

Text: - 1 John 1: 7.

Introduction: - The blood of Christ represents the sacrifice that Christ made on the cross of Calvary for the sins of the world. The blood represents the life which he poured out that men might come into fellowship with God.

The sacrifice which Jesus made on Calvary was forecast by a long line of sacrificial offerings from Abel until the time of Christ's appearing in the world. Abel offered unto God a more excellent sacrifice than Cain. The sacrifice of Abel was the sacrifice of blood representing the outpouring of a life.

There are those who think it strange, that we should hold to the blood in our religion. They call us a people with a bloody religion. Be that as it may, the fact remains, that Christ suffered ~~and died~~ upon a cross, shed his blood, and died, that we might live. I am glad that he will save whomsoever comes to him, just now.

I.

The blood of Christ represents the life of Christ that he poured out and gave for men. We sing of a "fountain filled with blood drawn from Immanuel's veins and sinners plunged beneath that flood, lose all their guilty stains". The fountain of blood about which we sing is representative of the life that Christ gave for the redemption of mankind.

The fallen state of man necessitated the sacrifice of Jesus upon a cross. If man was to be redeemed from his lost state. Sin is universal in the human family, for all have sinned and come under the yoke of bondage. All men stand upon a common ground in the matter of being under the condemnation as sinners. "All have sinned and

The holiness of God could not permit his violated law to go unnoticed. God had given a warning to the first human pair in the Garden of Eden concerning the forbidden fruit. God had said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die". The holiness of God demanded that satisfaction be made for his violated law. He did not allow the penalty attached to the violation of his law to go without being paid.

Man in his fallen estate was utterly helpless to satisfy the violated law. His nature was polluted and he did not have the ability within himself to keep God's law. If he had had the ability and had exercised it in the keeping of God's law, there still would have remained a penalty to be paid for the violation of his law. A man cannot satisfy his debts to his grocer by going on a cash basis. Although he may pay the grocer in the future for his groceries, there still remains the debt of the past.

Man as a fallen being stood before God in need of a mediator. He needed a redeemer, a savior.

II.

Christ made satisfaction for the sins of the sinner. The Scripture says, "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him". Jesus Christ took unto himself the penalty of every man's sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord".

Jesus paid the debt for sin upon the Cross. Christ in his death satisfied the violated law of God on the part of man. It is because of the death of Christ that we can come with boldness into the presence of God and plead the merits of his death.

"The blood is all my plea,

The crimson stream that flowed from Calvary was efficacious for the sins of the whole human race.

III.

In the first chapter of Revelation and the fifth verse we read, "Unto him that loved us and washed us from our sins in his own blood". In the first chapter of First John and verse seven we read, "The blood of Jesus Christ his Son cleanseth us from all sin". In these passages we have sin represented in all of its phases. The word sin in the first epistle of John is in the singular and speaks of sin as the being of sin, the inherited disposition to sin, the root and bitterness from which the acts of sin spring forth.

In Revelation the word for sin is in the plural. "Unto him who loved us, and washed us from our sins in his own blood". Here we have reference to the overt acts of sin that are manifest in drunkenness, lies, stealing, murder, back-biting, hatred and such like. It is these overt acts of sin that we see about us.

There is reference to a double cure in that old hymn, "Rock of Ages", in which we find these words:

"Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which
flowed,
Be of sin the double cure,
Save from wrath and make me
pure".

The double cure that is spoken of in this great old hymn of the church, is the cure that was provided by Christ through his shed blood, both for the overt acts of sin and for the being of sin, or root of bitterness. The blood which flowed from his wounded side provides a double cure which saves from wrath and makes us pure.

ber that it was the Lord who said, "Take eat, this is my body." After he had taken the cup he said unto them, "Drink ye all of it: for this is my blood of the New Testament, which is shed for ~~you~~ many for the remission of sins!"

Let us remember also the word of the apostle Paul, when he said, "But let a man examine himself, and so let him eat of the bread and drink of the cup!"

So we invite all Christians to partake of this Holy sacrament.