

His Blood Be on Us

#0697

Study Given by W. D. Frazee—May 7, 1982

Our text this evening is Matthew the 27th chapter beginning with the 21st verse through the 25th verse. This is 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's seeking to persuade the crowd that Jesus is a good man and should not be punished.

He finally thinks of a custom, a foolish heathen custom of releasing some prisoner at the time of their national festival. And so, he brings a hardened criminal named Barabbas, a murderer who has been put in prison and is about to be crucified, he brings him out. And by his side, he places dear Jesus. And Pilate hopes that the contrast between the two will lead them 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" Matthew 27:21–24.

Would water in a wash basin relieve Pilate of that? No. But I want you to notice the people's answer:

Then answered all the people, and said, His blood be on us, and on our children" Matthew 27:25.

That's my subject tonight, "His blood be on us," because every one of us has a part in this scene. Like Pilate, like the multitude, like the disciples of Jesus, we have a decision to make as to whether we will release Barabbas, the criminal, the murderer, or whether we will demand that Christ be crucified.

I want to read an interesting comment from *Testimonies to Ministers*, page 38:

"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 and Gospel Workers*, page 38.

Are there more involved, then, than the crowd that were there that Friday morning? Everybody in the world who has ever sinned. Does that take in most of us here tonight? We are guilty of the blood of Jesus. Our sins crucified Him.

Turn please to Zechariah the 12th chapter and the 10th verse. In prophetic vision, the prophet was shown the coming of the Lord. John echoes it in Revelation the first chapter and the seventh verse. You remember he says:

“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...” Revelation 1:7.

Now, notice where that’s borrowed from here in the Old Testament, Zechariah 12:10:

“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 mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn”
Zechariah 12:10.

If you’d like to read an interesting comment on that, you’ll find it in *Desire of Ages*, page 580. Now usually, when I read this verse, I’m thinking about something happier, something sweeter. Something more precious, and that is the mourning over sin that comes as you and I view Calvary and see the Son of God dying for us.

My point tonight as I read this text, along with the one in Matthew and others we shall look at, is this. Every one of us is going to mourn over that crucifixion. We’ll 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, and sin has reached its full fruition, 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. That’s the final judgment, the coming of Christ.

Let’s think back now to our text in Matthew. What was it that the mob said?

“...His blood be on us, and on our children” Matthew 27:25.

What did they mean by that?

They meant, “We are willing to take the responsibility.”

Why did they say that? Because Pilate was trying to get rid of the responsibility, that’s why he took the basin and had water poured on his hands by the servant and washed his hands to show that he was not responsible.

As I said, that didn’t release him, but it did open the way for those people who were so greedy for His blood, who were so anxious to see Him killed, to show that they accepted the responsibility.

Were they responsible? Indeed.

“...His blood be on us, and on our children” Matthew 27:25.

What does it mean, “His blood be on us”?

It means that whatever guilt is involved in killing Him, we are willing to face up to it. We are willing to carry it.

But they weren’t always in that mood. Turn over to Acts the 5th chapter, please, and the 28th verse.

In that moment of mob frenzy, they were so anxious to see Jesus crucified that they accepted the responsibility.

This is where Peter and John are brought before the Sanhedrin, and there the very men that had led the mob in crying, “His blood be on us, and on our children,” were seeking to get the apostles, Peter and John, to quit preaching in Christ’s name. Peter had told them more than once that they were guilty of it.

Now, notice what they said:

“...Did not we straitly command you that ye should not teach in this name...” Acts 5:28.

The name of Jesus.

“...and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us” Acts 5:28.

Well, hadn’t they said just a few weeks before that’s what they wanted? That’s exactly what they’d said. But now that it was happening, they did not want to, as we say, face the music.

“...Ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us” Acts 5:28.

Who had asked for it? They had. And every sinner asks for it, for sin is what is responsible for the murder of the Son of God. So, the blood of Jesus, to have Christ's blood upon us, to have Christ's blood on our hands means that we are responsible for His death.

Are you responsible? I shall not ask you to raise your hands, but I wonder, is there any hand here tonight that has the blood of Jesus on it—that you know that you're guilty of murdering the Son of God, crucifying the Son of God afresh? By every sin, Christ is wounded afresh. Whether our sin is 50 years ago or 15 minutes ago, sin is what murdered the Son of God. Not merely what we've done, but what we are, dear friends.

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

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

Ah, can it be?

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

You've already done it, my friend, if you've sinned. You have voted with the murderers of the Lord.

In a series of evangelistic meetings that were held, I was talking with one woman who came.

During the course of our interview, she said, "Mr. Frazee, you talk to me as if I had been a very bad woman."

She said, "I've never done anything very bad."

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

And 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. We'll never appreciate our release from prison till we know the awful character of this prison that we're in in transgression of God's law. Sin murders God. That's its nature.

Lucifer started on that career 6,000 years ago. He was never satisfied until he could take that rival of his, Christ, and put Him down on that wooden cross and nail the nails through His hands. It was Satan that was inspiring it.

But to the extent that we have imbibed that spirit of Satan, to the extent that we have joined in transgressing God's law, to that extent we're a part of it; not only that, more than that, friends. Unless something happens in our lives to stop the wild career, we'll go the limit. And the proof for 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 blacklisted, they'll be appointed for death, and howling mobs will come upon them, just as they came upon Jesus, demonstrating that same Satanic hatred, that same desire to cause cruel suffering and death that inspired the mob back there. Yes, that's the nature of sin. And 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" Matthew 27:25.

But oh, I want you to turn now to 1 John the first chapter and the seventh verse and read something else about this precious blood.

What does the blood of Jesus do? It what? How can blood cleanse when it's blood on our hands that shows how guilty we are?

I've been meditating on that, dear friends. Is it the same blood? Yes. Whose blood? The blood of Jesus. Whose blood was it that Pilate wanted to wash his hands of? 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.

Let's read it there, the last line of that seventh verse. All together:

"...The blood of Jesus Christ His Son cleanseth us from all sin" 1 John 1:7.

How can that be, friends? Ah, friends, that's the mystery of the Gospel. That's the paradox of the cross.

John Newton many, many decades ago, several centuries, was a wild sinner, a rebellious young man. He went away to sea, worked up in the sailing business, become eventually a slave catcher and a slave carrier in those old days, a drinking, swearing, cursing rebel.

But a mother's prayers were answered on John Newton's behalf, and thank God, he eventually found himself at the foot of the cross, experiencing what we're studying tonight. He put it down in verse. Some stanzas of his poem are sung today:

“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 fixed 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 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, It seals my pardon too.”
“In Evil Long I Took Delight,” by John Newton.

And ah, dear ones, do you know what the difference is? The blood that falls upon me as I stand at Calvary, ah, it tells me that I’m a guilty sinner, guilty of the blood of Christ.

But what happens, what *must* happen, what *can* happen, what *will* happen that will cause that blood to cleanse me? I tell you this, dear friend. 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:

“...The blood of Jesus Christ His Son cleanseth us from
all sin” 1 John 1:7.

In other words, in a very true sense, dear friends, the blood of the cross falls on every person in this world. Whether it leaves us at last 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 whole 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 right there at Calvary. You remember there were two others that Luke records in Luke 23 who were crucified with Jesus. What does the Bible call them? They were thieves, thieves and

murderers. They were companions of Barabbas. Barabbas belonged on that central cross. These two thieves were his companions in crime.

Turn to Luke 23. I want you to notice something interesting. To start with, both the thieves united in cursing Christ and mocking Him and joining 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 slowly by and the sufferings of the thieves and of Christ continued, one of them experienced a change of heart. While his companion continued his cursing and scoffing, the repentant one said in the 40th verse:

“...Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly...” Luke 23:40–41.

Ah, friends, this is one of the first steps in finding a different experience in relation to the blood, is frankly acknowledging, recognizing that we suffered justly.

“...for we receive the due reward of our deeds: but this man...” Luke 23:41.

Jesus.

“...hath done nothing amiss. And he said unto Jesus, Lord...” Luke 23:41–42.

The only one that called Jesus Lord as he hung there on the cross was this poor thief.

“...Lord, remember me when Thou comest into Thy kingdom” Luke 23:42.

How could *he* see beyond the shame and ignominy and suffering and death 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 to it. It will for every one of us here tonight, dear friends.

“...Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To day...” Luke 23:42–43.

“Today as I hang here on this miserable cross, today as you and I receive all that men and devils can inflict, today I promise you, you will be with me in paradise.”

What saved him? The blood.

“...The blood of Jesus Christ His Son cleanseth us from all sin” 1 John 1:7.

The sin of theft, the sin of murder, any sin, my friends.

“...The blood of Jesus Christ His Son cleanseth us from all sin” 1 John 1:7.

I want to tell you something, friends. There’s no neutral ground in this controversy. There is no middle class. Everyone has to deal with this question of Calvary and the blood of Christ. There’s no third choice. We all are guilty of the blood of Jesus in the sense that our sins have 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, you remember:

“...Father, forgive them; for they know not what they do...” Luke 23:34.

Was that prayer heard? Yes. Was it answered? Answered for everyone who would let it be answered.

You know, I’m so glad that the centurion that commanded the Roman guard found salvation that day, too. You remember? As he heard the triumphant cry of Christ:

“...It is finished...” John 19:30.

And he heard His expiring cry:

“...Father, into Thy hands I commend My spirit...” Luke 23:46.

“I commit my life.”

He was moved to say:

“...Truly this was the Son of God” Matthew 27:54.

And Christ had another convert that dark crucifixion day.

My point is, friends, every soul, no matter if he has been, as we all have been involved in the crucifixion and death of Jesus, no matter if His blood does rest upon us in the sense of 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. I thank God for this, don’t you?

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

“Jesus, keep me near the cross;
There a precious fountain
Free to all, a healing stream,
Flows from Calvary’s mountain.

[Refrain]
In the cross, in the cross,
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river.”
Seventh-Day Adventist Hymnal, #312, first stanza.

“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’s good news. That’s 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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