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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

SERIES: Romans (The Constitution Of Your Faith)

TITLE: Program 16 – Propitiation – The Life Is In The Blood

MONDAY

OPEN

You know wherever you go, wherever you study the cultures of men you always find the shedding of blood. Why? Why does there have to be a blood sacrifice? Where did that concept come from? Could it be that the life is in the blood and that the shedding of that blood shows that you have taken a life and made a sacrifice?

PART ONE

You come to this segment that deals with salvation and there you meet these wonderful, wonderful doctrines, the doctrine of justification, the doctrine of redemption, and the doctrine of propitiation. Now those are big words but you're learning what they mean. And just think now, whenever you read through the Word of God, you're going to understand the meaning of those words and you're going to understand the depth of the salvation that it brings to you and to me. So let me read to you Romans, chapter 3. I want to read

verse 24 and 25 we're going to meet the word propitiation. So look, verse 24, "Being justified as a gift by His grace through the redemption ...," You understand what that is. That means to set free by paying a ransom, "... which is in Christ Jesus whom God publicly displayed as a propitiation in His blood through faith." This public display of the propitiation of the blood of Jesus Christ for our salvation, this public display of it was a demonstration by God of His righteousness, "So that we might see Him as just and justifier, so that we might understand why in forbearance He passed over the sins that had been committed in the past and did not judge them but waited until Calvary had been complete." So let's look at it and I want to take that word propitiation. I'm going to give you the Greek word for it again. And the reason I'm going to give it to you is because it's a beautiful, beautiful word and it relates to something else that I'm going to tell you about in just a minute. I don't want to tell you yet. Okay, so the word for propitiation is "h-i-l-a-s-t-e-r-i-o-n", "h-i-l-a-s-t-e-r-i-o-n" and it means, "that which expiates, or that which satisfies." So when you think of the doctrine of propitiation, the teaching of propitiation, you can know that that is an act that satisfies the holiness of God. That is an act that expiates, pays for our sins. All right, now, the word expiation means that it was something that was "done to make amends for." It was done as something to atone for and they used it in the worship of other gods. So they would say they expiated their gods and they pictured their gods as being angry and full of wrath and just furious so you had to bring them a pig or you had to sacrifice your child or you had to give him all your crops or you had to do this or you had to burn yourself in order to satisfy this god. All right now, God is a holy God and because He is a holy God then His holiness must be satisfied in forgiving your sins. So this is where the doctrine of propitiation comes in. Now the doctrine of propitiation, the shedding of blood to satisfy God's holiness for your sins, is an act that is only beneficial for those who believe, so I want you to understand this. God takes His Son. God takes the blood of

Jesus Christ and He, through that blood, satisfies His holiness, but that does not mean that everyone is going to go to heaven because God has made satisfaction through the blood of Jesus Christ. Only the ones who believe in Jesus are going to go to heaven. So that blood, that propitiation, that making amends for, that blood of the atonement, that is only beneficial for those who believe. So let's look at it and what I want to do is I want to read this verse again so that you see it and then I want to take you to 1 John, chapter 4, verse 10. All right, so in verse 24 and 25, "Being justified as a gift by His grace through the redemption, through the payment to get you out of the slave market, through the redemption, which is in Christ Jesus whom He displayed publicly as a propitiation in His blood." All right, so 1 John, chapter 4, verse 10 and you're saying, but Kay, you told me redemption that we were redeemed by the precious blood of the lamb. That's right; that was the payment that was made so that's the redemption. The propitiation shows us, I was satisfied with that payment. I didn't say, okay, now I'll take the blood of Jesus Christ, but I've got to have something else. I'll take the blood of Jesus Christ but I've got to have your good deeds. Unh, unh, unh, unh. God's holiness was totally and absolutely satisfied through the blood of Jesus Christ. 1 John, chapter 4, verse 10 and this is what it says, "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation, the satisfaction for our sins." Okay, so all of this didn't happen because we decided we were going to love God and so then God had to respond in kind. No God first loved us. And He loved us so much that He sent His Son, Jesus Christ to be the propitiation for our sins. All right, now, He was for our sins, but He was also for the sins of the whole world. So go to 1 John, chapter 2, 1 John, chapter 2. And I want to start at verse 1. It says, "My little children, I am writing these things to you" I can just see this fatherly John. This is the one that wrote the book of Revelation that was exiled on the Isle of Patmos. You know it's so neat because what we do is we take teaching tours and we take them to Israel and then we also take them

to Greece and then for a five-day cruise on the Aegean Sea. And one of the things that we do is we stop on the Isle of Patmos and we teach the book of Revelation on the Isle of Patmos in a visual way that you just don't forget. It makes Revelation come alive. So I can just see John on that Isle of Patmos, he's all scarred and disfigured because tradition says he was dropped in a cauldron of hot oil in torturing him because of his faith and then exiled. But I can see this dear old father saying, "My little children, I am writing to you that you sin not." I don't want you to sin. God doesn't want you to sin. Now my child, my child, do you hear me? He says, "... that you may not sin and if anyone sins we have an advocate with the Father, Jesus Christ, the righteous." My little children, I don't want you to sin, but if you sin, if you slip, if you just decide that you're not going to obey, if you commit that singular act of sin, I want you to know my child, we have an advocate. We have a lawyer to plead our case. It is Jesus Christ. This was the Christ that he loved. And this was the John that Jesus Christ loved. And it says, "And He himself, Jesus Christ is the propitiation for our sins, the satisfaction for our sins and not for our sins only, but for the sins of the whole world." John 3:16 says that, "God so loved the world that He gave His only begotten Son so that whoever would believe in Him would not perish but have everlasting life." But listen, we had to believe and we wouldn't perish and that's our part. That's our part, we believe and we won't perish, but God's part is that He has to nail His Son to a cross and that Son has to have a spear thrust in His side and the blood comes gushing out, the water and the blood come gushing out as 1 John 5 says. And the shedding of the blood of the Lamb of God satisfies the Father who is looking on. Why? Well, I want to show you that it satisfies because it meets the requirements of a law that God set forth in His Word. And I want you to go to Leviticus, chapter 17, verse 11, Leviticus, chapter 17. Now in the front of the Bible you will find the Torah, the first five books of the Bible and they are Genesis, Exodus, Leviticus. So stop at Leviticus and look at Leviticus, chapter 17 and let me read to you

verse 11. “For the life of the flesh is in the blood and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. Without the shedding of blood there is no remission of sins.” And that’s what you and I need to see. It’s only the blood of the Lamb of God that will take away your sins and my sins. Why?

Because the life is in the blood. Let me read Leviticus 17:11 to you again as we look at this doctrine of propitiation and it says, “For the life of the flesh is in the blood.” If they want to find out if you’re sick what are they going to do? They’re going to check your blood. They’re going to run all sorts of tests on your blood to find out what the white count is, what the red count is, what other things that they find, the clotting time, all this, they want to know what’s going on with your blood. Why? Because the life is in the blood. You take the blood out of the body, what do they do? They bleed to what, to death.

PART TWO

So he says that, “The life of the flesh is in the blood and I have given it to you on the altar to make atonement for your souls.” So the blood is to be put on the altar to make atonement or covering for our lives, for our souls. “For it is the blood by reason of the life that makes atonement.” All right now, to propitiate means “to make atonement for.” It means to cover. It means to take care of, to satisfy. All right, now I want you to go back to Leviticus, chapter 16 and now he’s describing the Day of Atonement. Now, this is called by the Jews, Yom Kippur. It’s the highest and most holy day in the celebration of all the feasts of Israel. And every year they celebrate three main feasts and that third feast is called the Feast of Tabernacles and it begins with the Feast of Trumpets and then it goes to the Day of Atonement, Yom Kippur and that is the holy day when Jews won’t answer the phone. The phones don’t ring. The buses don’t run. Nothing is going on in Jerusalem. It’s totally, absolutely quiet because it’s a day of remembering

your sins. It's a Day of Atonement where you once again remember your sins and get a covering for those sins. So this is the way they celebrated it. Now they don't celebrate it this way now because they don't have a temple in Jerusalem. So in Leviticus, chapter 16 in verse 15, it says "Then he shall slaughter the goat of the sin offering, which is for the people and bring the blood inside the veil." Now inside the veil means that the priest was going to go into the holy of holies. That was the most sacred spot in the tabernacle or in the temple. And so he would go into the holy of holies. He would only go in one day a year and that was on the Day of Atonement, on Yom Kippur. He would go in with blood for his own sin. He would go in with blood for the sins of the people and he would take the blood of the goat for the sins of the people and he would bring its blood inside the veil and sprinkle it on the mercy seat. Now let me just stop and explain. The mercy seat is the lid that covers the Ark of the Covenant. The Ark of the Covenant was a symbol of the throne of God. In other words when Moses was told to build the tabernacle, to erect this holy place where they might worship God, he was told that he was to make it after a pattern of what was in heaven. And so they built the tabernacle. They had a big outer court. Then they had another tent within a tent divided into two parts. So you went through the veil one time a year on the Day of Atonement into the holy of holies and there was only one piece of furniture there and that was the Ark of the Covenant. Now the ark had a lid on it with cherubim going both ways, looking over the Ark of the Covenant. That was called the mercy seat. And the word for mercy seat when you translate this from the Hebrew into the common Greek, was the same word for propitiation. So he's saying that, "... you do with this blood as he did with the blood of the bull and you sprinkle it on the mercy seat and in front of the mercy seat. And he shall make atonement for the holy place." So there is the blood that is going to satisfy a holy God. Now this is what you see in propitiation. Now, there's one other passage that I want to take you to. And you might want to write this down in pencil in the

margin of your Bible next to verse 25 of Romans, chapter 3 and that's Hebrews 10, verses 1 through 14. And I want to show you now how all of this was a picture of what was to come, this whole thing, all of the Old Testament and the temple and the tabernacle and then it was changed to a permanent temple and the sacrifices and all of that were foreshadowing the work of Messiah when He would come. So in Hebrews, chapter 10, verse 1, it says, "For the law, since it was only a shadow of good things to come and not the very form of things can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near." He says, "Otherwise would they not have ceased to have been offered because the worshippers having once been cleansed would no longer have a consciousness of sins." It says, "But in those sacrifices that they make year after year there is a reminder of sins ...," Why? "... For it impossible ...," listen carefully; "... it is impossible for the blood of bulls and goats to take away our sins." The blood of bulls and goats can never take away our sin. It says, "Therefore, when He, Jesus comes into the world He says, 'Sacrifice and offering thou has not desired, but a body thou has prepared for Me. Lo it is written in the volume of the book, I have come to do Thy O will God.'" And then it says in verse 8, it says, "And after saying these things sacrifices and offerings and whole burnt offerings and sacrifices for sin, Thou has not desired nor taken any pleasure in them, which are offered according to the law." Then He said, "I have come to do Thy will. He takes away the first in order to establish the second." What is He talking about? He's talking about, He's takes away the first covenant, the law in order to establish the second covenant, the new covenant that He promised in Jeremiah, "Behold days are coming when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with them when I took them by the hand and led them out of Egypt. But this is the covenant that I will make with them in those days." And then the covenant is when He forgives our sins and remembers them no more. Why? Because He sheds His

blood. So it says in verse 10, “By this will we have been sanctified, set apart, by the offering of the body of Jesus Christ once for all.” The shedding of Jesus’ blood was the last shedding of blood that was ever needed in the whole world for the sins of mankind. It was shed one time in the fullness of time, when God sent forth His Son to be born of a virgin and to die on that cross for us as the Lamb of God that would take away the sins of the world. And when Jesus finished His work on the cross and sin was placed on Him and He cried out, “Tetelestia! Paid in full.” He then said, “It is finished”. Everything that was necessary for your salvation and my salvation was complete. The blood of bulls, the blood of goats, the blood of all these sacrifices down through the ages of people who worshipped God in various ways and various forms could never make them right with Almighty God; only the blood of Jesus Christ. And what does that do? There’s no longer any offering for sin. You and I can get rid of all that guilt of the past. Our guilty conscience can be taken care of because Jesus Christ is the propitiation for our sins and not for our sins only but for the sins of the whole world and all they have to do, all you have to do, is believe, Beloved.