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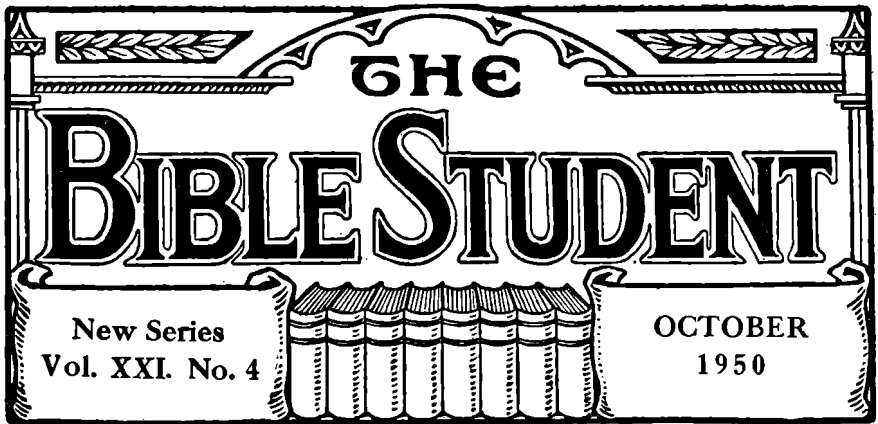
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*“ The Entrance of THY WORDS Giveth Light ”*

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*Editor: A. McDONALD REDWOOD*

# “ THE PRECIOUS BLOOD OF CHRIST ”

BY W. GRAHAM SCROGGIE, D.D.\*

## I. PETER 1: 19

The preciousness, or value, of Christ's blood consists in at least three things:—

### I. In what Christ was

1. *He became Man.* And concerning His humanity two things are made clear in Scripture: (a) It was real, and not feigned. His development from infancy to maturity was natural. “He grew in wisdom and stature.” He hungered, and thirsted, and was often weary. In the presence of suffering He was moved with compassion, and filled with indignation in the presence of injustice and insincerity. The Gospel records have nothing about them of the miracle-child of which the New Testament Apocrypha is so full, and which is so repulsive. No, His humanity was real. But further, (b) it was perfect, and not faulty. To this fact a sevenfold witness is borne:—

- (i) Jesus challenges men to convict Him of a single sin. John 8:46.
- (ii) The devil found nothing in Jesus to which he could appeal. John 14:30.
- (iii) Sin never entered the human field of His being. 2 Cor. 5:21.
- (iv) The great dividing line between Him, as Man, and ourselves, is His sinlessness. Heb. 4:15.
- (v) He is declared to be “free from evil,” and, “unpolluted.” Heb. 7:26.
- (vi) He did no sin, because He knew no sin. 1 Peter 2:22.
- (vii) Sin had no existence in Him. 1 John 3:5.

Surely this is witness sufficient, and should preserve us from all doubt or misapprehension with respect to Christ's spotless humanity. But further,

\* When so much is being said and written to-day derogatory to the Atoning Sacrifice of Christ, it behoves every Christian to meditate deeply on what the Word of God says about it, and the place it assigns to the Blood. Shallow views of the efficacy and worth of the “Precious blood of Christ” inevitably bring about deadness of soul and loss of power and enthusiasm in service. The following, meditation we hope, will prove helpful to our readers.—ED.

## 2. *He was God.*

Here again the evidence is overwhelming and from all quarters. There is

- (i) Christ's own claim to Deity. Mark 14:61, 62.
- (ii) The Witness of His Life. Heb. 4:15.
- (iii) The Witness of His Works. John 5:36.
- (iv) The Witness of His Father. Matt. 3:17, 17:5.
- (v) The Witness of the Apostles. 1 John 1:1-4.
- (vi) The Witness of Angels. Luke 2:10-14.
- (vii) The Witness of Demons. Mark 1:24.
- (viii) The Witness of His Enemies. Matt. 27:54.
- (ix) The Witness of Prophecy. John 5:39.

And to these may be added the witness afforded by the fact of the Bible, the fact of the Church, and the inner, incontrovertible experience of millions of Christians. "Truly this MAN was the SON OF GOD."

The blood of Christ is precious, therefore, on account of what Christ Himself was, truly Man and very God. His mysterious dual Personality gives the utmost value to all that He said and did, and just in the degree in which we apprehend His Person, shall we value His blood. But the estimate of the text is not man's, but God's. There is nothing more precious, nothing half so precious in the sight of God as the blood of Christ, for it is the blood of His well beloved Son. In His veins it was precious, and poured out it was precious—oh! how precious! May we who profess His Name come to estimate and value that blood with an appreciation more worthy of its merit.

## 2. In its being Outpoured

"He said unto them: 'This is my blood of the new covenant which is shed for many.'" Mark 14:24.

There is such a thing as perspective of truth, as truth in various proportions which go to the making of *the truth* in its completeness. There are truths in divine revelation on which the Spirit lays emphasis, and there are truths which are not made prominent. Had this been better understood by believers, many an error would have been escaped. In order to the perfection of the body every member is necessary, but any one of us could better dispense with his finger than with his heart.

And not only is it a fact that there is a perspective of truth; there is also an arrangement of truth.

We cannot transpose the parts which make up the divine revelation without imperiling the end for which they were given.

Nowhere is this more evident than in relation to the subject we are considering now.

The place which Christ's Death and Resurrection occupy in the revelation and redemption is *central*.

The Apostle Paul said, in writing to the Corinthians,

"I delivered unto you first of all that which I also received—

How that Christ died for our sins. . .

And that He was buried. . . .

And that He rose again the third day."

For Paul that was the heart of the Gospel. It is conceivable that a man might preach *the truth* all his life, and yet never preach *the Gospel* which is the heart of truth. All the truth is important, but it is not all vital. Every picture of Naples must show Vesuvius, and every presentation of the Gospel must display the Cross, and make much of the Blood. A bloodless Gospel is a contradiction in terms: and so, let me repeat, Christ's Death and Resurrection are *central* in the scheme of redemption.

This can be proved by a simple process; by an examination of Scripture in its various parts, in the light of what I have just said. And first of all,

### 1. In the Old Testament

Christ's Death and Resurrection are central. This is the burden of much of its prophecy, and the significance of much of its history. Our Lord said:—

"Ought not Christ to have *suffered* these things, and to enter into His *glory*? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures *the things concerning Himself*."

And the Apostle Peter wrote:—

"The prophets inquired and searched diligently of salvation, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ who was in them did signify, when *He testified beforehand the sufferings of Christ, and the glory that should follow*."

And this double truth is the key, not only to Old Testament prophecy and history, but also to its types. The scarlet line of

redemption runs right through the Old Testament, beginning in Genesis 3 in consequence of the fall. Every altar that was erected and every beast that was slain, pointed to the Lamb of God who was crucified for our offences, and was raised again for our justification. Everywhere we are face to face with types of Christ's Death and Resurrection. Very much besides this is to be found in the Old Testament, but it is this alone that gives these Scriptures their saving value. How precious is the blood of Christ!

The Death and Resurrection of the Lord Jesus is *central* not only in the Old, but also

## 2. In the New Testament

If we study this Testament in its parts, we shall find that in each of them this is the dominating theme. Begin with

### (i) *The Gospels*

Surely we cannot fail to be impressed with the fact that in each of the Synoptics the facts and truths with respect to our Lord's Passion and what lay beyond it, occupy about one-third of the book, and in the case of John, about half the book. These four Records never assumed to be a connected or comprehensive history of the life and ministry of Christ; neither are they miscellaneous and disconnected reminiscences. They are facts and truths selected, proportioned, and arranged with a purpose peculiar to each Record. "The Cross is the capital fact of Christianity as a religion, the one upon which salvation and eternal life depend." Hence the prominence given in all the Gospels to this fact. Each of the Records omits many things which one or more of the others preserve, but they all record the Crucifixion and its accompanying events. The same is true of

### (ii) *The Acts*

Study carefully the larger and smaller discourses recorded in this book, and you will find that the burden of them all is first and last:—

"Christ being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it."

Peter, and John, and Philip, and Paul, and all the Apostles and Evangelists declare this message, first and last, that Christ

died for our sins, was buried, and rose again, and that there is none other Name under heaven given among men whereby we must be saved. Turn also to

(iii) *The Epistles*

And here there is an altogether marvellous development of the whole subject, except in Philemon, James, and Jude. If we were to take from the Epistles all that referred explicitly or implicitly to the Death and Resurrection of the Lord Jesus, we should have a few unintelligible paragraphs left. In the Gospels the facts are set forth, but in the Epistles the doctrines are framed. It was not expected that there would be any considerable doctrinal development of the facts previous to our Lord's ascension; but it was only natural that there should be such after His departure. He Himself said to His disciples that after He had gone, the Spirit would lead them into "all the truth"; not vaguely into truth, but into certain truth, "the" truth. And what is "the truth"? Certainly all that is wrapped up in and flows out from His Cross. And when we come at last to

(iv) *The Revelation*

All the light concentrates upon "the Lamb as it had been slain," seated upon the throne, worshipped and adored. Let them slight the Cross who dare, but they should know that it is the substance of Divine Revelation, the glory of the true Church, and shall be the song of heaven "unto the ages of the ages." "Hallelujah for the Cross!"

A moment's reflection will serve to show that the truth of Christ's Incarnation, and the record of His doings do not receive anything like the same attention in the New Testament, as do the truths of His Death and Resurrection; that is to say, comparatively. And yet, His Incarnation was necessary to make possible His Death; and His Life was necessary in order to make and manifest His absolute worthiness; but neither the one nor the other constituted the sacrifice. In order to His work being vicarious, His blood had to be shed, and the shedding of it, together with His Resurrection, constitutes the central fact and feature of redemption.

How does the prevailing teaching of to-day compare with this? It is not too much to say that the emphasis is laid by men, not upon the Death of Christ, but upon His Life; not upon His Resurrection but upon His Incarnation. We are told that the

unity of Deity and humanity was realized in the Incarnation, and that the spotless Life of Christ is now man's Example. Such teaching is fundamentally false. Christ's Incarnation, whilst opening a way to man's redemption, is the greatest condemnation of humanity. The lesson of the Incarnation is not how like to us God has become, but how thoroughly unlike to God we are. And as to Christ being our example, we ought to understand that, before we can follow we must live. The dead cannot imitate any one. God has not given Christ to the world as an Example, but as a Redeemer, and only to the redeemed does He become an Example. First live, then follow. But finally, the blood of Christ is precious—

### 3. Because of what it Accomplishes—

It accomplishes *Atonement*. This word "Atonement" occurs in the Old Testament about 100 times, half of which occurrences are in Leviticus. The word does not occur at all in the New Testament. The early translations of it are full of interest: for example, "*pitch*," in Genesis 6:14, and "*appease*" in Gen. 32:20. A comparison of all the passages will show that its fundamental meaning is "*to cover*". Thus, "atonement" speaks not so much of the gracious act of our Lord, as of its effect. This effect is twofold:—

#### 1. *Godward, it is Propitiation*

The death of Christ is the answer to the righteousness of God. Here is sin, and God cannot tolerate it; it must be dealt with, and the judgment is death; the death of the sinner, except for the Saviour.

#### 2. *Manward, it is Reconciliation.*

"God was in Christ reconciling the world unto Himself." It is not God who requires to be reconciled to man, for He has never been unfaithful to man; but man has been untrue to God, it is man who has sinned. But the marvel of grace is this, that God did not wait for man to seek reconciliation, but Himself has sought to bring it about. And the sin of sins is this, that man, in the face of God's grace, refuses the offered salvation. But the fact that faith in the blood secures to man such a salvation, is the evidence of the preciousness of the blood.