern the realm of the spirit, and the realm of earth, and in that courtroom there's a whole number of people present; number one is the devil, and he's there and he's ready to get on your tail straight away and you know what? The Bible says, Revelations 12:10, he's not going to stop accusing you. He's a vicious prosecutor. If you've ever been to court - probably the person next you has - I hate going to court. I've been there a few times - very embarrassed, very humiliated to stand. In those days you used to have to go to court for a traffic fine - it was a shocker. They've got rid of - I'm glad those days are gone now, just pay the fine and get over it, you know? [Laughter] But you go there and you have to stand in a dock. Oh, it's a miserable place to be and there's a bench, oh-ho there's a bench, and there's someone who's a judge - horrible. The whole thing's horrible and humiliating and frightening, so you go there, and there over on one side, there's a man in a uniform. He's a prosecutor, and he's got a list of charges. There they are, and they're all itemised, and do you know something? The devil has a list of everything you've done, everything you've said, every mistake, every transgression, every inequity - he's got the whole list! It's a big list! You should be ready to forgive others - your list is too long. You can't afford to be showing no mercy to others, see?



So he's in the court and happily reads it out, and he has a right to afflict you. This is why many people live burdened, pressured, depressed, can't get victory, repeated cycles of sin, living with infirmities and all kinds - they live defeated, because they haven't known how to get into that place and apply the blood and shut the devil up!

People come and tell me they're oppressed of devils. Listen! Jesus said you stomp on them, tread them under feet, and I've given you something to do it with! I have dealt with his list of accusations at the cross of Jesus Christ. The Bible tells us He removed the list that was against us. That's our inequities going back generations. He removed all the sins, all the transgressions, and He stripped away the devil's power to accuse, and triumphed over gloriously. Well that's what He's done. What have you done?

It's what you do that determines whether you walk in victory, because your actions activate this to become real in your life, see? Think about it. Think about it. So you have to speak, so we have to speak - so number one, the devil's watching. Number two, the Holy Ghost is watching. He's watching. How do we know He's watching? Because His role is to watch you. One of His roles is to tell you any time you go off the tracks. One of His roles is to tell you any time you go off, so He must be watching everything you say and do. You think oh, I let him out of my eyes for a little bit. He even went overseas, I didn't notice what he did, you know? It doesn't work like that. God's everywhere. He knows exactly what you do, so the Holy Spirit also knows all that you've done, and here's the tricky part. There's also an angel, the Scribe Angel [Laughter] and this is the bad one. He's a good fella, but just got a very simple job, and his job is just to record what you said and did. Whoa, really! Oh - on the way out of church, oh! Write it all down!

He's got a book. It's got your name on it. You open up that book, oh-ho-ho - and believe me, it will be open one day. See? And it's got in it everything you said or did. My goodness me, that's a bit of a concern isn't it? [Laughter] So it seems in the spirit world, everyone's got their eyes on you. That's a bit of a shock. I kind of thought I could sneak in and sneak out and sneak off and have a private fag and no one would notice [Laughter] and sneak around the pub and have a little drink and no one would notice and, you know, sneak a little look at something I shouldn't be looking at, you see? That's what people think - but all the time the spirit world is whoa! The devil's rubbing his hands, all the ammunition he's got to fire off against you, and demand the right to have a go at you!

He did it to Peter. Jesus said that. He said Satan has demanded the right to come against you, but I've prayed your faith doesn't fail in the middle of it - and boy did he get a hiding too! He got a massive hiding, publicly humiliated, but you know, it's because there was something there in his heart, there was pride. So everyone is watching what you're doing. How exciting! And everything is written down. So here we go, we'll get to how it works out.

So your confession, you must speak from your heart, you know? Bible says we confess with our mouth and speak with our heart towards salvation, so I've got to be sincere - so mumbling - oh, I'm sorry - that doesn't really quite cut it. It doesn't cut it with anyone. Kids come up and say oh, sorry - you know they're sorry because they got caught out! [Laughter] It's not a very deep sorry is it? It doesn't really change either. A lot of us come to God and say I'm sorry. We're sorry because we're in a mess, rather than deeply sorry because of the consequences. Okay, here's the next thing and then we'll show you how your confession activates Jesus' High Priest ministry.

In Hebrews 3, Verse 1 it says - now get this. Listen to this carefully: Jesus is the apostle - now notice this - the High Priest of our confession. So what are you giving Him to be a High Priest with? Remember it's the High Priest who dealt with the sins of Israel, but they had to let Him know what they were. Jesus needs something to work with. He's done the work. The problem is we've got to do our part. He's the High Priest of our confession, so the Bible says in Hebrews; hold fast your confession of faith. It's always using the same word, homologia, a profession, a statement agreeing with God about my sin, and about the remedy. Hebrews 4:15, we don't have a High Priest that doesn't know what it's like to be tempted and can't feel what we feel, and doesn't understand us. There's not someone there who's impersonal. We have Him - He's so personal He walked everywhere in Israel, He suffered everything we could suffer, He knows exactly what it's like. So when you go to talk to Him, He knows what it's like - I know what that's like. Oh, I know what that one's like! Oh-ho yeah, I know what that one's like. You must come to Him and the Bible says, let us come boldly! Boldly! Boldly! Boldly! Ooh, ooh - no, that's not how to come. That's coming religiously. We are to come boldly!

Where do we get our boldness from? Because we absolutely know what Jesus has done, and if I will step in and agree with it, then His High Priest ministry will be effective, and this is what'll happen; the court in heaven - number of places refer to it. I won't go into the things on it now, but the court in heaven, there's a prosecutor there, and he reads out the list of charges. Here you are, he did this, this, this, this, this, this - oh! Look at them. It's such a long list. Then comes over to you and of course the Angel of the Lord, the Scribe Angel is there and the Holy Spirit's there. They check the records - oh, that's pretty true. It's exactly what went on down there, and we know exactly what happened down there. We were watching too. And so now it comes to your turn to speak, so what will you speak? Well I didn't

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