

# THE SAVIOUR'S INVITATION

## And Other Evangelistic Sermons

by

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SERMON NINE

### THE SAVING BLOOD

**“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”**  
(Leviticus 17:11).

**“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.**

**“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, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us”** (I John 1:3-10).

My text is found in Leviticus 17:11 and that part of I John 1:7 which reads: **“The blood of Jesus Christ his Son cleanseth us from all sin.”**

The Old Testament, as you know, is composed of the Law, the Prophets and the Writings. The heart of the Law is the book of Leviticus. The heart of Leviticus is found in the sixteenth and seventeenth chapters, which deal with the Day of Atonement. The heart of these two chapters is the eleventh verse of the seventeenth chapter.

The heart of the Prophets is the book of Isaiah. The heart of Isaiah is the fifty-third chapter. The heart of the fifty-third chapter is the sixth verse: **“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”**

The New Testament is composed of the Gospels, the Epistles and the book of Revelation. The heart of the Gospels is John. The heart of John is the third chapter. The heart of the third chapter is the fourteenth, fifteenth and sixteenth verses:

**“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”**

The heart of the Epistles is Romans. The heart of Romans is the fifth chapter. The heart of the fifth chapter is the sixth through the eleventh verses: **“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 peradventure for a good man some would even dare to die. But God commendeth his love toward us, in 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 by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”**

So you see, in all this, how the shed blood of the Son of God prevails. The pearls of God’s revelation are strung on the thread of Calvary’s Cross.

The Bible is a powerless Book and Christianity is just one more religion if these declarations be not the very heart of God reaching out for the souls of men.

The blood doctrine is the basis of the Jewish religion as well as of the Christian belief. The blood is the way of man’s approach to God. No one can come before God empty-handed. In the Old Testament the Jews had to have sacrifices, and they had to be blood sacrifices. No Jew could come to God except by and through the blood of some atoning victim.

These atoning victims could be offered only upon a certain altar in certain prescribed ways, governed by definite liturgical regulations. Oceans of blood poured out upon any other altar or in any other place, in any other manner, would avail nothing. God’s requirements had to be met.

In the New Testament the requirements are stated even more definitely. Not only can one not come to God except through blood, but it must be one kind of blood: that of the Lord Jesus Christ. Despite the declarations of modernism, we stand or fall by the saving power of the shed blood of the Lord Jesus Christ. If John was right when he said, **“The blood of Jesus Christ cleanseth us from all sin,”** then Christianity is right. There is hope. There is salvation. If John was wrong, then everything in the New Testament is wrong.

The whole system of Christianity rests on the fact that **“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”**

If that is true, if the blood is essential, then anything, everything, all things else, as far as salvation is concerned, are not essential, of no avail, of no fundamental help. Here is what I mean. If the blood is required for salvation, then baptism is not enough. If the blood is required for salvation, then right living is not enough.

The ceremonies that men have devised, the organizations that men have established, the schemes that men have proposed, unless based upon and built around and supported by the Word of God, will help no one. At best they are man's vagaries. At worst they are satanic originations imposed by the Devil upon the intellects of men to divert their minds from the essential requirements of God.

Anyone who has ever tried to do personal work has found people who say, "I am all right. I am living right. I am trying to serve God in my own way. I go to church. I live a clean moral life." But if the blood is fundamental—the Word says, "**Without shedding of blood is no remission**"—then church membership, human righteousness, compliance with creed, are not enough.

Only the flowing, cleansing blood of the Lord Jesus Christ will avail. I bid you, therefore, search your heart, examine your soul, see if you are under the blood. See if you have experimentally availed yourself of the Cross of Calvary.

- Do not tell me you were reared in a Christian home. That is not enough.
- Do not tell me you have not committed any grievous sins. That is not enough.
- Do not tell me you were baptized by sprinkling when you were a child. That is not enough.
- Do not tell me you were immersed. That is not enough.
- Do not tell me you are living right. That is not enough.

Have you been washed in the blood? Are you under the blood? Have you been to Calvary? Have you found for yourself the redeeming grace of God? Do you know beyond doubt, beyond question, beyond peradventure that the blood of Jesus Christ has been applied to your soul?

If there be any doubt, any fear, any question, any uncertainty in your mind concerning this, I beseech you, flee from the wrath to come, accept the offer of God's mercy, confess your sins, profess your faith in the Son of God. Accept Him as your Saviour; enthrone Him as your Lord and Master. Do not, oh, I beseech you, do not be satisfied with anything short of that. Nothing else will stand the fires of the judgment.

There is no more important pronouncement in all the Bible than that contained in the words of my text. If you understand them, if you have availed yourselves of them, it is well with your soul. If you have not, regardless of your condition or origin, your circumstances, anything and everything else about you, you are a lost soul on the road to perdition. May we, therefore, consider this mighty revelation from these three angles:

- First, the promise of the blood;
- Second, the provision of the blood;
- Third, the power of the blood.

*The promise of the blood goes back to the Old Testament, to the very beginning of God's dealings with men.*

I cannot read you all of the passages, but here are three of them:

**“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.”** This foretold the great truth that in God’s own good time the Lord Jesus Christ would engage Satan in battle—battle unto the death—that He would suffer terrible pain, but that He would conquer Satan.

**”Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”** The Lord Jesus was our scapegoat. The weight, the woe, the wrath of all of our transgressions crushed Him on the Cross.

**“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”** Surely the fountain that flowed from Immanuel’s veins for sin and for uncleanness is not only for Jerusalem and the house of David, but for all mankind.

That fountain, pouring forth its mighty stream of cleansing power, has been for the purging of sin from the souls of men for these nineteen hundred years. It has never abated its flow. It has never lost its effectiveness and efficacy. It is still offered to men as the free gift of God’s love.

The promise of the blood is not only given by the prophets in the Old Testament, but is shown in the sacrifices.

Every time a Jew offered a bird or a beast at the Tabernacle in Shiloh, or in the Temple in Jerusalem, he pointed to the fact that God Himself would provide a sacrifice for the salvation of a lost world.

Every time a priest in the Holy Place poured out blood upon that mighty altar, whose fires burned day and night and whose sacrifices were numbered by the multiplied myriads, the crimson streams proclaimed the eternal promises that God Himself would provide a Lamb whose blood would be available and sufficient for the cleansing of all believing mankind.

Not only in the teachings of prophets and in the sacrifices but also in the words of the Lord Himself we have the promise of that cleansing blood. Jesus said, **“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”**

Jesus also said, **“The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”** The Lord Jesus Christ further said, **“I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father and I lay down my life for the sheep.”**

Thus then, by the Old Testament prophets, by the bleeding sacrifices of the Jewish altars, by the Day of Atonement, by the definite declaration of the blessed Saviour Himself, we are assured that in God's own good time, by God's own good grace, out of God's own good mercy, there would be provided a way of escape from sin. Oh, what joy comes to the heart of the believer, what assurance, what confidence, what definite certainty, what triumphant victory, when he scans the pages of the Bible, reading and rereading the promises concerning the blood on the altars of the Tabernacle and the Temple.

*The second truth is found in the provision of the blood.* Remember this one thing above everything else. Thank God, from first to last, from beginning to end, in every detail, in every outline, in every plan, in every revelation, in every suggestion, in every program, in every requirement, in every ritual connected with the blood, God was the Initiator, the Planner. God was the One who described the method of procedure.

Yes, it was God who told Abraham to provide a sacrifice.

- It was God who told Moses on the mountain what sacrifices to make.
- It was God who ordained the priests, who were to take in their holy hands the blood the Jews brought in their unholy hands for the cleansing and purification of their souls.

I wish I could explain it better than I am able to do. God said to the Jews, "***This is the kind of atonement and sacrifice I will accept, require and view with favor. Because of it I will forgive your sins.***" God provided it. God prepared it. The steps leading to the altar, the very stones in the altar, every decoration, every ornament, every detail of every ordinance, of every service, of every offering was God-planned, God-revealed. When God said to the Jew, "***If you come and make this kind of sacrifice in this manner I will accept it,***" He had to accept the Jew's sacrifice and forgive the Jew, or break His own promise—a thing unthinkable.

This is even more clearly apparent in the New Testament. Jesus is called the Lamb of God. Surely God provided Him. He was God's only begotten Son. Mary was merely the vessel for God's holy seed. Joseph had nothing to do with Him. The Jews had nothing to do with Him. Of course, the Gentiles had nothing to do with Him.

God gave His own Son as the propitiatory Lamb. He was a man like you and me, with all the characteristics of a man—head, hands, feet, heart, blood, skin, bones, flesh. There was nothing peculiar about his physical manhood. He was just one more Jew walking up and down the length and breadth of Palestine. But if He were only a man, He could not atone for our sins. He could not even atone for His own sins or for the sins of any other one person.

You will see that a man—even the best man—could not atone for the sins of the billions who were to occupy the world. But He was not only man. He was God encased in the flesh—God who loved us and took upon Himself our infirm flesh, who clothed Himself with our bodies so that He might taste death for every man.

You ask how I know He is God. You say I take too much for granted.

You say, "I will admit He was the greatest man, the best Jew who ever lived, but how can I believe He is God?"

Let me tell you. Suppose a woman were to come to you or to me and point to her boy and say that he was her child, born out of the normal human relationship. Would you believe her? Would I believe her? Of course not. Why do we believe that Jesus is the Son of God, God in the flesh? I will tell you why I believe it. You come to me.

- Show me a man born, as Jesus was, in a stable, reared, as He was, in a carpenter's shop, without scholastic advantages, without social or political prestige, pressed down by the poverty of the lower classes;
- Show me a man who at the age of thirty preached startlingly revolutionary new truths, proclaiming verities greater than all the words of all the other sages combined;
- Show me a man who associated with prostitutes, thieves, gamblers, outcasts, outlaws, drunkards and was never accused of or convicted for a single sin;
- Show me a man who performed the miracles that Jesus performed, who died the death that Jesus died, who was raised out of the grave by the mightiest demonstration of God's power, whose life, teachings and power for nineteen hundred years have changed the affairs of men and nations.

Tell me such a man is God, and I will believe you.

He is God. There is no other explanation for Him. Because He is God He could and did die for our sins on Calvary's Cross. His blood is sufficient for the remission of every sin of every one of us. If Jesus is God, how much is He worth? He is worth more than all the rest of the world put together. His merit makes His death on the Cross valuable enough, important enough, rich enough, effective enough to cancel the sins of every one of us.

*I have told you about the promise of the blood and the provision of the blood. There is one more stirring thought to consider: the power of the blood.*

How does the death of Christ nineteen hundred years ago help us today?

*First, that blood reconciles us unto God.*

**"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him . . . For it pleased the Father that in him should all fulness dwell; 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, 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 unproveable in his sight."**

If you are not a Christian, you are an enemy of God, **“an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope and without God in the world.”** Jesus on the Cross has provided a way out—a way by which you and I may walk freely into the presence of God. His death moves our hearts, melts our wills, motivates our souls to come unto God by Him. The blood of Calvary turns our enmity into passionate love and loyalty.

*The blood of Jesus not only reconciles us but redeems us.* **“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”**

We were sold to sin. We were enslaved by Satan. Sentence had been passed upon us. Judgment was levied against us. There was no method or means by which we could escape that judgment, that condemnation, that execution. We were lost, doomed. Hell was enlarging itself to receive us.

Jesus came between us and our sins, between us and the curse of the law.

- On the Cross the sovereignty of God was satisfied.
- On the Cross the wrath of God sheathed its sword in the heart of the loftiest victim that ever graced an altar.
- On the Cross Justice and Righteousness, Grace and Mercy met and were wedded in the indissoluble bonds of the plan of redemption.

*That blood not only reconciles us, not only redeems us, but, beloved, one of these days that blood will receive us into heaven, into glory.*

Oh, how many tears of joy and gratitude have I shed over the seventh chapter of Revelation! John was being led through heaven when he came to the great white throne. In front of God were multitudes which no man could number, of every nation, and kindred, and tribe, and tongue, dressed in white robes of righteousness, bearing palm leaves of victory in their hands, singing the praises of God in united, melodious voices.

John tells us who they were in these words: **“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”**

Our only hope, our only guarantee, our only assurance, our only title, our only password to and into heaven is the blood of the Lord Jesus Christ.

There is one question I must yet ask you:

- Do you want to be reconciled to God? Are you satisfied with being an enemy of God, a rebel, a criminal with the sentence of the law and the wages of sin hanging over your head?
- Do you want to be redeemed from your sins?
- Do you want to be received into heaven when your days on earth are ended?

If you do, if you want to be reconciled, if you want to be redeemed, if you want to be received, my friends, I offer you, by every promise in the blessed Book, by every drop of Christ's blood sealing these promises, eternal, unqualified salvation.

If you will but accept Jesus Christ as your personal Saviour, if you will but come to God by the Lord Jesus Christ, this very hour your salvation will be assured. There is only one thing for you to do. If you are unsaved, if you have the least desire for God, for Christ, for forgiveness, for heaven, say, "I am trusting Jesus. I want that blood. I accept it by faith." God will surely do the rest.

I invite you, by that dripping blood, by the joys of heaven, by the torments of hell, by life, by death, by judgment, by salvation, to come to Him now. Step out on the eternal promises of the Book. Accept the offer of God's mercy. God is waiting for you. Christ Jesus is ready to welcome you. The Holy Spirit earnestly urges you to come. The blood is available for you. Oh, be washed in the blood of the Lamb!

~ end of sermon 9 ~

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