



**Rev 5:6, “And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”**

**Rev 5:7, “Then He came and took the scroll out of the right hand of Him who sat on the throne.”**



**Rev 5:8, “Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.”**

Rev 5:9, “And they sang a new song, saying:  
‘You are worthy to take the scroll, and to open  
its seals; **for You were slain, and have  
redeemed us to God by Your blood** out of  
every tribe and tongue and people and  
nation,’”

## **Understanding Redemption**

Rev 5:9, “And they sang a new song, saying:  
‘You are worthy to take the scroll, and to open  
its seals; for [because] You were **slain**, and have  
redeemed us to God by Your blood out of every  
tribe and tongue and people and nation,’”

σφάζω *spházō*;  
“slaughter, kill, slay,  
usually used of a  
sacrificial or ritual  
killing”

ἄξιος *áxios*;

“Worthy,  
competent and  
qualified;  
appropriate,  
deserving;  
entitled;  
suitable.”

Rev 5:9, “And they sang a new song, saying:  
‘You are worthy to take the scroll, and to open  
its seals; for [because] You were slain, and have  
**redeemed** us to God by Your blood out of every  
tribe and tongue and people and nation,’”

σφάζω *spházō*;

in

ἄξιος *áxios*;

ἀγοράζω *agorázō* To buy or purchase something.

“killing”

98.1, 144.9, 149.1

deserving;  
entitled;  
suitable.”

man

S

I

N

GOD

+R

J

**man**

**Position  
in Adam**

**-R**

**Spiritual  
Death**

**Character  
of God**

**Penalty  
of Sin**

**SIN**

**GOD**

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**J**

**Position  
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**man**

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**R**

**Spiritual  
Death**

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**Penalty  
of Sin**

**SIN**

**GOD  
+R  
J**

**Redemption**

**Unlimited  
Atonement**

**man**

**Isa. 48:17, “Thus says the LORD, your Redeemer,  
the Holy One of Israel; ‘I am the LORD your God,  
who teaches you to profit, Who leads you in the  
way you should go.’”**

**Isa. 59:19, “So they will fear the name of the LORD from the west and His glory from the rising of the sun, for He will come like a rushing stream, which the wind of the LORD drives.”**

**Isa. 59:20, ““And a Redeemer will come to Zion,  
and to those who turn from transgression in  
Jacob,’ declares the LORD.”**

**Isa. 59:21, “‘And as for Me, this is My covenant with them,’ says the LORD: ‘My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring,’ says the LORD, ‘from now and forever.’”**

**1. We are delivered from the curse of the law, Gal 3:13, 4:4–6.**

**2. We have the forgiveness of all sin, Isa 44:22; Eph 1:7; Col 1:14; Heb 9:15.**

**3. Redemption is the basis for our justification, Rom 3:24.**

**4. Redemption is the basis for our sanctification, Eph 5:25–27.**

**5. Redemption is the basis for eternal inheritance of believers, Heb 9:15.**

**6. Redemption is the basis for the strategic victory of Jesus Christ in the angelic conflict, Col 2:14–15; Heb 2:14–15 (the passage for bumping demons).**

**7. Redemption of the soul in salvation results in redemption of the body in resurrection, Eph 1:14; Rom 8:23; Eph 4:30.**

**8. Redemption views salvation from the standpoint of the complete payment of our sins, the option to believe in Christ for eternal life.**

**9. Since the believer has been bought by Christ we now belong to Christ and He is our master. 1 Cor 6:20**

**John 19:30, “So when Jesus had received the sour wine, He said, ‘It is finished!’ And bowing His head, He gave up His spirit.”**

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**ΤΕΤΕΛΕΣΤΑΙ, *tetelestai*,**

**Paid in full, completely finished. Nothing else can be added.**

# The Blood of Christ

In the New Testament, the expression “the blood of Christ” is the figure *Metalepsis*; because first the “blood” is put (by *Synecdoche*) for blood-shedding: *i.e.*, the death of Christ, as distinct from His life; and then His death is put for the [we would say spiritual death making it a metonymy] perfect satisfaction made by it, for all the merits of the atonement effected by it: *i.e.*, it means not merely the actual blood corpuscles, neither does it mean His death as an act, but the merits of the atonement effected by it and associated with it.

E. W. Bullinger, *Figures of Speech Used in the Bible*

***Metalepsis*** a double metonymy; one contained in the other, but only one is expressed.

**Synecdoché; or, Transfer**  
***The exchange of one idea for another associated idea***

***Syn-ek'-do-kee.*** Greek, συνεκδοχή, from σύν (*sun*), *together with*, and ἐκδοχή, *a receiving from*. A figure by which one word receives something from another which is *internally* associated with it by the connection of two ideas: as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part. The difference between *Metonymy* and *Synecdoché* lies in this; that in *Metonymy*, the exchange is made between *two related nouns*; while in *Synecdoché*, the exchange is made between *two associated ideas*

**Acts 20:28 – He purchased with His blood, *peripoieo*, to make secure for oneself**

**Rom 3:25 – a propitiation by means of His blood (*en to haimatī*)**

**Rom 5:9 – justified by means of His blood (*en to haimatī*)**

**Eph 1:7 – we have redemption  
(*apolutrosis*) through His blood (dia +  
gen)**

**Eph 2:13 – brought near by means of the  
blood (*en to haimati*)**

**Col 1:20 – made peace (*eirenopaoiesas*)  
through the blood of His cross (*dia +  
gen*)**

**Heb 9:14 – the blood of Christ cleanses  
our conscience (*katharizo*)**

**Heb 9:22 – purified by blood (*kathirizo*)**

**Heb 10:4 – take away sins (*aphaireo*)**

**Heb 13:12 – sanctified (*hagiazō*) by His blood (dia + gen.)**

**1 Pet 1:18 – redeemed (*lutroō*) . . . with precious blood (dat of means)**

**Gen 9:4 shows an extension of this where blood is related to life.**

**“But you shall not eat flesh with its life, that is, its blood.”**

**Genesis 9:6, “Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.”**

**The same is true of the blood of Christ (Heb. 10:29); the blood of the testament (Matt. 26:28; Mark 14:24; Luke 22:20; Heb. 13:20); “the new testament in My blood” (1 Cor. 11:25; 1 Pet. 1:2) which designates the life of Christ offered for an atonement contrasted with the blood of beasts slain in sacrifice (Heb. 9:12 [Heb. 9:14, 25]). The blood of Christ, therefore, represents the life that He gave for our atonement.**

**This shedding of Christ's blood was necessary for the satisfaction of God's justice. Man's sin could not go without expiation (*hilasmós*, a means whereby sin is covered and remitted objectively, the act of propitiation).**

**Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament.***

**D. A. Carson in his book, *Exegetical Fallacies*, p.33–34, says: “A third level of the same problem was painfully exemplified in three recent articles about the blood of Christ in *Christianity Today*. The author did an admirable job of explaining the wonderful things that science has discovered that the blood can do. What a wonderful picture, we are told, of how the blood of Jesus purifies every sin.**

**“In fact, it is nothing of the kind! Worse, it is irresponsible, mystical, and theologically misleading. The phrase ‘the blood of Jesus’ refers to our Lord’s violent, sacrificial death. In general, the blessings that the Scripture shows to be accomplished or achieved by the blood of Jesus are equally said to be accomplished or achieved by the death on the cross.”**