

## W404\_Blood\_of\_Christ.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book, and it is number nine of the series entitled The Former Sound Words. We have arrived under the heading of the letter B, at the statement, in Scripture of statements in Scripture which refer us to the precious blood of Christ. Now that those who are believers, we we have no ability to criticize them as to their position, who have arrived at the conclusion that all the sacrificial system of the Old Testament suited those savage early days. But it as much as God is the universal father of all men and no human parent ever wants a bloody sacrifice before he forgives his little children, they rule out all that element and practically say, Well, the Sermon on the Mount is the quintessence of Christianity, and that's the end of the story. But when you come to the book. And let it speak for itself. You're fired. It speaks with a different voice. True. You read of the sacrificial system, right? Early in Genesis runs through Exodus, Leviticus numbers right through the prophets, right through the Psalms. But it comes into the New Testament Gospels. Epistles. Book of the revelation. There isn't one part of the Bible that leaves it out. And so we've got to be prepared to discover that there is something more than a mere kind parent packing us on the head and forgiving us. We've got to discover that God acts as the great universal ruler of the universe.

[00:01:51] His throne is founded in righteousness and holiness. And he cannot possibly be compromised with sin. It must be dealt with. And if a person objects and says, what a bloodthirsty God you've got. Say, wait a minute, friend. If God demanded that you and I should be compelled to shed our blood because of our sin, you might say, Well, that is pretty rough. But I'm asking you. Who was it that provided the sacrifice that he demanded? And the answer is the very God who demanded. It is the very God who paid the price. He spared not his own son, but laid him, but laid our sins upon him. And by his stripes we are healed. So you see, you cannot even take that line if you let the Word of God speak for God hasn't hasn't laid our sins upon us, that we've got to atone for them. We never could do it. No man can by any means redeem his brother or give to God a ransom for him. He's never asked to do it. Then some go to this Psalm 51 and say, Oh, look what the psalmist says. He says, Thou desirest not sacrifice. David was was a bit in front of his day. He was looking forward to the day when we should cut out all the sacrificial element. Their desire is not sacrifice. Else would I give it. Their delight is not in burnt offering.

[00:03:22] That's what we're just saying. God has no delight in it. He says the sacrifices of God are a broken spirit, a broken, and a contrite heart. O God, thou wilt not despise. So all you need, if you've sinned, is to just tell God you're sorry. That's the end of it. But, friend, there's two more verses in this psalm. The same psalm says the sacrifices of God is a broken spirit. Says then shalt thou be pleased with the sacrifices of righteousness with burnt offering and whole burnt offering. Then shall they offer bullocks upon thine altar? Where are you going to do with that? Görges hadn't removed them. I've only told you, David, that you can't offer one. We come to the New Testament and our Savior in the Epistle to the Hebrews says. It is not possible that a band of bulls and goats should take away sins. So he sets aside all the idea of Old Testament sacrifice, but he doesn't set aside the basics. Or because it goes on to say, Therefore I come, I come. A body hast thou prepared me in the volume of the book. It is written in me. I come. To offer himself the one great sacrifice. So you've got to be prepared, you see. To find a setting aside of burnt offering and sacrifice and incense and abomination and all that, but never saying that God is going to set aside that one basic thing. It was only saying that the types and the shadows they only just foreshadowed, but never could be the real, the real the reality.

[00:04:58] Now it's come a little bit closer to this. Um. Take, for instance, that one passage in Hebrews Chapter ten. Which should at least cause us to halt if we are feeling that we can dispense with the. Sacrificial side. Chapter. And nine. Sorry, of Hebrews. Chapter nine, verse 22. And almost all things are, by the law, purged with blood. Or that's the law of Moses. And without shedding of blood, there is no remission. That's bringing it up to date. It was therefore necessary that the patterns of the things in the heavens should be purified with these sacrifices. But the heavenly things themselves with better sacrifices. So sacrifice is not put aside, but a better one has been provided. The sacrifice of the blood of bulls and goats which never took away sin, were a shadow of the real one that was coming. For Christ is not entered into the holy places made with hands, which are the figures of the true but into heaven itself. Now to appear in the presence of God for us. Nor yet that He should offer himself often, but He offered himself once in, evidently, as the high priest enters into the holy place every year with the blood of others. O Not with the blood of others. For then, must he often have suffered since the foundation of the world.

[00:06:39] But now, once in the end of the world, he appeared to put away sin by the sacrifice of himself. And so it goes on. There is no possibility of reading New Testament or Old Testament and taking a view that we can dispense with the offering of Christ. Now, this controversy started just outside know I was going to say just outside the door of paradise, but I'm wrong. I'll correct myself. It started in paradise for when our first parents became conscious of guilt. They immediately covered themselves. That's the very first instinct of human nature. They need a covering to stand in the presence of a holy God. And what could they do? And what did God do? He didn't say to them, you're wrong to have a covering, but he said you're wrong to make your own. He took that covering away from them and he clothed them with coats of skin. They used fig leaves. So these are the two human covering is without the sacrificial element and it's a hopeless thing. And the first thing that God did was to provide a sacrificial clothing for Adam and Eve before they left the garden. But you couldn't provide coats of skin without the sacrificial site. Then immediately outside the garden, the controversy started again. Two brothers drew near at the time of worship, and they both brought their offerings. Tulsa. Cain didn't come with nothing. He brought the fruit of the ground. But we're told that, Abel, he also brought something more.

[00:08:25] Will you go back to Genesis four and notice the place of the word also should occupy in that story. It's in its wrong place so far as a literal rendering of the Hebrew is concerned. Genesis four. Verse three and the process of time it came to pass that Cain brought the fruit of the ground and offering unto the Lord. Now, our version says and Abel. He also brought. That is to say Cain brought and Abel brought. But the also is the other way round. And Abel he brought also in addition to the fruit of the ground he brought something else. He brought. The first thing of his flock. And if you go to the Genesis four with your finger and turn to Hebrews for the comment for a moment, you'll discover that it that it was the additional part that made the difference to the offering of Abel. This is Hebrews Chapter 11. And it's the first of the series of examples lifted out from scripture of faith. The very first is the offering of Abel. You can't get by Hebrews 11 by just merely believing. But the very first act of faith is associated with the sacrifice. Hebrews 11, verse four, By faith, Abel offered unto God a more excellent sacrifice than Cain. If you're reading the original, he offered more of a sacrifice than Cain did. He did something that Cain never did. Cain brought all the best he could find.

[00:10:11] We won't accuse Cain of picking everything that was going to pieces and going wrong. He brought the best he could find, but the best you can find will give you no access in the presence of God. It must be covered. He is the first lesson then. And we go back to Genesis four and we see what happened. Verse five. Unto Cain and to his offering. He had no respect. Not respect. Cain was very wrath, and his countenance fell. And God spoke to him. He said in verse seven, If thou do is well. Shalt thou not be accepted? And God says that to every man still. If you can produce a perfect righteousness, you who are listening to me, you needn't come with a sacrifice. You don't need it. It's a big if, isn't it, Cain? If you're sinless, you don't need the blood of a sacrifice. But the other way round. If they are doing well, shut them up. They accepted that their do is not well. Now that's the other side of the story. Sin. Sin lies at the door. Now that's been lifted out as though an accusation was lying at the door of Cain's, you know, laid at the door. No, no. The word lie there is he maketh me to lie down in green pastures. It's not a leopard couching to spring on you like your sin. It's the provision at the very dawn of the Garden of Eden, of the sacrifice that Cain rejected.

[00:11:48] Sin. So it says sin. Ha! But the word sin in the Old Testament and the word sin offering are one and the same word. They use one and the same word. So he says a sin offering. Cain is there crouching at the door. And if you like to do that, Kane, you'll have your firstborn's place. But you see, you wouldn't. And he who is the point? He who refused. For whatever reason we do not know. To shed the blood of the lamb didn't hesitate to shed the blood of his own brother. As the two way started the doorway of the Garden of Eden. Two ways. And they've been going ever since. All the religions of the world can be summed up under two headings. Are. The Buddhism differs from Mahomedanism and Mahomedanism from Confucianism and all the other isms. But eventually they all add up to this. You go the way of Cain or you go the way of Abel. You either have a sacrifice that God has accepted or you haven't. And that's the essence of Christianity. Christ didn't really come to preach. Wonderful parables. He didn't really come to live a perfect life. He came eventually to lay down that life as a sacrifice for sin. And without that, no redemption. No forgiveness. That is the testimony. Well, now, should we look at 1 or 2 passages in the New Testament and show how John and Peter and Paul have all endorsed this attitude? First of all, shall we look at the first epistle of John chapter one? First epistle of John chapter one, verse verse five.

[00:13:48] This, then, is the message which we have heard of him and declare unto you that God is light and in Him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. But if we walk in the light. As he is in the light. But you say if we do that, won't it expose our failure? Oh, yes, it will. But God's provided for that. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ. His son cleanseth us, goes on cleansing us from all sin. So John has committed himself in that sense. And then if we come to the epistle of Peter. First epistle of Peter, one of the key words of Peter is the word precious. We have exceeding great and precious promises. We have. Many other the trial of your faith, which is much more precious. Then of gold that perishes. That we have is emphasis in these episodes on the Precious Blood of Christ. Chapter one 1819 Forasmuch as ye know that you were not redeemed with corruptible things as silver and gold, you will find that the human creeps into the inspired scriptures.

[00:15:30] God doesn't blot out individuality. Peter more than once speaks about silver and gold as though he didn't care much about it. He said in the earlier verse, The trial of your faith, which is much more precious than gold, that perishes so far as Peter was concerned. Gold was perishing stuff. You remember how a man looked at him and expected to have an arm given to me at all? Silver and gold, have I? None. But what I've got, I'll give you. So here he sets aside silver and gold like vain conversation received from tradition from your fathers. But we are redeemed with the precious blood of Christ. He saw it as precious as of a lamb without blemish and without spot. And this is no afterthought on the part of God. Look what he does. Who verily was foreordained before the foundation of the world. Before Adam was created. Before ever man sinned. Before ever Redeemer was called for. God made the provision. That's where the devil overshot himself. He didn't know that. That's why God could deal with Adam as he did. And send them out of the garden instead of striking him dead. That was manifest in these last times for you. If you come to the book of the Revelation, that book of wonderful prophecy and marvelous imagery, you don't read more than a few verses before you read. Verse five. And from Jesus Christ, who is the faithful witness to the first begotten of the dead and the Prince of the Kings of the earth.

[00:17:16] Unto him that loved us and washed us or loosed us from our sins in his own blood. And hath made us kings and priests unto God and his father. To him be glory and dominion forever and ever. So there we have this precious blood of Christ

acknowledged by those who will become a kingdom of priests on the earth. And again, in chapter five, verse nine, and they sang a new song saying, Thou art worthy. To take the book and to open the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Again, Chapter seven, verse four. Uh, sorry. 14. And I said unto him, Sir, thou knowest. He said unto me, These are they which come out of great tribulation and have washed their robes and made them white in the blood of the lamb. So there's something more than mere forgiveness of sins. I don't say mere forgiveness of sins to set it aside, but it is something more. They wash their robes and made them white. And in chapter 12, verse 11. Verse ten that I heard a loud voice saying, In heaven now is come salvation and strength and the kingdom of our God and the power of His Christ. For the accuser of our brethren is cast down, which accused them before our God day and night.

[00:18:49] He is the accuser now being dealt with, and they overcame him by the blood of the lamb and by the word of their testimony. And they loved, not their lives unto the death. The blood of the lamb coming first. Well, now, shall we just look at the reason why the emphasis is placed in the scriptures on the necessity for this shedding of blood? First of all, remember that it is blood that is shed. Christ didn't die of old age or sickness or by accident. His blood was shed. You remember how the word is used in the days when Noah came out and the order was given to him by God. Whosoever shed man's blood by man, Shall his blood be shed? Shed blood is an act of murder. That's where David had got. Deliver me from Bloodguiltiness O God thou God of my salvation. He shed blood. And Christ's blood was shed. He didn't die, as I say, of old age or sickness or accident. The blood of thy martyr. Stephen was shed, said Saul. And I stood by it. Shed it. So it's that shade that you see that we've got to consider. Now the Levitical law that you look in. Leviticus chapter 17 throws a light upon the reason why this was adopted by God. Chapter 17 of Leviticus. Verse. Ten. This has to do with the law under which the due to this very day lives.

[00:20:42] If you in any part of the great cities of the country where there is a collection of Jewish people, you will find a kosher butcher. And the meat will most likely bear a little label guaranteeing that it has been slaughtered in harmony with the shikata board. That is to say, the blood has been shed. Now, all that scrupulous care was because of the picture of Christ that was, as it were, involved, verse ten and whatsoever man, there be of the House of Israel ordered the strangers that sojourn among you that eat it any

better of blood. I would even set my face against that soul that it is blood and will cut him off among his people. Now I for the life of the flesh. Now that word life in verse 11 is exactly the same word as the word soul that comes at the end of the verse. Soul for the soul of the flesh. Pets are very life of it. Is she the very center of it? Now we have to wait until about, what, 3 or 400 years ago before it was really discovered what the circulation of the blood really was. And how vital it was. But here in the Book of Moses were written about 3000 years ago. Tells you. The life of the flesh is in the blood. So when blood is shed, life is given up. And I have given it to you upon the altar to make an atonement.

[00:22:16] For yourselves. It is the blood that maketh the atonement by reason of the soul, not for your soul, by reason of the blood makes an atonement, by reason of the fact that it contains a very soul of the person. All the all the animals. Now this is entering into the thing rather deeply, but that's what God has said that that blood represents and contains in itself the essence of that person's life. And when that shared life is laid down, in a sense that cannot be said in any other way. And verse 40. For it is the life of all flesh, the blood. The blood of it is for the life thereof. Therefore, I've told you to refrain from it. And then in chapter 16, going back just a moment. We are dealing with the Mercy seat. Chapter 16. It says in verse 13, Ye shall put the incense upon the fire before the Lord and the cloud of the incense that may cover the mercy seat that is upon the testimony that he die not. But that's not enough, Aaron. If you go in only with a cloud of incense, you'll never come out again alive. And he shall take of the blood of the bullock and sprinkle it with his finger upon the mercy seat eastward and before the mercy seat shall he sprinkled the blood with his finger seven times. Seven times. It would be something that would be strange for us to see a Golden mercy seat with all its glorious coloring apparently spoiled throughout the whole of its use by the sprinkled blood every day of atonement.

[00:24:13] It was sprinkled with blood. It wasn't the gold of the mercy seat that brought about forgiveness. It wasn't the perfect life of Christ that saved us. The perfect life of Christ condemns us. He is one who always pleased his father. And we don't. It's that life laid down on our account that makes us sacrifice what it is. And so you see, that is the way in which it is stressed. Well, now let's look at this chart that we have in front of us. And I've picked out 3 or 4 basic features that belong to us. Redemption, atonement, justification, sanctification being made nigh and being at peace. Now, if all those belong to this great offering of Christ, it's not possible for us to treat it lightly, but with great

respect. Shall we turn to each passage and see its context? Ephesians Chapter one. I start with Ephesians because of this that those of you who realize the truth of the mystery also realize that the epistle to the Ephesians is practically the zenith of Paul's ministry. It emphasizes all spiritual blessings. It emphasizes heavenly places. It speaks about the believer having being accepted in the beloved and having access with the father and seated together with Christ, potentially. And you want to say, well, when you get to that epistle or that extreme spiritual height, you won't have to dabble about with just this ordinary sacrifice of blood.

[00:25:50] Now you can dispense with it, but is that true? I only read six verses in this chapter one before I read in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. So whether you're reading Leviticus or Psalm 51 or whether you're in the in the Gospels or the Epistle to the Hebrews or the Book of the Revelation or the Epistle to the Ephesians, Here we have it. It whom we have redemption through his blood. The forgiveness of sins. Well, let's turn from that to Romans, the third chapter, because there's another aspect of the work of Christ brought out there and a very important one. Romans, the third chapter. You remember that the great key thought of Romans is righteousness. God's righteousness. Man's need of righteousness. God's provision of righteousness. Well, now he has been looking at man, both Jew and Gentile, and he's come to the conclusion in chapter three, verse 19. Now we know that what things soever the law said it saith to them who are under the law that every mouth may be stopped and all the world. Brought in guilty before God. So now we've got Jew and Gentile. Well, now he goes on to say. Verse 22, Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, no difference for all have sinned.

[00:27:27] And the word have sinned should be made a bit more abrupt for all sinned in the past and are coming short in the present of the glory of God. That's the two tenses of the verb in the past and up to the present moment. All sinned in the past and are coming short in the present of the glory of God. Now, what's the idea of coming short of the glory of God? Well, the moment we speak of glory, we think of our brilliance and overwhelming light and marvelous color and so on. But doxa. Doxa. He's also interested in the word Doki Maseo and Dokimos, which means to test a metal. The trial of your faith, which is much more precious than gold, is the word which gives us the word glory. It means to say that you've come short of the acid test. Not really. Bit blinding light.



You've been put to the acid test and instead of being genuine gold, you're all frizzled up with a bit of green on it. And no, not worth a penny. You know, in the time of war, people began to look out. All the odd bits of jewellery they had aren't merely ends. Earrings. Oh, let's take those along, you know. And they were already spending the money they were going to get from it over the counter.

[00:28:51] And then the acid test, they weren't worth that. Well, that's where we are. Friends. We couldn't we couldn't pass the acid test. So it is all seemed in the past and have come short of the test now. But they are being justified freely by his grace through the redemption that is in Christ Jesus. That's one aspect. Now, redemption is from. Redemption delivers us out of Egypt. I'm going back to the Passover now. But that's not enough. Redemption takes us out. But the atonement takes us in. So we've got the atonement coming in verse 25. Whom God hath set forth to be a propitiation? This is the word translated mercy seat in Hebrews. This is the atonement side, the tabernacle side, through faith in his blood. What's this, boy? Oh, that I might be forgiven. That I might be justified. Friend, you're putting yourself in the wrong place. It's that God might be justified. God might be justified. God's very careful that he never forgives a sin and then gets compromised in forgiving the sinner. Nobody can challenge God and say, Oh, you let him off. Oh, never. He spared not his own son. Rather than that happen. So whether we agree with it or not, here it is to declare his righteousness for the remission of sins of the past through the forbearance of God. To declare, I say at this time his righteousness that he might be just. See, it's not me to the justification of the poor sinner that Romans is about.

[00:30:30] It's the justified justification of God who does it. And that's based upon the offering of his beloved son that he freely gave for us all. You do know, don't you, that the word exodus comes in the New Testament on the Mount of Transfiguration in Luke's Gospel. Christ spoke of his exodus, not his decease, his exodus that he was going to accomplish at Jerusalem. Exodus away, out. And then the epistle to the Hebrews says he made an exodus. Away in the ones redemption. The others. The atonement. Would you like the two verses in case you couldn't find them? Luke's Gospel. Chapter nine. Verse 30. And behold, there talked with him two men, which were Moses and Elijah, and both Moses and Elijah went through water. Miraculously, the the Red Sea opened for Moses and Elijah smote the river, and both Elijah and Elijah passed over dry shod. The law and the prophets were now standing beside Christ and they looked at one

another and said, Why we did it in tight, didn't we? Elijah? Yes, Moses, we did. But he is going to accomplish the real exodus for that's the word decease. He spoke of his exodus. Which you should accomplish. Now, the exodus, which is the opposite word, is Hebrews. Chapter ten. Chapter ten. Verse 19, having therefore brethren boldness to enter into Now the literal rendering is boldness of the exodus. We've had the exodus.

[00:32:21] We've redeemed from and we've got the exodus that gives us an entry in to. So those two words give you the balancing words redemption and atonement. And that's what we have in this third chapter of Romans. We are redeemed in verse 24. We have a propitiation through faith in his blood. In verse 25. And then we have in Romans the fifth chapter another stress. He says, verse six, for when we were yet without strength. In due time. Christ died for the ungodly. For scarcely. For a righteous man. Will one die yet For an avenger? For a good man, some would even dare to die. But God commendeth his love toward us. That while we were yet sinners, Christ died for us. 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 through his life. And so on. You notice the four steps. First of all, you're without strength. That's a negative. And Christ died for the ungodly. That's a negative. And then he turns to the positive sinners. And then to the active enemies. But whether you're a poor strengthless person or whether you're a violent, active enemy. You still belong to the the group that needs salvation. You'll be lost if you can't save yourself. You'll be lost if you're an active, sinful enemy.

[00:34:09] And he says the one offering for Christ covers all. Much more. Being now justified by his blood. There are some who teach from the end of Romans four, verse 25, that we are justified by the resurrection of Christ. It reads, who was delivered for our offences and raised again for our justification. And they stressed the idea. He was raised again in order to obtain justification. But that isn't true. We were justified by his blood before ever. He was raised from the dead and he was raised from the dead because sin was gone and his work was accepted. So the true rendering of this last verse is this. Who was delivered because of our offenses and was raised again because of our justification. He couldn't be kept in the tomb, for he put away sin by the sacrifice of himself. And there was no more challenge, no more charge, either to you or to him. Well, then we have these other words, not only justification, but sanctification. Hebrews the ninth chapter. Justification. Is it the atmosphere of a law court?

Sanctification is in the atmosphere of a temple. One is you have to be acquitted. The other you have to be cleansed. But the blood of Christ is accomplishing both. So we have in chapter 914. I think we must go back verse 11. But Christ being come and high priest of good things to come by, a greater and more perfect tabernacle not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood.

[00:36:01] He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctify to the purifying of the flesh, how much more shall the blood of Christ who, through the eternal Spirit, offered himself without spot to God, not merely cleanse your flesh, but purge your conscience from dead works to serve the living God. So there we have sanctification by the blood of Christ. And when you are looking at the ritual of the cleansing of a leper, do notice this, that first of all, when the leper is cleansed, the priest puts a little spot of blood on his ear, on his right toe and on his right thumb. And then only then it says, he puts the oil upon the place of the blood. He does not satisfy him by the spirit. First, he sanctifies him by the blood first. And there are certain types of teaching which emphasize so much the sanctification of the spirit that they forget it's all in vain. If there's not the primary sanctification by the one offering, the place of the oil is upon the place of the blood and of course, the ear and the thumb and the great toe are symbols of the way which you dedicate the whole of your being in service after salvation.

[00:37:30] Well, then we come to these two other words, Main I and Peace. Ephesians 213. This is where the middle wall of partition has gone. It says in verse 12 that at that time you were without Christ. This is you and me being described now. A true Israelite, however sinful he might be. You could say I'm a son of Abraham. They did say so. They boasted in it. I'm of the tribe of Benjamin. I'm this, that and the other. And he couldn't be denied. But you and I. What tribe do you belong to? Friends. For aught I know, my name means that my ancestors were running about this country not very fully dressed. And when the Saxons came here, they said, What Saxons do when they go to other countries, call the natives foreigners, you know. When the English person goes over to France, he speaks about them as foreigners. Then he forgets he's the foreigner. Well, they came here and they called the people Welsh. They didn't call themselves Welsh. It was the other people. They said All these foreigners. Well, that's where we are. All a lot

of us. You all belong to my clan friends. We all got that name. Foreigners. Remember that? That being time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh, made by hands that at that time, ye were without Christ.

[00:39:00] Being aliens from the Commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world. The dreadful condition to be in, isn't it? But now look at the change. Eden Christ Jesus Ye, who sometimes were far off, are made nigh by what? Not because you believe the dispensation of the grace of God was committed to Paul and could say, you understand the right division of the Word of God. Oh, no, no, no. You are made nigh by the blood of Christ. All the rest follows. And then the emphasis upon peace that we have in Colossians chapter 114 and 20. Colossians one. Says in verse 14, whom we have redemption through his blood, even the forgiveness of sins. Verse 20. And having made peace through the blood of his cross by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven, and you you as well that were sometime alienated and enemies in your mind by wicked works. Yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unremovable in his sight. Hear these words Holy takes you into the temple, and Unblamable is the unblemished character of a priest or a sacrifice. And Unretrievable is the word No accusation possibly laid against you in the law Court of God. That's what he's done. And that gives you a peace.

[00:40:54] Peace in the Bible isn't quietness. Peace is the all claims of being satisfied. Everything is completed. Nothing left over. The word shalom in the Old Testament is the word that is also translated perfect. So in the in the writing of the apostle Paul, he can run. He will say the bond of peace. And the next time he says the bond of perfectness, he means the same thing because to a Jew, peace and perfectness, perfect satisfaction, the whole thing cleared. It's a kind of peace we have and we weren't so far off are made nigh. Well, I think we ought to have in our form of sound words whenever we speak to others, the consciousness that whatever other opinions are may be. The Apostle Paul never wavered with regard to emphasizing the fact that the basis of all our hopes was the fact that Christ shed his blood for the forgiveness of sins. And by that shedding of blood, we have been redeemed, forgiven, justified, accepted at peace and made nigh. None of us can possibly treat that with disrespect, but rather stand with the

Apostle Peter and speak about its preciousness. By the Lord. Grant us grace to understand more and more as we go by what God meant when He said at the Passover, When I see the blood, I will pass over you, for it is to me a token. What a token it was of all that Christ did and all that God demanded, all that we needed and all that grace provided.