

I AM NOT ASHAMED OF THE GOSPEL IT IS SEALED WITH THE BLOOD OF
OF CHRIST

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Introduction: —————>

The word "blood" is used in the Bible 460 times. It is used 362 times in the Old Testament and 98 times in the New Testament. In the Old Testament on 103 occasions it refers to the blood of sacrifices, ninety-four being sacrifices in the Levitical system. The use of the term for blood of the sacrifices tends to be concentrated in Exodus-Leviticus, where it occurs seventy-eight times (nineteen in Exodus and fifty-nine in Leviticus), leaving only twenty-five references in the rest of the Old Testament.¹ One such passage of importance is Leviticus 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." In the New Testament the writer of the book of Hebrews contrasts the blood of animals used in the Old Testament and the blood of Christ belonging to the new covenant (Hebrews 9:12-13; Hebrews 10:1-2). With reference to the first covenant he writes, "For it is not possible that the blood of bulls and goats should take away sins" (Hebrews 10:14). Whereas under the new covenant the blood of Christ brought eternal redemption for us (Hebrews 9:12). Christ made one offering for sin and sat down at the right hand of God (Hebrews 9:27-28; 10:12).

This entire scheme of redemption was worked out in the mind of God before the foundation of the world (Titus 1:2). In this study we will see the purpose itself; that is, the scheme of redemption as God planned it before the foundation of the world. Then the purpose as it is revealed in promise, prophecy and

and proclamation and its culmination in the shed blood of Christ.

¹¹⁸THE PRUPOSE OF GOD

Paul declares that he was made a minister to preach among the Gentiles the unsearchable riches of Christ (Ephesians 3:7-8). He then speaks of the purpose of God:

"...to the intent that now unto principalities and powers in heavenly places might be made know~~th~~through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:..." (Ephesians 3:10-11). *SingSpace* *No quote marks*

The scriptures clearly teach that the eternal purpose was formed "before the foundation of the world" (Ephesians 1:4). God in his great omniscient mind purposed and planned the salvation of man in Christ before creation. This point is abundantly clear in the scripture:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (Acts 2:23).

According as he hath chosen us in him before the foundation of the world... (Ephesians 1:4).

... God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (2 Thessalonians 2:13).

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Timothy 1:9).

In hope of eternal life, which God, that cannot lie, promised before the world began (Titus 1:2).

Knowing that ye were redeemed...with precious blood...even the blood of Christ: who was foreknown indeed before the foundation of the world (I Peter 1:18-20).

Based on these passages we can understand that before the foundation of the world God had foreseen the fall of man and planned for his salvation. Robert Milligan in his monumental work **The Scheme Of Redemption** expressed his thought about these passages:

...it is evident that the Scheme of Redemption was no after-thought on the part of Jehovah. It was perfect and complete in the Divine mind before the foundation of the world or the beginning of the ages²

R.C. Bell in his **Studies In Ephesians** reached the same conclusion when he wrote:

Everything pertaining to the church lay in the mind of God before the foundation of the world as an unborn forest lies in the cup of an acorn. Nothing was left to chance.³

THE PURPOSE IN PROMISE

Paul declared, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned" (Romans 5:12). Adam and Eve sinned and that sin separated them from God (Isaiah 59:1-2). It was in this sinful relationship that man heard for the first time the promise of God in the following statement:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

In order to fulfill this promise and to perfect and reveal a plan of redemption for man a people must be chosen by whom and through whom to reveal Christ the Redeemer. God selected Abraham and his seed through whom the promised seed should come. God makes four great promises to Abraham in Genesis 12:1-3,7 :

Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, into a land that I will shew thee: And I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed...Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

Here God gives the nation promise which involves the giving of a great name and was fulfilled in the formation of the nation Israel, the covenant at Sinai and the dedication of the law (Genesis 12:2). There is the seed promise (Genesis 12:3) which was fulfilled in the birth of Isaac, "...in Isaac shall thy seed be called" (Genesis 21:12), and the land promise (Genesis 12:7) which was fulfilled in the settlement of the land of Canaan (Joshua 21:43,45).

Towering majestically above this nation, land, and seed promises is the spiritual promise, "In thee shall all families of the earth be blessed" (Genesis 12:3). This culminated in the covenant of the Lord Jesus Christ: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). Thus we see the nation, land and seed promises as being physical, national and temporal while the spiritual promise was spiritual, universal and eternal.

In every case where the promise was made and renewed we have these words: "In thee shall all families of the earth be blessed" (Genesis 12:3). This great promise was renewed to Abraham on

Moriah (Genesis 22:18), to Isaac (Genesis 26:4) and to Jacob (Genesis 28:14). Finally, as Jacob is dying he extends the promise to the tribe of Judah when he said, "The ^{Right} sceptre shall not depart out from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10). Jesus was to come out of the tribe of Judah (Hebrews 7:14). Thus God is seen in the Old Testament working out His promise and purpose through Abraham, Isaac, Jacob, and Judah.

THE PROMISE AND THE LAW

God's promise to Abraham had been that through his seed "all families of the earth would be blessed" (Genesis 12:1-3). However as time passed and Abraham went childless, he sought to present the steward of his house, Eliezer of Damascus, as his heir. God rejected Eliezer and said, "...he that shall come forth out of thine bowels shall be thine heir" (Genesis 15:4). Again when Abraham is about one hundred he seeks to present Ishmael, his son by Hagar, as his heir. God rejects Ishmael and names Isaac who will be born within the next year as his heir (Genesis 17:17-21). He said, "...in Isaac shall thy seed be called (Genesis 21:12).

Before Rebekah, Isaac's wife, gave birth to their twin sons it was necessary for God to make a choice, and he established the promise to continue through the line of Jacob and renewed the promises to Jacob as he had previously done to his father, Isaac (Genesis 25:19-23). Through the providence of God, Jacob is led

into Egypt with his family consisting of about seventy-five souls. Here they remained for a period of about two hundred and fifteen years while they grew into a mighty nation. So great were they that the king of Egypt fears that in time of war they would turn against him. Luke in Acts wrote "...but when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt" (Acts 7:17). With a mighty show of force God delivered them (Exodus 14:30). He brought them out of the land of Egypt with a mighty hand and by an outstretched arm (Deuteronomy 26:8) through the Red ^S sea, the wilderness of Sin and within forty-eight days they were camped at the base of Sinai. Here the Lord came down on Sinai and "from his right hand went a fiery law for them" (Deuteronomy 33:2). Ezekiel wrote:

Wherefore I caused them to go forth out of the land of Egypt...And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them (Ezekiel 20:10-12; Nehemiah 9:13-14).

With whom did God make this covenant? The exclusive nature of this covenant is seen in the following statement by Moses:

And Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day (Deuteronomy 5:1-3).

This covenant was not made with Adam, Abraham or anyone before this time. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day" (Deuteronomy 5:3). A thousand years later Malachi wrote, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments"

(Malachi 4:4). When the covenant had been fully revealed Moses returned from the top of Sinai and "told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exdous 24:3). A contract requires the agreement between two or more parties. Here then is a contractual agreement between God and Israel. But Moses did not stop there. He wrote all the words of the Lord which he then read to the people. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient" (Exdous 24:7). However, a covenant is not in force without a dedication or seal. The dedication is recorded by the writer of Hebrews:

Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. Saying, This is the blood of the testament which God hath enjoined unto you (Hebrews 8:18-20; Exdous 24:8).

What now is the character of this covenant? In the New Testament it is often referred to as the first covenant, first testament, or old covenant (Hebrews 8:7; Hebrews 9:1,18, etc.). Often it is designated simply as the law of Moses (John 1:17). The whole idea and character of the covenant is emphasized in its dedication. "This is the blood of the covenant" (Exdous 28:8). It is a covenant dedicated by the blood of animals, goats and calves. Ashley Johnson in his book, **The Two Covenants** presents the following thoughts:

I say that this emphasizes the character of the institution as nothing in this world could ever do. Its power to cleanse, its power to uplift, its power to revolutionize, its power to ennoble, its power to sanctify, its power to save, may be measured by the kind of blood used to dedicate it at its inauguration."⁴

When Moses dedicated this covenant with the blood of calves and goats it was consecrated and everything in it was holy and acceptable unto God. If any person brought anything into the worship and service of God not authorized in the covenant dedicated with blood, that thing was considered unclean and rejected by God (Leviticus 10:1-2).

→ Almost all of the tabernacle services required the shedding of blood (Hebrews 10:22). The four main types of sacrifices the burnt offering (Leviticus 1:1-17), the sin offering (Leviticus 4:1-32), the peace offering (Leviticus 3:1-17), and the guilt offering (Leviticus 5: 1-17), all required the selection of an animal and the shedding of its blood. We find in detail the killing of the red heifer for a sin offering (Numbers 19:1-10) and the blood shed during the yearly atonement (Leviticus 16:1-34). Josephus discusses a passover during the reign of Nero in which there were 256,500 lambs killed. ⁵ This may have been an exaggeration, but still there was an immense amount of blood shed. When Jesus completed the last Passover and crossed the brook Cedron with the disciples, the brook would have ran red with the blood of slain animals (John 18:1). Yet, not one soul saved and no sin forgiven. "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4, 11).

What is the purpose of all this blood? What relationship does the law have with the promise that through Abraham's seed all families of the earth would be blessed? We can answer these questions and others by turning to the Galatian letter:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect (Galatians 3:16-17).

It is here asserted that the law was given four hundred and thirty years after the promise was given. The sojourn of the children of Israel began when Abraham was in the Ur of Chaldees, at the time of the promise, and continued until the time of Sinai and the giving of the Law. Moses states it this way:

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt (Exodus 12:40-41).

If the promise was not to be fulfilled thru the law then Paul² asked the question, "Wherefore then serveth the law?" He answered, "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator" (Galatians 3:19). The law as an appendage to the promise was given because of sin. The law identified sin, it did not reveal a way of justification. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:20). The law identified sin for what it was:

"What shall we say then? Is the law sin? God forbid...I had not know lust except the law had said, Thou shalt not covet" (Romans 7:7). Paul said, "Moreover the law entered, that the offence might abound" (Romans 5:20). W. Robertson Nicoll gives us this helpful insight about the law.

Its design is gathered in short from its contents. The prohibitions of the Ten Commandments reveal their own purpose: they were enacted in order to repress the worship of false gods, idoltry, blasphemy, Sabbath breaking, disobedience to parents, murder, adultery, theft, false witness, covetousness. These sins prevailed before the law, but by pronouncing them to be definite transgressions it call in fear of God's rath to reinforce the weakness of the moral sense and educate man's conscience.⁶

The duration of the law is also stated in the phrase, "till the seed should come." Through Abraham and his seed all families of the earth would be blessed. This seed was Christ (Galatians 3:16). Thus we can see the law had provisions in the body of it, providing it to be operative until the happening of a certain event, the coming of Christ, then it would cease to be effective.

THE LAW, A TUTOR

Galatians 3:24-25 states: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Instead of the term "schoolmaster" the American Standard has the word "tutor" which conveys to us a more accurate understanding of the passage. The law served as a tutor, training the Jew, making ready their hearts for the acceptance of the gospel of Christ. The law served as an escort

or a disciplinarian for the Jew until such time as the promise was fulfilled in the revelation of Christ and the gospel.

This is the point that Paul makes when he wrote, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Galatians 3:23). The term "the faith" means the gospel system through which men are to be justified. Note! "But after that faith is come, we are no longer under a schoolmaster" (Galatians 3:25). Thus the law or schoolmaster was to cease to be effective when "the faith" or the gospel system was revealed. Christ was the end of the Law of Mose. "for Christ is the end of the law ^{for} unto righteousness to every one that believeth" (Romans 10:4).

THE LAW ABROGATED

There are several passages which refer to the death of Christ on the cross and his shed blood as the end of the law. For example Paul in Romans 7:1-4 uses the illustration that when a woman's husband died it loosed her from the law of her husband and she was free to marry again. Then he wrote:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (vs. 4).

It was through the shed blood of Christ on the cross that the Jew and Gentile ^{was} reconciled unto God in one body (Ephesians 2:13,14). Note the words "abolished in his flesh" in verse fifteen. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself

of twain one new man, so making peace."

To the Colossians Paul affirmed that these ordinances were blotted out and nailed to the cross.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;...Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ (Colossians 2:14-17).

He nailed to the cross with His body the ordinances of the law. The law was nailed to the cross, taken out of the way through his death on the cross. Just as He was crucified and died on the cross the old institution with its ordinances and annual sacrifices died and passed away.

Just as His death brought about the death of the old covenant, it also brought into being the new covenant, the gospel. According to Jeremaiah 31:31-43, the Law of Moses was to be replaced with a new law; the law of Christ, the New Testament.

Behold, the days come, saith the Lord that I will make a covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt.

God said, "I will make a new covenant." The writer of the Hebrew letter quotes this passage from Jeremiah and adds, "In that he saith, A new covenant, he hath made the first old, No that that which decayeth and waxeth old is ready to vanish away" (Hebrews 8:13). The writer continues, "...He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9-10). The terms dead to the law,

abolished, blotted out, took out of the way, nailed to the cross, etc., leaves no doubt that the law was abrogated by the death of Jesus upon the cross.

THE NEW COVENANT WAS SEALED WITH THE BLOOD OF CHRIST

Just as Moses dedicated the old covenant with the blood of calves and goats (Hebrews 9:19; Exodus 24:3-8), "It is of necessity that this man (Christ) have some what to offer" (Hebrews 8:3).

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Hebrews 9:12).

The author presents an "if" and "how" in verses 13 and 14. If the blood of animals of the old covenant sanctifieth to the purifying of the flesh, how much more shall the blood of Christ cleanse the conscience from dead works to serve the living God. The offering of the blood of sacrificed animals under the old covenant was only for a ceremonial cleansing, temporary and symbolic. But it is no ceremonial cleansing that is brought about by the sacrifice of Christ. The blood of Christ removed the stain of inward guilt and brought about full forgiveness of sin as promised in the new covenant (Hebrews 8:12). Through his death Christ became the mediator of the New Testament and sealed it with his own blood (Hebrews 9:15). In Matthew 26:28, at the institution of the Lord's Supper, He said, "This is my blood of the New Testament which is shed for many for the remission of sins." The blood of the New Testament is the blood of Christ by which the New Covenant was sealed, ratified and made binding. In

Hebrews 9:16-17 the writer declared:

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Jesus revealed his will, the New Testament, then at his death it was sealed with his blood and became effective. The first covenant is abolished, the law ~~is~~ ended. Jesus is now the mediator of the new covenant (Hebrews 12:24). This covenant is an everlasting covenant. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant..." (Hebrews 13:20). The blood of the everlasting covenant is the blood of Christ. I call to your attention this fact: We are under a new covenant or testament - the blood of that covenant or testament is the blood of Jesus, that blood was shed on the cross and the covenant wherewith it was dedicated is the everlasting covenant.

→ When Christ dedicated this covenant with his blood it was consecrated and everything in it was holy and acceptable to God. If any person brings anything into the worship and service of God not authorized in the covenant dedicated with the blood of Christ, that thing is rejected by God (Hebrews 10:19; 2 John 9-11). For this reason instrumental music is not scriptural. ~~They~~ ^{is} are not in the new covenant dedicated with the blood of Jesus. There is no command, example, nor necessary inference in the New Testament for instrumental music in the worship of God. The blood of Christ is called the "blood of the New Testament" (Matthew 26:28) or "the blood of the covenant" (Heb. 10:29). Any

doctrine or worship not dedicated by that blood is going beyond the will of God (2 John 9-11).

REMISSION OF SINS THROUGH THE BLOOD OF CHRIST

Under the old covenant it was said, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Hebrews 10:11). The emphasis is on the fact the duties of the priest were never done and that their sacrifices had always to be repeated. In Hebrews 10:1 the repetition of the sacrifices of the Day of Atonement were offered "year by year continually" and in Hebrews 7:27 the reference is to those sacrifices which were offered "day by day." The main point is that repetition was necessary because not one of those sacrifices could remove sin or cleanse the conscience with permanent effect. "In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:3-4). Josephus records ^aon Passover in which there were two million seven hundred thousand and two hundred persons offering up two hundred and fifty-six thousand , five hundred sacrifices. Lightfoot in his book on Hebrews quotes Jeremias, "At Passover time in Jerusalem, for example, ' it was a boast of the sons of Aaron to wade up to their ankles in (sacrificial) blood'...Of such animals slain, the author would say: Look at all those sacrifices and all the blood shed! And to what purpose?" ⁷In contrast is Christ, who after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12).

Jeremiah speaking of the new covenant wrote, "I will forgive their iniquity, and remember their sins no more (Jeremiah 31:34). Of the birth of the Son of God, Matthew recorded, "thou shalt call his name Jesus: for he shall save people from their sins" (Matthew 1:21). At his baptism John said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus speaking of himself said, "This is my blood of the covenant which is poured out for many unto the remission of sins" (Matthew 26:28). Thus forgiveness of sins comes through the shed blood of Christ. Revelation 1:5 says: "...unto him that loved us, and washed us from our sins in his own blood." The ASV has "loosed us from our sins by his blood."

→ Paul in ^{R.}Romans 3:24 says, "Being justified freely by his grace through the redemption that is in Christ Jesus." Thus justification however, is by his blood: "being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9). The word justified means to be acquitted. It is a term used in the courts when a person charged of a crime is found not guilty. The Bible says that we are justified, redeemed and have remission of sins through his blood (Romans 5:9; Ephesians 1:7; Matthew 26:28).

REDEMPTION THROUGH CHRIST'S BLOOD

→ The word ^rransom is the sum or cost that was paid to redeem the sinner from sin. When man sinned he became the servant of sin (John 8:34; Romans 6:16). Christ as the Son of man came to minister and "to give his life a ransom for many" (Matt. 20:28).

Paul in I Timothy 2:6, declared of Christ, "Who gave himself a ransom for all..." Peter said,

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (I Peter 1:18-20).

The great theme of the New Testament is that God has paid the price to redeem man from sin. It is through the blood of Christ that we are redeemed, bought back (I Cor. 6:19-20). Christ has become our redeemer. "We have redemption through his blood" (Ephesians 1:7). "He was made to be sin for us, who knew no sin" (2 Corinthians 5:21). On the cross he bare our sin in his own body, that we, being dead to sins, should live unto righteousness: by whose strips ye were healed" (I Peter 2:24).

RECONCILIATION THROUGH CHRIST'S BLOOD

The root cause of the enmity between God and man was the sin of Man. Isaiah pointed out that man's sin separated him from God and placed a barrier between man and God. (Isaiah 59:1-2). Man was thus estranged from God and Paul warned, "...be ye reconciled to God" (2 Corinthians 5:20). This reconciliation is through the death of Jesus on the cross.

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:9-10).

The term reconciliation means to 'restore to friendship', to make friendship anew and the good relations which follow when enmity has been overcome. As Paul wrote to the Romans, "...also

rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation" (Romans 5:11).

CHRIST DIED AS A PROPITIATION FOR OUR SINS

The term propitiation has two basic ideas. The first of which is the appeasement of wrath. A good illustration of this is found in Numbers 16:41-50. Korah, Dathan, and Abiram, with 250 princes rebelled against Moses and God's authority. God's anger was vented as the earth opened up beneath these men and their families and swallowed them up alive. Israel then blames Moses and said, "You've killed the people of God." Moses commanded Aaron to offer incense to God in the midst of the people. Fourteen thousand, seven hundred people died while the preparation was being made. The incense offered was an atonement or propitiation, death stopped. God's anger was appeased.

Propitiation also carries the idea of satisfying of justice. The scriptures teach that the wages of sin is death (Romans 6:23). The soul that sinneth shall die (Ezekiel 18:20). Man is a sinner and deserves to die, but the grace of God offered a substitute in the form of the body of Jesus Christ (Hebrews 10:5). He bore our sins in his body on the cross (I Peter 2:24). He was made to be sin for us, that is, paid the penalty of death (2 Corinthians 5:21). Thus propitiation is that which satisfies the justice and appeases His wrath.

CONCLUSION

It is through the blood on the cross that we have the remission of sins (Ephesians 1:7). It is through the blood of the cross that we have redemption (I Peter 1:18-20). It is

through the blood on the cross that we are reconciled to God (Romans 5:10)_ . The question which concerns us is how do we benefit from the blood of Christ? As we obey from the heart from the heart that form of doctrine we are baptized into his death (Romans 6:3-4). Peter said, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). The blood of Jesus was shed unto remission of sins (Matthew 26:28). Through the blood of Christ we are washed from our sins (Revelations 1:5). But Luke wrote, "Arise and be baptized and wash away your sins..." (Acts 22:16).

As Jesus shed his blood in His death (John 19:34), we also must die to sin and be buried in baptism to benefit from the blood of the new covenant.

ENDNOTES

1. Leon Morris, **The Atonement** (Inter-Varsity Press, Leichester, England, 1983), p. 55
2. Robert Milligan, **The Scheme of Redemption** (Gospel Advocate Company, Nashville, 1975) p.64
3. R.C. Bell, **Studies in Ephesians** (Austin: Firm Foundation Publishing House), p.3.
- 5.4. Flavius Josephus, **Wars Of The Jews**, Book 6, Chapter 9, Verse 3 (Michigan, Grand Rapids, Kregel Publications, 1964), p. 588.
- 4,5. Ashley Johnson, **The Two Covenants**, (Gospel Light Publishing Company, Delight, Ark, 1899), p.47
- 6.W. Robertson Nicoll, **The Expositor's Greek Testament** (Grand Rapids MI., Erdmans, 1979), Vol. 3, p.171
- 7.Neil Ligtfoot, **Jesus Christ Today** (Baker Book House, Grand Rapids, MI, 1976), p.184,185