

THE BLOOD BEFORE THE LORD

LEVITICUS 4:6-7 • TV-027B

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By

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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.

Leviticus 4:6-7

“And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD.”

The message that I’m going to bring to you on the broadcast today is I feel one of the most important messages that you will ever hear. Now I hope you will just sit back and listen carefully for the next 26 or 27 minutes.

And if you have a Bible I wish you would turn in your Bibles to the book of **Leviticus chapter 4**. I’m going to speak on the subject: **“THE BLOOD BEFORE THE LORD.”**

In **Leviticus 4:6-7** Moses writes; *“And the priest shall dip his finger in the blood and sprinkle the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord.”*

Now my friends; all through the Bible you meet with the word blood. **Hebrews 9:22** says; *“And almost all things by the law are purged with blood. Without the shedding of blood there is no remission, (there is no forgiveness).”* Now that’s as plain as language can be, *“Without the shedding of blood there’s no forgiveness.”*

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Then in **1 John 1:7** John says; *“If we walk in the light as He, (Christ) is in the light, we have fellowship with Christ and the blood of Jesus Christ God’s Son cleanseth us from all sin.”* The blood cleanseth us from sin.

Then **1 Peter chapter 1:18** Peter said, *“For as much as you know; (you know this), you were not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers but with the precious blood of Christ, as a lamb without blemish and without spot.”*

You know this, you were not redeemed with corruptible things. You know this; you are redeemed with the blood of Christ.

And then in **Leviticus 17:11** the Scripture plainly declares, *“The life of the flesh is in the blood and I have given the blood upon the altar to make an atonement for your souls. It is the blood that maketh atonement for the soul.”*

Now, if I have any apology to make in reference to preaching about the blood of Christ, if I have any apology to make at all, it is that I do not preach it often enough. I’m certainly not apologizing for preaching the blood of Christ; I apologize that I haven’t preached it more.

Paul said; *“I’m determined to know nothing among you save Jesus Christ and Him crucified.”* “We preach Christ and Him crucified,” that’s my message Paul said. That’s my Gospel, that’s the whole thing, Christ and His blood, Christ and Him crucified.

Now what does the word blood mean in the Scriptures when we see the blood so many, many times? The word blood in the Scriptures; what does it mean?

Well, it does not only mean suffering. Now suffering surely can be typified by blood because anytime you shed blood you suffer, but the blood in the Bible means suffering unto death, suffering unto death.

Now my friends; sin deserves death. Sin does not only deserve discomfort and disgrace but the Scripture says, sin deserves death. It says that all the way through the Bible. God’s Word says; *“The soul that sinneth it shall surely die.”* It says; *“Sin when it’s finished bringeth forth death.”*

The Bible says; *“The wages of sin is death.”* Sin deserves death, all sin; every sin deserves death. The only way that God can fulfill His righteous sentence against sin; now sin deserves death, God has sentenced it to die.

God said; *“I will in no wise clear the guilty. The soul that sinneth it shall die.”* That’s His sentence. God has pronounced sentence upon sin. *“And sin when is finished it bringeth forth death. “The wages, the results of sin, is death.”*

Now God has, God has pronounced that sentence and the only way that He can fulfill His righteous sentence against sin and yet forgive us and set us free and justify us and reconcile us is

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for somebody, some suitable person, someone who can do it, to come down here into this world and to shed His blood unto death and to die for our sins.

And that's what Christ did. Jesus Christ came into the world, the God-man, the one who was without sin. *"He who knew no sin was made sin for us."* He who knew no sin was numbered with the transgressors. And He gave His life. He suffered unto death.

Listen to **1 Peter 3:18**; *"For Christ also hath once suffered, for sins, the just for the unjust, (the sinless for the sinful, the righteous for the unrighteous)." He hath suffered for sins, suffered unto death that, "He might bring us to God, being put to death, in the flesh but quickened by the spirit."*

Isaiah 53:5 says; *"He was wounded for our transgressions. He was bruised for our iniquities, (sins). The chastisement of our peace was upon Him and by His stripes we are healed."*

Sin deserves death. God has pronounced sentence upon sin; it's death. And the only way God can execute that righteous sentence, that just sentence, and yet set us free, is for death to be accomplished, not in us, but in somebody else.

All of the blood sacrifices under the Law of Moses were types. The blood of these animals, bulls and bullocks and heifers could not put away sin. Paul says that emphatically, enthusiastically; he says; *"The blood of bulls and goats cannot take away sin,"* cannot, impossible.

I know they're people today who believe that back in the Old Testament days they were saved by the law, they were saved by sacrifices, and they were saved by ceremonies. They were made perfect in God's eyes by obedience to these ceremonies.

But that's not true. They were redeemed by Christ. *"Abraham saw my day and was glad,"* Christ said. He rejoiced to see His Day. *"Moses wrote of me,"* He said. He said to the Pharisees; *"You search the Scriptures. In them you think you have life. They are they which testify of me."*

God never has had but one way of saving sinners. And these sacrifices, all of these Old Testament sacrifices, all of this blood that was shed upon altars and offered down at the tabernacle and out in the wilderness and in the homes and everywhere else; all of this blood that was shed was typical blood.

It was a picture of Christ. It was a type of Christ, a symbol until Christ should come and shed His own blood. The only effectual sacrifice is that of Christ. And when He shed His blood it fulfilled every type and it put away every sin.

It was the supreme, complete, effectual, sacrifice that God almighty intended from the foundation of the world. His back was scourged and the blood flowed. His head was pierced with the crown of thorns and the blood flowed. His hands were riven with nails and so were His feet and the blood flowed. And the spear pierced His side. It was open and the blood flowed.

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**“What can wash away my sins?
Nothing but the blood of Jesus
What can make me whole again?
Nothing but the blood of Jesus**

**Oh precious is the flow
That makes me white as snow
No other fount I know
Nothing but the blood of Jesus**

**Blessed be the fountain of blood (I’m not ashamed of it)
To a world of sinners revealed
Blessed be the dear Son of God
Only by His stripes we’re healed**

**Though I’ve wondered far from God’s fold
Bringing into my heart pain and woe
Saviour; wash me in the blood of Lamb
And I shall be whiter than the snow.”**

Before our Lord went to that cross He sat around a table with His disciples. Now here’s another type, here’s another picture: Before He ever went to Calvary He sat around the table with His disciples and He poured the wine in a cup and He broke the bread and put it in a plate and He blessed it and He gave it to His disciples.

And He said, *“You take this bread and eat it (it is symbolic, it is a picture), and it is my body broken for you.”* And then He passed the cup around to them and He said, *“This wine is the blood of the New Testament. It is the New Testament in my blood which is shed for you.”*

This is a picture, this is a type. *“Drink ye all of it in remembrance of me. As oft as you eat this bread and drink this cup you show the Lord’s death till He comes. It’s the blood that maketh atonement for the soul.”*

When Paul was leaving the church down there at Antioch, he gathered all of the elders together to instruct them before he left; he said, *“Now you men be faithful and feed the church of God which He purchased with His own blood.”*

You can’t preach the Gospel and ignore the blood. You can’t preach salvation to sinners and ignore the blood. And the more you preach it the more you preach the Gospel; *“For it’s the blood that maketh atonement for the soul.”*

I want to show you two or three things now in the latter part of this message:

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First of all: Take your Bibles there again and look at **Leviticus chapter 4** one more time. The blood atonement was made; now this is important, it was made before the Lord.

Now He says; *“Sprinkle the blood before the Lord. Slay the bullock before the Lord. Put the blood on the altar before the Lord.”*

About the only way that we hear the blood of Christ and the death of Christ presented today is as an example to us as an offer unto us. And there’s no question that the death of Christ accomplished something in relation to us.

It has much bearing upon us and much relationship to us. For example; we learn to love at the cross of Christ. Christ certainly is an example. He died leaving us an example. And if you want to learn to really love somebody you go to Calvary and you’ll learn how to love.

Christ said if He so loved us enough to die for us we ought to love one another, enough to die for one another.

And we learn, we learn how to give at the cross. When Paul is writing over there in **Corinthians** to the church about giving; do you know where He takes them for an example of giving? He takes them to Calvary.

And he said, *“Christ who was rich for our sakes became poor that we through His poverty might be rich.”* He gave everything. He didn’t give ten percent, He gave everything. He gave himself. *“Thanks be to God for His unspeakable gift.”* That’s where you learn how to give.

If you want to learn how to forgive; you go to the cross and you see Christ looking down there at the very men who nailed His hands to the tree. And He says, *“Father forgive them.”*

You wonder, how you can forgive somebody who has said something ill about you or did something cross to you or maybe hindered you and your progress a little bit; Christ forgave those that drove nails into His hands and spit in His face. You want to learn how to forgive; you go to Calvary.

Do you want to learn humility? You don’t learn it from a human being; you learn it from Christ. *“Let this mind be in you which was also in Christ Jesus who thought it not robbery to be equal with God, yet made himself of no reputation, took upon himself the form of a servant and submitted himself to death, yea even, the death of the cross.”*

That’s humility for an angel to come down here and become a worm would be humility but nothing like the Son of God coming down here and becoming a man.

Yes, we learn how to do these things at Calvary. And I say a man who doesn’t know how to love and doesn’t know how to give and doesn’t know how to forgive and doesn’t know anything about humility hasn’t been to Calvary.

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So the death of Christ certainly has a reference to us. But the blood atonement; now you take you a pencil and you look through the **4 chapter of Leviticus** there, and everywhere you see, “*before the Lord;*” you underline it and you’ll find it occurring again and again and again; the blood atonement was before the Lord, the blood was put before the Lord.

“*The blood was put on, sprinkled on the mercy seat, before the Lord.*” It didn’t matter whether anybody else saw it or not. It was really of no great consequence whether a man saw it or not. It was made, the offering was made before the Lord. It says that again and again and again.

When Israel was down there in Egypt and God told them He was going to deliver them; that night He would come through Egypt and the first born in every home would be destroyed, even the cattle on the side of the hill and God came through and destroyed the first born.

But He told Israel, He said; “*Now you kill a lamb and you put the blood where?*” Put it in the house where you can sit and look at it so He can impress you and break your heart and cause you to do things?

Put it in there on a shelf in a basin? No sir! He said, “Put it outside on the door.” All the people were on the inside. They weren’t looking at the blood. They were sitting in there trusting in the Lord.

Who looked at the blood? Who saw the blood? God said; “*When I see the blood I’ll pass over you.*” That’s the reason here in **Leviticus 4** it goes on and on saying, that the priest has to sprinkle the blood before the Lord. The priest is to put the blood on the horns of the altar of incense before the Lord. The priest is to offer the atonement before the Lord.

Now then; the blood was also put before the Lord in reference to us, that God might be just and justify the ungodly.

Now the blood atonement didn’t change the nature of God. Christ’s death didn’t change the nature of God; God’s unchangeable. God’s unchangeable in His nature and God’s unchangeable in His purpose.

The death of Christ didn’t make God love us. The death of Christ is not the cause of God’s love; it’s the results of God’s love: “*For God so love the world that He gave His only begotten Son.*”

Christ didn’t come down here to get God in a good humor toward us. He came down here because God was already favorable toward us. The hymn writer wrote these words:

**“Twas not to make Jehovah’s love
Toward the sinner flee
That Jesus Christ from His throne above
A suffering man became**

Twas not the death that He endured

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**Nor all the pain He bore
That God's eternal love procured
For God was love before."**

So the death of Christ is not because of God's love; it's the results of God's love. And the claims of God's love and the claims of God almighty's justice and the claims of God almighty's righteousness must be met. And it had to be met by the death of His Son.

"The judge of the earth must do right" my friend. When God sentences men and sinners to death; death has got to be accomplished. The only way that God almighty could save us was to punish our sins in the person of Christ.

God gave His Son to be a sacrifice so that His justice might be honored, so that His law might be glorified, so that His redemptive purposes might be accomplished, and so the death of sin might be fully paid.

**"Jesus paid it all
All the debt I owe
Sin left a crimson stain
But He washed it as white as snow."**

The death of Jesus Christ; now listen to me, brought delight to the heavenly Father, it brought delight to the heavenly Father. It brought glory to the heavenly Father for when the heavenly Father looked down upon the death of His Son He saw His holy Law vindicated and honored. He saw His holy justice completely satisfied. He saw His redemptive purposes accomplished. He saw the debt of sin fully paid. He saw every one of His attributes glorified for He is righteous and He is merciful. He is holy and He is love and it's all at the cross; that cross; that blood was shed toward God.

That atonement was made before the Lord. Jesus Christ was doing business with God at Calvary. He wasn't doing business with Satan. He said; *"No man takes my life from me. I lay it down."*

All the demons in hell didn't have power to crucify Him, nail Him to that cross, or keep Him there. When they said, "Come down from the cross and we'll believe you." Could He have come down, as easily as I can step away from this platform right now?

What held Him to the cross? It wasn't those nails; I'll guarantee you that. It wasn't the power of Satan; I'll guarantee you. It wasn't the authority of the Roman Empire. Why, He said; *"I could call on my Father and He would send legions of angels down here. I could step off this cross."*

What held Him to that cross, His submission to His Father's will, His love for His Father's law, His love for His Father's justice, His determination and submission to fulfill His Father's will and His love for His people and His determination to pay their debt and set them free.

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And that's what held Him to that cross. It didn't have anything to do with what you did or what anybody else did; it had to do with God almighty. That's right! "*It was before the Lord.*" Christ at Calvary is doing business with heaven satisfying law, justice, righteousness, and setting the people free.

And He won't fail either. He didn't come down here to fail. His blood wasn't shed in vain. It wasn't a miscarriage of justice. What He did was done. What He came to accomplish was accomplished.

The purpose He set out to fulfill was fulfilled; when He cried "*It is finished,*" loud enough to be heard in heaven, earth, and hell; it was finished. Everything God sent Him to do was finished. The task God gave Him to perform was finished. The work He came down here to accomplish was finished. He did it and He died not in vain.

There won't be a vacancy in heaven but there'll be plenty of room. There's room for you if you want to come.

Secondly: The blood atonement gives power to the intercession of Christ!

Look down at **verse 7 of Leviticus Chapter 4**: "*And the priest shall put the blood on the horns of the altar of sweet incense before the Lord.*"

"*The altar of sweet incense;*" you know what incense is, you put it in a little plate and you set it on fire and it smells good. You can smell it all through the house. The incense burns and you can smell it all through the house.

And there in the tabernacle before the veil was the altar of incense. And they burned incense on it. And it was a sweet savor, a sweet perfume of rest.

Now what is that altar of incense? What does it picture? Well, it pictures Christ's intercession, Christ's prayers going to the Father, Christ praying for us. That's what the altar of sweet incense is.

Now the horns; this altar of sweet incense had horns. And if you know anything about the Bible you know that horns in the Bible means, "*power, power.*" Now, when the priest brought the blood he was to put the blood on the horns of the altar of sweet incense which signified that the power of Christ's intercession is in the blood.

Now when our great Advocate goes before the Father to plead for our forgiveness, to ask the Father, "Now Father; forgive this man, forgive this woman, forgive this child;" He's got to have something to plead. He just can't say, "forgive them." He's got to have something to plead.

So what does He plead? He pleads His blood. He says; "Forgive them; I died for them. Put away their sin; I paid for them. Put away their penalty; I've already suffered it." He can plead that the debt is paid.

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He can bring to the Father the cancelled receipt; “Set them free, the debts paid. Open the prison for the captive. Open the prison for the prisoner because I paid his debt. I’ve satisfied the sentence. I’ve endured all that the law demands so set him free. There’s no reason to hold him.”

The blood says all that. How does it say that?

First of all: His blood shows His oneness with me!

Listen to **Hebrews 2:14**; *“For as much as the children are partakers of flesh and blood, and we are; we are flesh in blood, He also himself, that’s Christ, took part of the same.” He took flesh and blood “that through death He might destroy him that hath the power of death.”*

Now God can’t die and Jesus Christ is God. But when Christ came down here into the world and took a body He could die. God became a man. God can’t die and a man can’t satisfy. God can satisfy. So God in the flesh as a man can die and satisfy all that the law demands.

His blood shows not only His oneness with us but His blood shows the payment of the sin debt. Where is His blood? It’s not in His veins. He has shed His blood. His blood is on the altar. His blood is right out there having been shed unto death so the debt is paid.

Sin demands death; He died. Sin demands suffering unto death; He suffered the death. Sin demands that the blood be shed; He shed it. There it is! It’s paid.

Secondly: And then His blood shows fulfillment of a covenant!

If you’ll read **Hebrews 13:20** it talks about the blood of an everlasting covenant. A covenant is a testament. Let me talk to you just a minute. Suppose I was a wealthy person and I said to you: “I’m going to put you in my will, my Last Will and Testament. I’m going to give you half of everything I have.”

Now, in order for you to have it, what’s got to happen? You know what’s got to happen. I’ve got to die. You’ll never get it till I die. If I put you in my Last Will and Testament and give you half of all I’ve got you’ll never get it till I die. But when I die it’s yours.

And Christ Jesus said; *“That the blood, the blood is the testament; the Last Will and Testament of our Lord was sealed, it became ours, when He shed His blood, when He died.”*

Now last of all; I’ll have to close with this: The blood atonement gives acceptance to our worship!

It says in **Hebrews 10:19** that; *“We have boldness to come into the holiest.” We’re not high priests are we? Christ is the high priest. But we’re all priests. “He hath died and made us kings and priests unto our God.”*

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And do you know; I have the right, I'm not a perfect man and neither are you. I'm not without sin. But I have a right to come boldly right into the holiest of all, right into the presence of God. And do you know how?

It tells you here in **Hebrews 10:19**, "*By the blood of Jesus, by the blood of Jesus.*" The blood removes all sin from us and from our prayers and from our worship. The best worship that we can render, what is far from perfect, isn't it?

And the best prayer that we can pray is full of self and sin isn't it? And the best works that we can perform are "*filthy rags*" aren't they? But we can come into His presence boldly through the blood of Jesus Christ our Lord.

So the blood in the Scripture is offered before the Lord and it gives power to the intercession of our Advocate, our Mediator, Jesus Christ. And it cleanses us in such a way that we can come into the presence of God with worship, praise, and prayer, by the blood of Christ!