

His Blood Be On Us

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Study Given by W.D. Frazee—May 7,

Friday morning Jesus is on trial in Pilate's judgment hall. The mob is crying for His blood. Pilate is seeking to evade the responsibility. He is seeking to persuade the crowd that Jesus is a good man and should not be punished. He thinks of a foolish heathen custom of releasing some prisoner at the time of the national festival. So he brings a murderer, Barabbas, who has been put in prison and is about to be crucified. By his side Pilate places Jesus, and he hopes that the contrast between the two will lead the people to accept the idea of Jesus being released and Barabbas going to his appointed judgment.

"The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children" Matthew 27:21-25.

Did water in the wash basin relieve Pilate of that? No. And I want you to notice the people's answer: "His blood be on us, and on our children."

Because every one of us has a part in this scene, like Pilate and the multitude we have the decision to make whether we will release Barabbas, a criminal, and demand that Christ be crucified.

"Let all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God" *Testimonies to Ministers*, page 38.

That takes in all of us here tonight. We are guilty of the blood of Jesus. Our sins crucified Him.

From prophetic vision the prophet was shown the coming of the Lord. John echoes it in Revelation:

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen”
Revelation 1:7.

Notice that text is borrowed from the Old Testament.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn”
Zechariah 12:10.

There is an interesting comment on that in *The Desire of Ages*, page 580. Usually when I read this verse I am thinking about something happier and more precious, and it is the mourning over sin that comes as you and I view Calvary and see the Son of God dying for us. But my point tonight is that everyone of us is going to mourn over that crucifixion. We will either mourn before our characters are fixed, and get repentance and conversion and salvation, or else when the character is set and hardened in transgression we shall mourn because of the terrible fact that dawns upon us that we have indeed been guilty of the murder of the Son of God, and that it is too late for us to do anything about it.

The mob said, “His blood be on us, and on our children.” What did they mean by that? They meant that they were willing to take the responsibility. Pilate was trying to get rid of the responsibility. That is why he washed his hand. He wanted to show that he was not responsible. That didn't release Pilate, but it did open the way for those people who were so greedy for His blood and anxious to see Him killed to show that they accepted the responsibility.

“His blood be on us.” What does that mean? It means that whatever guilt is involved in killing Jesus we are willing to face up to it. We are willing to carry it. But the mob wasn't always in that mood.

Peter and John were brought before the Sanhedrin, and the very men who cried, His blood be on us, and on our children were seeking to get the apostles to quit preaching in Christ's name. Peter had told them more than once that they were guilty of it. Notice what they said:

“Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled

Jerusalem with your doctrine, and intend to bring this man's blood upon us" Acts 5:28.

They had said just a few weeks before that is what they wanted. That is exactly what they said. But now that it was happening they didn't want to face the music.

They had asked for it, and every sinner asks for it, for sin is what is responsible for the murder of the Son of God. So to have the blood of Jesus on our hands means that we are responsible for His death.

Are you responsible? Do you know that you are guilty of murdering the Son of God? Do you know that you are crucifying the Son of God afresh? Whether our sin is fifty years ago or fifteen minutes ago, sin is what murdered the Son of God. Not merely what we have done, but what we are.

God permitted the whole universe on that dark Friday to see the exhibition of the character of sin. The angels and inhabitants of the unfallen worlds crowded the galleries of infinite space to behold that spectacle—sin murdering the Creator; sin killing the only one who ever lived in this world who always did everything right; sin killing the only one who was loving and pure and gentle and meek. That is the nature of sin.

Blood? Yes, friends. The blood of Jesus is on the hands of every sinner. It is just as if we had made that crown of thorns. It is just as if we had thrust it upon His head and hit Him with a stick. It is just as if we had spit in His face. It is just as if we had taken that awful scourge and whipped His back until the blood ran freely. It is just as if we had taken the hammer and driven the cruel spikes through His hands and feet, and hung Him upon the cross to die.

Somebody says, I wouldn't do anything like that.

You have already done it if you have sinned. You have voted with the murderers of the Lord.

In a series of evangelistic meeting we held I was talking with a women who came to the meetings. During the course of our interview she said, "Mr. Frazee, you talk to me as if I have been a very bad woman. I haven't done anything very bad."

I said, "My friend, can you think of anything worse than murdering the Son of God?"

Can you, my brother, my sister, my friend? We shall never know the joy of salvation as we should until we know the terrible guilt of murdering Jesus that sin has brought to us. We will never appreciate our release from prison until we know the awful character of the prison we are in is the transgression of God's law. Sin murdered God. That is its nature.

Lucifer started on that tour 6,000 years ago. He was never satisfied until he could take Christ and put Him on the cross, and nail the nails through His hands.

But to the extent that we have imbibed that spirit of Satan, to the extent that we have joined in the transgression of God's law, we are part of it.

Unless something happens in our lives to stop the wild career, we will go the limit. And the proof of that lies in the fact that in this last generation the whole world is going to try to kill Christ again in the person of His church.

The remnant will be appointed for death, and how the mob will come upon them just as they came upon Jesus, demonstrating that same desire to cause cruel suffering and death. Yes, that is the nature of sin. You and I are a part of it to the extent that we have entered into the spirit of sin. His blood be on us and on our children.

I want you to see something else about this blood.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin” 1 John 1:7.

Whose blood was it that Pilate wanted to wash off his hands? The blood of Jesus. Whose blood was it that Caiaphas and the mob were willing to accept? The blood of Jesus. That meant they were willing to accept the guilt.

Is it the same blood that cleanses us? Yes, the blood of Jesus. How can that be? Ah friends, that is the mystery of the Gospel. That is the paradox of the cross.

Many decades ago John Newton was a wild sinner, a rebellious young man who went away to sea and eventually became a slave catcher and carrier. He was a drinking, swearing rebel. But a mother's prayers were answered in his behalf, and thank God, he eventually found himself at the foot of the cross experiencing what we are studying tonight. He put it down in verse:

“In evil long I took delight, unawed by shame or fear,
Till a new object struck my sight and stopped my wild career.
I saw one hanging on a tree in agony and blood,
Who turned His languid eyes on me as near His cross I stood.
And never till my latest breath can I forget that look;
It seemed to charge me that with His death, though not a word He spoke.
My conscience felt and owned the guilt and plunged me in despair;
I saw my sins His blood had spilt and helped to nail Him there.
Alas, I knew not what I did, but now my tears are vain;
Where shall my trembling soul be hid? For I the Lord have slain.
A second look He gave which said, I freely all forgive;
This blood is for thy ransom paid, I died that thou mayest live.
Thus while His death my sin displays in all its blackest hue;
Such is the mystery of grace that seals my pardon too.

Do you know what the difference is? The blood that falls upon me as I stand at Calvary tells me that I am a guilty sinner, and guilty of the blood of Christ.

But what happens that will cause that blood to cleanse me? It is looking at the love that caused Him to be willing to do it, and yielding to that love till my heart instead of cherishing the sin that murdered Him hates the sin that crucified Him, and I share with Him in sorrow for sin instead of wanting to continue in it. Thus it is that the blood of Jesus Christ, God's Son, cleanses us from all sin.

In a very true sense the blood of the cross falls on every person in this world. Whether it leaves us as guilty or pardoned, to meet at the judgment bar of God the charge of murdering Jesus, or whether we find ourselves in the ransomed throng singing worthy is the Lamb depends upon whether we let the purpose of it be accomplished in our lives. And that is to change us so that we leave the side of rebellion and let Jesus put us on the side of repentance and conformity to His will.

One of the greatest examples of this took place at Calvary. There were two others crucified with Jesus. The Bible calls them thieves and murderers. They were the companions of Barabbas in crime. Both of them united in cursing and mocking Christ, and they joined with the soldiers and the mob in suggesting that He come down from the cross and deliver Himself and them too.

But as the moments ticked by, and the sufferings of Christ and the thieves continued, one of them experienced a change of heart. While his companion continued his cursing and scoffing the repentant one said:

“Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds. And he said unto Jesus, Lord, remember me when Thou come into Thy kingdom” Luke 23:40-42.

This is one of the first steps in finding a different experience in relation to the blood. The thief is frankly acknowledging the they were suffering justly for they were receiving the due reward of their deeds. But this man, Jesus, has done nothing.

How could the thief see beyond the shame and suffering of that crucifixion day? Ah, his anointed eyes, guided by the Holy Spirit, saw beyond the visible to the invisible. The Holy Spirit was working in his heart, and he was yielding. The Holy Spirit will do that to every one of us here tonight.

“Lord, remember me when Thou come into Thy kingdom. And Jesus said unto him:

“Verily I say unto thee, To day shall thou be with Me in paradise” Luke 23:43.

Today, as you and I receive all that men and devils can inflict, I promise you that you will be with Me in paradise. What saved him? The blood. The blood of Jesus Christ cleanses us from all sin. The sin of murder. The sin of theft. Any sin.

There is no neutral ground in this controversy. There is no middle class. Everyone has to deal with the question of Calvary and the blood of Christ. There is

no third choice. We all are guilty of the blood of Jesus in the sense that our sins crucified Him. But thank God, all of us are invited to receive a full pardon, provided we lay down our arms and quit fighting against God.

Jesus prayed for his murderers. "Father forgive them, for they know not what they do." Was that prayer heard? Was it answered? It was answered for everyone who let it be.

And I am so glad that the Centurion of the Roman guard found salvation that day too. As he heard the triumphant cry of Christ, "It is finished," and he heard the expiring cry, "Father, into Thy hands I commend My spirit," he was moved to say, "Truly this was the Son of God," and Christ had another convert that crucifixion day.

Every soul, no matter if we has been involved in the crucifixion and death of Jesus, no matter if His blood does rest upon us in responsibility and guilt, we can turn that curse into a blessing.

And the very cross that tells us how bad we are can reveal to us how good He is, and we can share in the salvation that He offered.

Oh, how wonderful it is then to gather at Calvary.

His blood be on us. It is. We are guilty of His blood. But His blood may be upon us as the result of accepting Him for pardon. We must accept the fact that His blood rests upon us in guilt, but that same blood can be sprinkled upon us in full forgiveness, full reconciliation, full cleansing, and full cure. That is good news. That is the Gospel.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" Romans 1:16.

Let's send the word to Jesus that we appreciate Him. I know it makes Jesus happy as we witness to the power of His Gospel, the love that He has put in our hearts, and our acceptance of His great sacrifice.

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