

## Blood of Christ: Arrowhead Springs Conference

By Charles Feinberg

We do want to make the time together this morning very very practical and eminently profitable to all of us for I'd like to read from a well-known translation of the New American Standard in the pivotal crucial passage, we might say in the New Testament on the subject of the morning, the blood of Christ, Romans 3:21 to 31. May I lay this passage very definitely on your hearts for scrutiny, for deep study, for meditation, for prayer? If you truly understand the implications of these few verses, you will be certainly eminently useful and profitable to the great work of Campus Crusade for Christ.

I know Dr. Bright would agree with me in this and I'm sure you're remembering him in prayer as he's absent from us. Wonderful ministry that God has given him, raised him up for these days. Romans 3:21 to 31, but now after he's shown all of the world guilty before God, all under sin, all condemn, every mouth stopped but now apart from the law, which wouldn't get us anywhere but condemnation, the righteousness of God has been manifested being witness by the law and the prophets, even the righteousness of God through faith in Jesus Christ for all those who believe for there's no distinction. For all have sinned and fall short of the glory of God. Being justified as a gift by His grace through the redemption which is in Christ Jesus whom God displayed publicly as a propitiation. That is a satisfying sacrifice. In his blood,

through faith this was to demonstrate his righteousness because in the forbearance of God he got passed over the sins previously committed before Calvary.

For the demonstration I say of his righteousness at the present time that he might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by law of faith. For we maintain that a man is justified by faith apart from works of the law, or does God the God of Jews only, is he not the God of Gentiles also? Yes of Gentiles also. If indeed God is one and he will justify the circumcised by faith and the uncircumcised through faith. Do we then nullify the law through faith? May it never be or perish the thought, on the contrary we establish the law.

Subject, which has been assigned to us this morning is one which is second to none in the realm of the scripture. The blood of Christ. We were taught in days of theology that we were to speak the truth in love and we do that this morning. We are speaking not with reference to personalities, but we are speaking with reference to biblical principles. I remember during our stay at Johns Hopkins who working there on the doctorate in philosophy under Dr. Albright he often quoted the Latin saying, "Plato is my friend, but truth is my greater friend." And so we must always remember that even though some erroneous views may be held by our friends, that friendship is no true friendship. If it is at the expense of the truth of God. You remember the very potent direct pointed statements of Luther on that account where he practically cursed any latitude. Cursed is that friendship which would sell out the word of God.

So the blood of Christ is the subject this morning. We can only introduce it in the time before the break and then we shall try to bring in and marshal the greater portion of the treatment in the period immediately following. Now our Christian faith is unique. You never need to use another adjective or an adverb after that word. Unique means only one of its kind. Our Christian faith is unique, so distinct and significant that it must be repeatedly defined and clarified in every age. What was clearly understood and accepted in another day does not necessarily mean that ipso facto by that very fact the same truths are going to be intelligible, comprehensible, understood in our day.

That is a mistake you will make and I trust you will get over soon to think that folk understand all you are talking about the first time you tell it to them. Tell it to them as many ways that you can. Simply, more simply, most simply line upon line, precept upon precept, here a little and there a little and I often say sometimes very very little. The truth of the Scriptures must be explained and defended in every succeeding age and God has ordered it thus. When Paul writes under the direction of the Spirit of God to Timothy says the second Timothy 2:2, "And the things which you have heard from me in the presence of many witnesses. These entrust to faithful men who will be able to teach others also."

If you had been aware of anything you seen the tremendous amount of discipleship program and training program and development program, maturation in the faith program that goes on as a regular integral part of Campus Crusade. Rightly so, biblically so. Second Timothy 2:2, moreover no part of Christian truth is dispensable. No remnant sales, no basement bargain sales on Christian truth. No part of Christian

truth is dispensable or expendable. For biblical truth is like the garment that our Lord Jesus wore. It's without seam, injury in any part, mars and harms the whole fabric. Scripture truth moreover is cohesive it stands or falls together. That's the beautiful part about it when you tell the truth you don't have to remember what you said before because it'll fit in., it's only when you begin lying and ornamenting and varnishing the truth that you have to remember what you said before to make it fit in because the truth will of itself fit in. It will be cohesive, it will be harmonious. It will symphonize in every part. Now beloved since this is true how vastly important that all scripture you see is cohesive. Since that's true how vastly important beyond all expression is the proper understanding of the central event of human redemptive history in the outworking of God's eternal plan, namely the crucifixion of Our Lord Jesus Christ. Probably as many heresies have revolved around this crucial truth and Satan has seen to it that it should be so.

I say as many heresies have revolved around this crucial truth as about any other in the Word of God. It's so vital. Satan doesn't care what folk will talk about on the periphery and the circumference. He goes to the core of the matter. He's blind to the mind of the believing that the light of the Gospel the glory of Christ should dawn upon them. So the believer, you and I, must ever be alert in this area to guard the very citadel of our faith as in the political realm so in the spiritual. Eternal vigilance is the price of truth and freedom. You say no one would want to take that truth from us. Do not be so naive. You'd be amazed how many do. Our Lord was eminently right when he said John 8:36. Therefore the sun shall make you free, you shall be free indeed and that's a

freedom so expensively, so costly bought. No man, friend or foe alike dare be and will allow to rob us of our inalienable heritage here. Now to touch the redemptive or atoning work of Christ on the cross is to touch the heart of the Christian faith, never forget that or you don't know very much about the gospel. It's to handle the chief artery of biblical truth, the jugular vein if you will and this has been long recognized by liberal and conservative men alike.

In the early part of our century the great line of demarcation was right there. What is going to be made of the death of Christ on Calvary? What value if any is to be attached to the shedding of his blood? Liberals accused us and how many times we have read it. You don't see it so often in print now, but they used to throw the type around quite heavy on this underscoring and all the rest boldface type. They accused orthodoxy, historic Christianity of slaughterhouse religion. They called our faith a religion of the shambles of the marketplace. For them the cross was just a type, even the highest type of self-effacement. For others, without any implications of the payment of a penalty in order to satisfy the righteous claims of God against our sin, here one of the most prominent of them all, Harry Emerson Fosdick in his book *Modern use of the Bible*. Says he, and he could take the unwary by storm, be careful, not just what he says but what he leaves out. The cross of Christ has been the most subduing impressive significant fact in the spiritual history of man. Wherever one meets watch this wherever one meets vicarious sacrifice in Livingston, voluntarily assuming the burden of Africa's misery in Father Darmian becoming a leper to the lepers when he need not have done it, in Florence Nightingale taking on herself the tragedy of battlefield's which she had

never caused. It always is the most subduing impressive fact mankind can face. It's made the one who bore the cross, not alone or religious ethical teacher, but a personal savior. Notice how he becomes a savior, whom to meet with whom to fall in love by whom to be chastened melted subdued forgiven empowered has been the beginning of the noblest living this world has ever seen.

My dear friends this statement is a masterful sidestepping that the crucial issues in the death of Christ. It's totally unacceptable from a biblical point of view. Now on the other hand orthodoxy, in its historic form, has repeatedly stated that Christ the sinless one took man's sin on himself. He died to satisfy the penalty for man's sin. And by that death and the shedding of his blood, explicitly stated, he obtained for us redemption, forgiveness, reconciliation, peace, and propitiation. That means a sacrifice that rendered God favorable to us when his wrath of necessity had to be directed toward us. By his death, Christ redeemed us from the slave market of sin. Redemption is always relative to sin. Reconciliation is always relative to man that death reconciled us to God and propitiation relative to the Lord renders favorable God on our behalf. That's the orthodox position.

Beloved, take that out of Campus Crusade for Christ and you don't have enough left for powder to blow it up, that's the heart of it. Look again at the four spiritual laws and you'll see that's precisely the position of scripture. Now what are the recent views? Within the last 12 months using an English expression, that means within the last year, within the last 12 months from within Orthodox circles have come certain statements and positions eagerly seized upon by the unwary, made it up there in Pullman

Washington the latter part of last year while I was holding conference in that university town. Eagerly seized upon by the unwary that would lead one to believe that orthodoxy had totally misunderstood, misstated vital Scriptural doctrine on the blood of Christ and its meaning. In order that the position may be given the fairest hearing without the attachment of any name to avoid dwelling on personalities rather than principles. It's now imperative that you and I consider the views as stated by its chief exponent. I'm quoting you' "The blood of Christ is one of those subjects which has been traditionally misunderstood."

Many of you think that there is something in the actual human blood of Jesus Christ that saves and many emotional people plead the Blood on the basis of this. The majority of hymns and before we're through today we're going into the hymnology. The majority of hymns, which have been written about the blood are totally confusing. I've never found it that way. Coming out of rabbinical Orthodox Judaism, which I've been studying for 14 years to become a rabbi. I've found that the hymnology of the church was its glory. Before in the synagogue we'd only sung musical compositions that were in the minor key. Outside of Christ there's nothing to sing about at all.

Do you know what the newspaper notice was concerning Bob Ingersoll's death and funeral? It indicated the time of the service and then said there will be no music. That's for sure. Infidelity atheism has no messiahs, it has no Elijah's, and it has no Haydn's the creation, none of that, no. What do they mean by the majority of the hymns which have been written about the blood are totally confusing? To whom? To whom?

Again, Christ did not die by bleeding to death. No one caught his blood in a bowl, notice how this is the old scheme of lampooning and making a thing ridiculous, nobody in Orthodoxy claims this. No one caught his blood in a bowl and took it up to heaven. That's heresy and then the most beautiful of all heresies that has no efficacy in the actual literal physical blood of Christ. And that in spite of Isaiah 53:12 where we read he poured out his soul, his life's blood unto death. As clear as the fact that you're up here at Arrowhead Springs Isaiah 53:12, "He poured out his soul to death and we're told there's no effort in the actual literal physical blood of Christ.

I go on and I'm still quoting quote unquote I could be doing this all the time except I can get my exercise other ways. "It was his substitutionary spiritual death which was efficacious for our salvation not his physical death, I want to repeat that. It was his substitutionary spiritual death which was efficacious for our salvation not his physical death, and that goes on and on and on and the writer very carefully never stops to explain how the physical and spiritual could be separated in the work that Christ accomplished on Calvary. The Bible never does.

When God said to Adam, "In the day that though we [inaudible] thereof, we shall surely die." He did not mean just mean spiritual death, he meant physical death as well. And the only reason Adam and Eve did not suffer immediate physical death is because God had already had the promise of the payment in hand because the lamb of God had been slain from before the foundation of the world. That's the only reason Adam and Eve were allowed to go on in order that they might have progeny and descendants a posterity that life might go on of that Christ himself might yet come and



on Calvary's cross is the seat of the woman as the son of David as God the Son the second person to the Trinity shed his blood for the redemption of all of us. But let me keep on reading here. "There is nothing in the human blood of Christ that saves." This will be hard for some of you because all your life you've been hypnotized, notice the word, hypnotized by such hymns as power in the blood. Bless God for that, I don't find that in Islam, I don't find it even in Marry Baker Patterson Glover Eddy's theology. Washed in the blood of the lamb. There is a fountain filled with blood. You think that somehow there is some efficacy in the blood that came from Emanuel's veins and there isn't, there never was a fountain filled with blood drawn from Emanuel's veins, more about that later. The blood of Christ says this representative exponent, the blood of Christ represents spiritual death, all uppercase, represents spiritual death. Blood of Christ represents spiritual death.

You know beloved all three types of death are so important in the Bible that every single one of them is defined. Physical death is defined in James 2. Body without the soul, death, physical death. Spiritual death is so important Ephesians 4, alienated from the life of God that spiritual death. Now don't tell me the blood of Christ represents spiritual death. You are mixing things like the dear teacher who loved figures who want to be very impressive. He said I smell a rat. I see it floating through the air. I will nip it in the bud, that's mixing too many figures pall, and then lastly eternal death in Revelation 20. The lake of fire, that's eternal deaths. Don't let anybody tell you the blood of Christ even if they use upper case the body of Christ represents spiritual death, it represents physical death which was inseparably connected with

spiritual death because God the Father and God the Holy Spirit had turned away from the son because he said so. "My God, my God, why has thou forsaken me?" Again, Christ actually died twice on the cross. He says Colossians 2:12 that you have the word death in the plural. I beg to differ with him. The word death is not there in the plural, dead ones is in the plural, its neck grown. It's not the Greek word for death [inaudible] in the plural. And then quote Isaiah 53:9. He was with the rich man [inaudible], which means it is a plural, but you also have to understand Hebrew style that a plural can be used for abundance, for force, for violence, for tremendous power. Everywhere from the fourth chapter of Genesis on that the Hebrew word for blood is used whenever it's in the plural it always means bloodshed.

Always pay attention or you never be a close student to the Word of God. Always pay attention to first mentions, first mention of a truth. My dear friend Dr. Wilbur Smith has made a lifelong study of that and there are some amazing things that come out of, that's why Genesis has been called the seed pot of the doctrine of the Bible. If you don't understand Genesis 15:6, how are you going to understand the exposition of it in Romans 4. Abraham believed God and it was counted under him for righteousness. And right there in Genesis 4 where you see blood in the plural, so death in the plural, other words in the plural means that abundance. As a matter of fact the word for face in Hebrews is in the plural, doesn't mean you two faced.

So Christ actually died twice on the cross, he clearly misunderstands both those passages when he holds that Christ's death is described in the plural. When Christ died, he goes on when Christ died for our sins he wasn't dying physically. Then what did

they put in the grave? Christ literal blood is not the issue in salvation. I'm waiting to hear what is. And finally of all passages 1st Peter 1:18-19 where we're told that we're not reading with the corruptible things, with silver with gold from our vein that are live handed down from our fathers but with precious bottles of a lamb without blemish, without spot even the blood of our Lord Jesus Christ who[inaudible] for us, [inaudible] for us. From before the foundation of the world but has in these last times we manifested for your sake discussing that passage. Believe it or not, the blood is not a reference to the literal blood, and may I stop long enough to say to you what I often tell my classes. That if you ever use an English word in another sense or connotation or meaning or significance then Webster does please, please have the ordinary kindness and humanity to tell us you're doing it. So how can you say the blood is not a reference to the literal blood? Wherever the word lion in the Bible means a literal lion, you find it. The lion has gone up from the sides of the Jordan.

That's a line because it was always so overgrown that it became a lair for Lion's, the den of a lion. Yes, so that's a literal lion, but when we read of the lion of the tribe of Judah, lion's don't come in tribes, that is a figurative symbolic use of the word lion of Christ, because as the lion is the king of the animals the Lord Jesus Christ is the Lord of glory, and in first Peter 5 you find a lion used in another way, of Satan. Satan goes about as a roaring line, seeking whom he may devour. There the Spirit of God has taken the rapacious ravenous irresistible character and power of the lion as the point of comparison. Beloved with that I shall dismiss you and we should come back in ten minutes and I will bring in the biblical data and the other portions.

In our first session together friends on the blood of Christ, we gave certain introductory remarks to indicate the need for the understanding and the defense propagation spreading of the truth in every age. And by the very nature of the material that we're handling it is so inseparably a unit. It's called integrated, all the gears mesh. And we saw it was on this very point that we're dealing with this morning and now this afternoon that the great forces for truth and for error were aligned, arrayed against each other, not only in the early part of this century, but continually down to this latter part, the last third of the 20th century. We mentioned then, what the position of liberalism is and what the position of Orthodoxy is and then from within Orthodox circle we have certain statements, certain views, now being propounded very recently so that we do have to have a clear understanding of how these things square or do not square with scripture.

I have here then more than a half a dozen, closer to a dozen, different quotations from this recent work. Now we come to the biblical data. What sayith the scripture? Always draw a bead on any view as though with a shotgun and do it with the word of God. If it lines up with the word of God, it's to be accepted, if not it is to be some merrily dismissed and cast away from us. What are the Biblical data? Blood is mentioned 460 times in the Bible, 362 times in the Old Testament, 98 times in the New Testament. All the references in the Old Testament, 362 times in the Old Testament, all of them use one word, dom, D long A M, except one place, that means 361 times we have that word and one place, Isaiah 63:3. The word is another word translated correctly, Blood Nitza. That means over three hundred and fifty times in the Old

Testament we have the use of the word blood. The first mention of blood in the Bible is in Genesis 4:10 after Cain had slain his righteous brother Abel. And God said the voice of the blood, bloodshed, shed blood. The voice of the shed blood of your brother is crying out from the earth unto me. Then Genesis 9 verses 4 to 6 lays down a far reaching principle and it is within that principle that we have all human government friends. It is the verse out of which Romans 13:1 gains its force and its relevance and its power. Genesis 9 verse 4 reads, "Before the human family had been herbivorous, had not eaten any meat. Now God says you may eat meat, only you shall not eat flesh with its life that is its blood. Tremendous statement, the life equals the blood. Here's a body, you drain it of the blood, the life goes out of it as well. Why? Because the life is its blood and surely I will require your life blood from every beast I will require it, from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed for it in the image of God, He, that's God, made man. Very, very important principle. Lays down one that's going to go throughout the word of God. Then a crucial passage that dwells on the same theme.

Now in the sixteenth chapter of the book of Leviticus you have the tremendous ritual of the Day of Atonement. You can't miss the overriding, overwhelming, the overarching importance of the blood. And then in Leviticus 17 God says, "I want you to realize that not only is human blood important, but even animal blood." So that in Orthodox Judaism for instance, when they slaughter a chicken to be eaten, they don't just twirl it around, then something like that leave the blood all there, no no, it's got to be shed. You see, have the regular slaughtered, but you cannot look on even the blood

of a fowl or an animal complacently. If a man goes out and he's hunting. If he's hunting birds and kills a bird and the blood is spilt, he must immediately cover that blood with Earth. It's in your Bible and an animal the same way. You dare not allow blood to lie there to be trampled underfoot as though it means nothing, because that is going to be a picture of what some people are going to do in Hebrews when they tread underfoot. The blood of our Lord Jesus Christ which is infinitely worth more and more worth than any blood of any animal, any fowl or any man.

Hebrews 10:4 lays down the principal it's impossible for the blood of bulls and goats to take away sins. So Leviticus 17:11 is a very important passage. In fact, it was the one that God used just like an arrow to pierce into my heart as this Hebrew Christian missionary was sharing Christ with me some 42 years ago, 43 now, it was 1930. He read to me Leviticus 17:11, "For the life of the flesh is in the blood, in the blood." Let's not listen anyone tell us that Christ's literal blood is not the issue in salvation. The blood is not a reference to the literal blood. The life of the Christ is in the blood, not given to you upon the altar to make an atonement for your soul, for the blood that make it an atonement for the soul. Leviticus 17:11, you would do very very well to memorize that verse of scripture, whatever version you like but get it.

Now the books of the Old Testament that mention blood most are Leviticus, 84 times. Ezekiel mentions blood 47 times. In the New Testament it's the Epistle to the Hebrews that refers to blood *aima* where we get the hemorrhage and hematinic acid, things like that, they're all from the Greek word *aima* which means blood. You see

Epistle to the Hebrews in the New Testament that refers to blood so often, 20 times in the book of the revelation is right in that figure also.

Now since the New Testament treats of the redemption, which had been prefigured and predicted in the Old Testament, when it tells us that that redemption is completed it's vital to notice the important uses of blood in the New Testament and I'm going down every important reference to it. Matthew 26:28, "The blood of the New Covenant." This is the blood of the New Covenant given for the remission of the sins. Mark 14:24 is a parallel passage. Luke 22:20 all the synoptic have this word of the blood of the New Covenant. In John 6:53 to 56 after our Lord Jesus had fed the 5000, he said it is on the basis of what my blood is going to accomplish, you've got to feast on it, you've got to assimilate it, you've got to live in it, you've got to comprehend it, you've got to incorporate it into your very spiritual life. Except you eat the flesh of the Son of Man and drink his blood. You have no life in you and they couldn't stand that they said, "What is he trying to tell us. Are we to become cannibals?" These are Orthodox Jews in my home where I was reared, if we found, if it was a freshly 3 minute boiled egg, freshly boiled egg and we found a blood drop in it we'll show it to mother. This has a bluts fallen, two words from the German, blood drop and we couldn't use it. We had to throw it out.

You know that no Orthodox Jewish housewife can prepare fish or fowl or any type of meat when she comes back from the market until 1 and one half hours after she comes back provided she starts right away. Why? That fish or fowl or meat has to be salted for a half hour, get all the blood out and then for one whole hour it has to be

soaked in clear water. That's the significance that's seen with reference. Now, they weren't doing all that then as far as we know, this is Rabbinic and added later, but it gives you an idea of the seriousness with which they viewed blood. Acts 20:28, Paul says that our Lord Jesus Christ purchased the church with his own blood, that's a clear statement. Romans 3:25, "God has set forth, God the Father said fourth God the Son is a propitiation, a satisfying favorable sacrifice. A sacrifice that rendered him favorable." We say that's a propitious hour to do that, it's a favorable hour. God is rendered propitious favorable because we sit upon us, he couldn't be favorable. God cannot look upon sin with impunity. Thou our too pure eyes then to be whole evil, Habakkuk the first chapter. Romans 3:25, "Propitiation through faith in his blood." Romans 5:9, were told that were justified by his blood. First Corinthians 10:16, what's the meaning of the Lord's Supper. We have a communion of the body of Christ in the bread and a communion of the blood of Christ in the cup. Reminds us of that, it's a memorial feast. That's why he says this, "Do in remembrance, not in actuality in a re-sacrifice, in a re-offering." Not a many times offering, no. Once for all the spirit of God rings the changes in the Epistle of the Hebrews.

So it is a communion with a lot of Christ. First Corinthians 11:25, the cup of the New Testament in my Blood Paul tells the words of the institution. He received it because he wasn't there as one of the original Apostles. He wasn't there to see Christ in the flesh. He did see Christ, but resurrected glory there in Acts 9. 11:27 in First Corinthians, anyone who doesn't realize what's going on there hugs sin to his bosom and at the same time says Lord I'm so sorry that you had to die for sin. What kind of a



mental spiritual tailspin are you in anyhow? Hugging be a bosom, the very thing that put Christ to death and saying you're sorry he died. Get off the merry go round. That one then is guilty of the body and blood of Christ.

Ephesians 1:7, "Redemption through his blood." We have redemption through his book, not the blood is not worth anything. It's redemption we have through his blood. In Ephesians 2:13 over against Jews who were of the commonwealth of Israel who had the promises before the coming of Christ. Paul says you weren't there at all. You were without Christ without the messianic promises. You were without God in Paganism. You were an idolatry and without God in the world, in the world, that's in Devil's bailiwick but you were far often been made nigh, brought nigh. How? By the blood of Christ, Ephesians 2:13. Made now thru the blood of Christ.

Colossians 1:14 we have redemption through his blood just as in Ephesians 1:7. In Colossians 1:20, Christ made peace through the blood of his cross. Hebrews 9:13 and 14 the blood of Christ, can you do anything if the blood of those animals back there for a while were accepted as promissory notes until they would be taken up and paid off in the coming time? If they could have ailed to that extent, not fully taking away sin, but covering it from the site of the Thrace Holy God for a while, how much more the blood of Jesus Christ will actually, thoroughly, absolutely, unmitigatedly take away our sin by the shedding of his blood.

Yes the blood of Christ much more. Hebrews 10:19, "He entered into the holiest by the blood." There's no sense in making a mockery of taking a bowl and then putting it in him. God says as he entered into the holiest by the blood by means of his death.

10:29 counted the blood of the Covenant. One who does despite, he's counted the blood of the Covenant a worthless and unholy thing and in Hebrews 12:24 we read of the blood of sprinkling in 13:12, sanctify the people with his own blood. And then in the beautiful Doxology there, the only place for the resurrection of Christ is mentioned in the whole epistle Hebrews in the 13th Chapter it is found. In all those 13 chapters, just the last chapter, through the blood of the everlasting covenant. Oh, that great shepherd of the sheep through the blood of the everlasting covenant make you perfect and every good work to do his will working in us that which is well pleasing in his sight. First Peter 1:2, the Apostle through the Spirit of God speaks of the sprinkling of the blood of Jesus Christ. 1:19, were redeemed with the precious blood of Christ. First John 1:7, "The blood of Jesus Christ, God's Son cleansed," you don't like the word fountain filled with blood, what's cleanses mean?

Later picture, blood was put on the lavers as well as on the altar of burnt offering. The blood of Jesus Christ God's son cleaneth us from all sin. He came by water and by blood, first John 5:6, 5, and 8. The Spirit in the water in the blood, Revelation 1:5, "He washed us, or lost us from our sins in his own blood. Revelation 5:9, "These are brought out from all kindred's and tongues and peoples and nations and he had been redeemed, he's redeemed us to God by his blood, redeem us to God by thy blood." 12:11, "They overcame him by the blood of the lamb, overcame whom Satan." The blood is the life Genesis 9:4. Deuteronomy 12:23, "The blood is the life. Eating of blood is forbidden because life is sacred." Now you say well brother it seems to me that you have the scriptures there but they need to be interpreted right. A lot of people say early

in life well just give them the word just give the four spiritual laws and then that's all, then you don't need a printing press and that's. Oh no, it has to come through the mouth as well. Because as Philip found out when he asked the Ethiopian Eunuch, "Understandith though that are reading? How can I unless someone explains it to me." You don't just say well what does the Bible say? Alright, here's the Bible. Now listen what does it say? It's got to come to an audible voice. It's got to be explained that's where you and I come in, but it's got to be preached. They say, oh what the Bible says. [Inaudible]. Now how is it to be interpreted? You say it's just a question of this new view in yourself. Alright let's look at a historic interpretation by known authority. The Westminster dictionary of the Bible says, "The blood of Jesus, the blood of Christ, the blood of Jesus Christ of the blood of the lamb are figurative expressions for his atoning death as an expression. That blood was literal but it means is atoning death, his sacrifice. His Bakers dictionary of theology to which we contributed some time ago. There is a close connection between life and blood. When the blood is shed the life is ended. Leon Morris from Australia. In favor of the view that blood points us to death is the statistical evidence. The term is an overwhelming majority of cases. Think of it, the term in an overwhelming majority of cases signifies death.

It goes on the Old Testament evidence clearly points to blood as indicating the infliction of death in the sacrifice. The mention of blood and sacrifices to draw attention to the infliction of death. The witness of scripture then is clear, blood points to life given up in death. Beloved we're living in worse than a fool's paradise to think we have an atoning death, a worthwhile sacrifice of Christ on the cross and then to make little or

nothing out of the blood which is that sacrifice. What do you mean by sacrifice? New Bible dictionary, a close examination of all these passages indicates the term is used in the same way as in the Old Testament. That is to say the sacrifices are still understood to be efficacious by virtue of the death of the victim. The blood of Christ accordingly is to be understood as the atoning death of the Savior. Dr. Chafer, who is my teacher in theology and for 14 years was my colleague I was his colleague. In his wonderful work salvation, he says divine redemption whether in the Old or the New Testament is to deliver by paying the demands of the offended righteousness of God against sin. The price of such redemption is always blood alone.

When I see the blood, not when the UN does or what a group or a senate does or a convention, why do I see the blood? Some folks say as you witness Christ to them and share the Lord's truth with him his power to say, "Well I can't see that." Haven't you heard them say that I can't see that? Stop him right there and say Brother I don't either you don't have to. God's the offended party, He's got to be satisfied and when he sees it that's all there is to it, that's all there is to it. He is the offended party. It's when I see the blood we're not saved because of what we see it Calvary, it's what God sees at Calvary.

Forgiveness Chafer goes on to say is made possible through the blood of redemption without, without the shutting of blood there is no redemption. Speaking of propitiation the very, notice this word, this word here, it's a hyphenated word. The very blood sprinkled body of the son of God on the cross has become the divinely provided place of meeting where now a guilty sinner can come to God without fear and the righteous God can receive that soul apart from all judgments and condemnation. How

different the issue is before the unsaved now since the atoning blood has been shed. It's not a question what am I going to do about my sin, God's done something about it in the shedding of the blood of the Lord Jesus Christ. It's not a matter of the sin question now, it's the Son question. What then shall I do with Jesus who's called the Christ? There's the pointed issue.

Berkouwer, I think I considered him one of the chief theologians of the day. He's put out about a 12 volume series now. He is Professor of Systematic Theology at the Free University in Amsterdam. Berkouwer, in his one volume on the work of Christ, he says "Christ sacrifice does indeed involve the blood that cleanses, but the cleansing of this blood is not affected brought about according to the nature of the Levitical sacrifices they do more, but act to the power of an endless life, Hebrews 7:10." He quotes first John 4:10 and 11, "Here in his love, not that we love God, he loved us and sent his son to be the propitiation for our sins." Here we are here, in this place we hear the message of God's love, and at the same time we hear the reconciliations through Christ blood. The meaning of all sacrifice is revealed in the reality of the precious blood. We have been sanctified through the offering of the body of Jesus Christ once for all. I tell you when anybody talks about blood and uses the word precious I'm not man. That's what he says. We have been sanctified through the offering of the body of Jesus Christ, the meaning of all sacrifices revealed in the reality of the precious blood.

Warefield B.B. Warfield, one of the greatest theologians we ever put out in this country. He was a theologian, professor of theology at Princeton Seminary years ago before, well many things happened after Biblical doctrines. They, he's talking about the

apostles, I was going say before the flood, but I thought you might think it was a flood of Noah. The Apostles show that the different acts of the Old Testament sacrificial ritual were repeated in Christ experience. They ascribe the specific effects of sacrifice to his death. In other words his death was a sacrifice for it. They dwell particularly in truly sacrificial wise or manner of the saving efficacy of his outpoured blood. Says he, "Nothing can be more certain than that the references to the blood of Jesus are one in all descriptions of a sacrificial character and effect, they have effectiveness to his death." Notice no writer in the Bible or out of it, my comment. No writer in the Bible or out of it ever mentions death of Christ in the plural, no such thing.

He goes on the theology of the writers of the New Testament is very distinctly of blood theology. Warefield of blood theology. This is as much as to say that not only is the doctrine of the sacrificial death of Christ embodied in Christianity as an essential element of the system, this is why this is so important. I've taken time out to come here this morning. I repeat this is as much as to say that not only is the doctrine of the sacrificial death of Christ embodied in Christianity as an essential element of the system, but in a very real sense it constitutes Christianity, that's what it's all about. That's where it is. That's where it is brother. That's the name of the game and it's not a game. It's this which differentiates Christianity from other religions.