

THE SCARLET THREAD (THE BLOOD OF JESUS) THROUGH THE BIBLE (PART 1)

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New Year's Eve Sermon

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This sermon tonight is not like a message that is prepared in which the minister, within twenty or twenty-five minutes, will have presented his appeal and come to the climax of the sermon delivered. It is not that kind of a message. The sermon is as if a man stood on the top of a great height and looked over the whole creation of God. As Moses stood on the top of Mount Pisgah and saw from afar the Promised Land, so this message tonight. We are standing as it were on a great and lofty eminence. And we are looking over the entire story of human history from its beginning in the eternity of the eternities, in the unknown distant ages of the ageless past, and as it reaches forward to the great incomparable consummation of the ages of the ages that are yet to come.

Now we begin. Some time, before time was created, God—the Spirit, God, the Almighty Jehovah God—created His infinite heavenly hosts. He created them in angelic orders. Some of them are called angels; some of them are called seraphim; some of them are called cherubim; some of them are called archangels. But in the celestial, spiritual, heavenly world, God created a great and heavenly host. And in that host of God's created angelic beings, living in the heaven of heavens where God lives, there was the great covering cherub, the ruling archangel that God named Lucifer, or the "Son of the Morning." That was the first great creation of Almighty God in the timeless ages before time was.

The second thing that God Jehovah did was this: He created the physical universe. And when I hear ministers and preachers try so to spiritualize religion as to take the material and the physical out of it, they're getting more religious than God. God likes materiality. He created it. God likes corporeality. He created it. God likes these planets and these rocks and seas and stars, and He likes people, and He likes eating. He created it. He likes living. He created it.

The second great creation of God was this material universe, and the Book opens in Genesis 1:1: "In the beginning," in the beginning of God's material creative ability, producing this world that we see, "in the beginning, God created the heavens and the earth." When that was, nobody could know. Mind could not extend itself to enter into it.

In the beginning of the beginnings, God flung these great universes out into space, placed them under His great almighty laws, and everything that God did was beautiful and perfect, filled with light and glory and gladness. His creation in the celestial world was beautiful and perfect. And His creation of the material world was beautiful and perfect; every orb according to the celestial ableness of Almighty God, everything beautiful.

Then sometime in that beginning, in the ages of the ages past, sometime before time was, there came into the heart of the great covering cherub in the celestial world, there came into the heart of the "Son of the Morning" what we call sin. I read it, first from the prophet Ezekiel. God describes him:

Thou sealest up the sum, full of wisdom, and perfect in beauty.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, the carbuncle, and gold: the workmanship prepared in thee was perfect and beautiful.

Thou art the anointed cherub that covereth; and I says the Lord God have set thee so: thou wast upon the holy mountain of God, and thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity, till sin was found in thee ... Therefore, I will cast thee out as profane ... Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by the reason of thy brightness: I will cast thee down ... Thou hast defiled thy sanctuaries by the multitude of thine iniquities. Therefore, will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes.

[Ezekiel 28:12-18]

And the second passage describing Lucifer, the Son of the Morning, is in Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground ... For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit upon the mount of the congregation ... I will ascend above the heights of the clouds; I will be like the Most High God"—taking God's place. "Yet shalt thou be brought down to hell."

Somewhere in the infinite, timeless ages of the past, sin was born in this covering cherub, this archangel of the Lord God Almighty, under whose care God had placed the heavenly hosts. And when Lucifer fell and when sin was found in him, one third of the angels of heaven fell also. And in the fall of Lucifer, God's created, corporeal world fell apart.

Sin always destroys. Sin plows under. Sin wrecks. Sin grinds. Sin destroys. And somewhere in the timeless ages of the past, after God had created the heavenly hosts and after God had created the heavens and the earth, sin was found in Lucifer. He was cast out. One third of the angels were cast out with him, and in that sin and in that transgression, God's great universe fell to pieces—the planets, the suns, the stars wracked with fire, with mists, with water, destroyed by the searing blast of wind. God's beautiful world fell into emptiness, into a void, into formless mass, into ugliness and darkness.

And then God did a miraculous and a marvelous thing. In six days—in six days, a day with a morning and an evening, a day of twenty four hours—in six days, God recreated this planet and this universe, our sun and our planets, and this planet earth. In six days, God recreated it, bringing it out of its formless, empty

void; out of its darkness and its mist and the watery grave; and God, in six days, recreated this universe. On the first day, God said, "Let the light penetrate it." And God's heavenly and celestial light poured into this formless void, when the earth was "without form and void, when darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." [Genesis 1:2]

"Preacher, how do you know all those things?" From the Bible. It says here in the Book: "And the earth became *tohu wa bohu*, translated here, "void and formless, empty and uninhabitable." I turn over here to the prophet Isaiah, chapter 45, verse 18, and the great prophet saith: "For thus saith the Lord that *bara*—created out of nothing—the heavens and the earth; God himself that formed the earth and made it; He hath established it, He created it not *tohu* or *bohu*."

God never made this universe formless, and void, and empty, and dark, and destroyed. God made it beautiful and perfect. His material, corporeal creation, His physical universe was as perfect as His celestial universe was in glory. But sin destroyed it and plunged God's universe into chaos and into formless darkness.

And Isaiah the prophet says God did not create it that way. Satan did that. Sin did that. Iniquity did that. Transgression did that. And now, God is recreating His universe. And on the first day, He pierces it with the glory of His light. God said by fiat, "Let there be light."

Some people come along and say, "Well, that's an eon of five hundred thousand billion years." Listen. That's by fiat. God said, "Let there be light," and the first day, God's light penetrated the dark mass of this lost and chaotic and watery, buried world. Then on that second day, He created the firmament. He raised the waters above from the waters beneath.

And then on the third day, He created on the third day—a day like your day—on the third day, He created the seas, put the waters together and the dry land appeared. And then on the fourth day, God made the marvel of the sunset. Why a sunset? That's the most extraneous, useless piece of work that I know of. God loves things that are beautiful and colorful.

And on the fourth day, God cleared out the darkness and cleared out the mist and took away the clouds, and God made the beautiful sunset and the sunrise on the fourth day, and the moon appeared to shine by night. They'd been created in the beginning. That wasn't when God created the sun and the moon and the stars. This is the recreation of God, when God kicked away the chaotic darkness into which this earth was plunged. And He made the phenomena that you call sunset, sunrise, and the moon that shines and glows, the queen of heaven by night.

Then on the fifth day, He created animal life. All of the things that we see living in this earth, He did it in a day—in a day, not in a million thousand trillion years, but by fiat; God created them by His spoken word. And on the sixth day, He created the man and his wife. Let us, Elohim, plural, "let us make man in our image after our likeness, and let him rule over the seas and the dry land and the earth and all of the things God has placed in this universe; let him rule over them." [Genesis 1:26]

Every once in a while, I'll meet somebody who looks with great theological askance upon a trip to the moon. Why, man, that's part of God's universe He's given into the hands of the man to have dominion over. If anybody is smart enough—and we're getting to be—to find our way to the moon, and if they'll promise me a safe return, I'm ready to go on the first ship. I'd like the experience. I'd like it.

All of God's creation—the fowls of the air, and we can out-fly them; the fish of the sea, and we can out-swim them; and everything that God has made, did He create this man to have dominion over it, and to rule over it, and to be God's son as the highest regent under the Almighty, ruling over God's dominion.

Then in the Garden of Eden where He placed the man—and the Garden of Eden is located in the southern part of the Mesopotamian Valley. I know that because, in the naming of the four rivers that poured through that beautiful garden, one of them is named the Euphrates, and the other is named Hiddekel or the Tigris River. Those two rivers flowed through the beautiful Garden of Eden, and there God began anew and again with His recreated world.

Now, the serpent—the serpent, the serpent, you know him after he was cursed, crawling on his belly, licking up the dust of the ground. But the serpent was the most beautiful, the most beautifully adorned, the most gifted of all of the things that God had made in this world except the man. And the serpent lent himself, whatever he looked like and whatever abilities he had, the serpent lent himself to Satan.

Satan is spirit. And a spirit has not body or corporeality. Spirits get into people. "Ah," you say, "that's medieval, old fogey, theological baggage, preacher." Listen, I see evil spirits enter into the hearts of people—the spirit of lying, the spirit of deception, the spirit of violence, murder, meanness, iniquity, all kinds of things enter into the hearts of people.

And Satan chose this most beautiful and gifted of all of God's creation outside of the man and his wife. And in that serpent, he did a phenomenal and amazing thing. He began to speak in language to the beautiful woman—perfect, glorious, fashioned by the hand of God out of these sides. You have it translated "ribs." The only place that word is translated "rib" in the entire Hebrew Old Testament is right there. Everywhere else it's the "side," the "side" of the ark.

You wouldn't say "the 'rib' of the ark"; the "side of the ark," "the side of the tabernacle." Out of Adam's side God took Eve. And He looked upon her and said, "This is bone of my bone, and this is flesh of my flesh," [Genesis 2:23] and he loved her and took her unto his heart.

And Satan saw it. And Satan began to speak to that beautiful woman. Now you have the great conflict of the ages. What is it? Well, it must be the conflict, the struggle unto death between the freedom of our democracies and the tyranny of ideological totalitarianism. Before that, it was the wars that swirled around Germany. Before that, it was the awful campaigns that wracked Europe under Napoleon, under the Caesars. And before that, it was the awful wars of the Mesopotamian and Nile Valleys. Through the ages—no—the great conflict is in the heart of Satan and the mind and love of God. For you see, in glory,

Lucifer looked upon the pre-existent Lord God Christ. And Satan said in his heart, "I would be first. I would reign. I would rule."

And he hated Jehovah Jesus Lord Christ in heaven and decided to supplant Him and to destroy Him. You see, heaven loved the Lord Jesus. It's hard to say these things because He was only Jesus in His incarnation, but in the beginning of the beginning, before time, before the ages, there was the uncreated God and the uncreated Christ.

And when God said, "Let us make man," that is God the Father, God the Son, God the Holy Spirit, the personality of God into which a man cannot enter. Our minds cannot understand it. We cannot fathom it. But in heaven, in that spiritual world, was the Lord Christ, and Satan envied Him and hated Him and lifted up his heart against Him to supplant Him. And, and it is against the Lord Christ that Satan, in all of his subtlety and his wiles, wages war day and night, for Satan chooses to take God's world away from Him. And Satan has avowed to rule over God's world in place of Him. And when God made the universe, Satan said, "I was the second."

And when God recreated this universe, Satan said, "I will seize it," and when Satan saw the man and the woman in the Garden of Eden in the perfection and beauty of the Almighty, Satan said, "I will destroy them."

"For they are made to rule," says God, "over My universe under Christ."

"And I am going to seize the power for myself," says Satan, "and I am going to destroy the man. I am going to reign and to rule over this creation."

And in the beginning sometime, all of this known to the sovereign God, in the beginning, the Lord Jesus came forward and volunteered to be the redemption and the forgiveness and the sin bearer and the Savior of Adam's fallen race. And when Jesus met the tempter in the wilderness of Judea, that was just one tiny segment of the conflict between those two—between Lucifer, Son of the Morning, and the Lord Jesus Christ, the Lord God—that was just a small segment, a small leaf of that awful conflict between Jesus and Satan.

It started up there before the worlds were. It started there before time was—the hatred of Lucifer for Jesus, and the love and compassion of the Lord God Christ for His creation and for His people. So in the garden, in the beginning, the serpent is used by Satan to speak to the woman whom God had made. And how does he do it? He doesn't have anything new. Every approach is old. We know what he's going to say before he begins. There's not any new attack on God by Lucifer. We know exactly what he's going to say. First, he's going to put a question mark after the Word of God. "Yea, did God say that? Did God tell you there's a hell? Did God say to you there's a judgment? Did God say to you if you sin you'll die? Did God say that?"

Question mark, and then a lie. And the first lie: "You won't die. You won't die. You won't die." And then he presented to Eve the fruit of the knowledge of good and evil. And the woman ate, enticed and deceived by the serpent. And she took the fruit to Adam, and Adam was not deceived. Adam knew in the moment that he ate he would die. Satan deceived the woman, but he didn't deceive Adam. And when Adam saw Eve partaking of the fruit of the knowledge of good and evil, Adam made a choice. He so loved her and he so found his soul bound with her that Adam chose to die by her side rather than live without her.

I cannot help but speak words of infinite admiration for the first federal head of our human race. He chose to die with Eve whom he loved rather than live without her. God could have made another Eve. He could have made half a dozen Eves. It was Adam who chose to die by the side of that beautiful and glorious created woman that the Lord placed in his arms and in his heart.

And when God came in the cool of the day, He couldn't find them. And He raised His voice, "Adam, Adam, Adam, where art thou? Adam, Adam?" And out of the covering of the trees in the garden, Adam raised his voice, "I heard you coming and I was afraid." God said, "Afraid? Who made thee afraid? Who taught you that word 'fear'? Afraid?" Afraid.

"Yes," said Adam, "I was afraid, for I'm naked. And my wife is naked." And the Lord said, "Who taught thee thou wast naked?" [Genesis 3:11] And then the story is recounted to the Lord Almighty, and when they sat in the presence of God, they had made themselves fig leaves to cover their shame and their nakedness. And when the Lord looked upon them, He said, "But it won't do, not what human hands can weave, it won't do."

And somewhere in the Garden of Eden, the Lord took an innocent animal, and before the eyes of Eve and of Adam, God slew that innocent animal, and the ground drank up its blood, The Scarlet Thread Through the Bible, and with the life sacrifice of an innocent animal, God took coats of skin and covered over the shame and the nakedness of the man and his wife; the first sacrifice offered by the hand of Almighty God. And I've often thought when Adam saw the gasping, spent life of that innocent creature and saw the crimson stain the soil of the ground, that was his first experience to know what it meant to die; sin and death. And so the story of atonement and sacrifice begins to unfold through the Word of God, until finally in glory you will see the great throngs of the saints who've washed their robes and made them white in the blood of the Lamb; The Scarlet Thread through the Bible.

As you know, this is the first time that I have ever attempted anything like this. I have no experience. I have no precedent. I have nothing I've ever done to go by. Now, we're going to have to change. I'm going to have to stop preaching, and we're going to have to start going through this Bible. So, just as rapidly as we can, now, we're going to follow through the unfolding of this purpose of God in the Holy Scriptures.

In the Garden of Eden, as the Lord covered over the nakedness of the man and the woman, He turned to the devil, He turned to Satan, He turned to Lucifer, and He said something to Lucifer. He said, "In this

woman, whom you have deceived and through whom you have destroyed the federal head of the human race, in this woman I will create out of her, I will create that One who will crush your head, out of the woman." [from Genesis 3:15] Now the old rabbis for centuries pored over that word of Jehovah God to Satan. "The seed of the woman," and as all of us know, seed is masculine. Seed belongs to the man. A woman doesn't have seed. It belongs to the man. And the old rabbis pored over that word and that promise of God, "The seed of the woman shall crush your head."

Finally, as the Scriptures will unfold, we'll know what that means, what that refers to. That is a part of that age-long conflict and struggle between the hatred of Lucifer and the love of God in Christ Jesus. But now we begin in atonement, in blood, in sacrifice: "The seed of that woman whom you deceived shall crush your head." So, driven out of the Garden of Eden, the Lord placed on each side of the gate cherubim and an altar. Wherever in the Bible you find cherubim, they are always symbols of the grace and love and mercy and forgiveness of the Lord God.

And He placed the cherubim there and the altar there for the man to come to in repentance, in faith, to draw nigh to God. And He guarded the Tree of Life, lest the man eat of it and die. It was a merciful thing for God to do; for had our parents eaten of the Tree of Life and been confirmed in this body of death, it would have been the most tragic of all of the imaginable things that could have overwhelmed the human family.

I don't want to live forever in this body of death, my eyes gone, my hearing gone, my back stooped, my frame disintegrating, and yet confirmed in this body of death, and never be able to die. God put away and guarded out of sight the Tree of Life, lest the man eat thereof and live forever. "Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption." [1 Corinthians 15:50] God has made it possible for us to exchange this old house of clay with its infirmity and its senility—God has made it possible for us to exchange it for "a house not made with hands, eternal in the heavens." And that's why He put away and guarded the Tree of Life. Someday, of course, as you'll see, through the Book, we'll find it in glory in the paradise of heaven.

So, the Lord drove out the man and his wife, and she bore two sons. One was named Cain, and the other was named Abel. Cain brought to that altar first fruit of the fields. Like a displayer at a county fair, he was so proud of himself: "And look what I have done." And he laid it at the feet of God in his pride.

Abel, by faith, feeling himself unworthy and undone—Abel brought a lamb, the first slain of his flock, poured out its blood and offered it upon the altar. And God respected Abel for the faith in his heart and received the sacrifice. But God respected not Cain because of the pride in his heart—like Lucifer, lifted up, thought well of himself. And when Cain saw he was rejected, he lifted up his hand, and there was the first mound in the earth, and underneath it lay a boy. And Adam and Eve knew what it meant to die in the loss of that boy, Abel. And their tears watered the soil above his grave.

And in the goodness of God, the Lord gave her another son, Seth. And Seth was a man of God; and Cain, driven out from the presence of the Lord, was a blasphemer. And then you have the progeny of those

two: the line of Cain and the line of Seth, the children of God. And as long as the children of God were separate, God blessed the earth, and the world, and the families.

Then, in the sixth chapter of Genesis a tragic thing came to pass. The sons of God, the children of Seth, looked out into that world and they liked the glamour of the nightlife. And they liked the drunken orgies of the world. And they turned aside from their separateness and their dedication and their holiness, and they began to marry into the families of the sons of Cain. And God looked upon them, and His children had forsaken His altars and forsaken their devotion and had forgotten their consecration, and the whole earth was filled with violence and evil and iniquity.

Whenever a girl comes to me and says, "I'm going to marry a worthless drunkard, but I'm going to reform him. You don't understand, pastor. I'm going to make a Christian out of him," don't you ever think that when God's people intermarry with the vile and the iniquitous of the world you're going to lift them up to God. They're going to pull you down to hell. That's exactly what happened in the earth. The children of God began to marry in the line of Cain, and the earth was filled with violence and blood and murder and blasphemy. And God said, "It's enough, it's enough." And He looked over the whole created family of the Lord God, the children of old man Adam, and there was only one righteous man in this earth, just one. And that man's name was Noah.

And God said to Noah, "It's enough, it's enough. One hundred twenty years from now, I'm going to destroy this world by flood. You make for yourself an ark and bring your family in." And then out of His compassion for the world that He made, the Lord God told him to bring seven into the ark of the species that was clean and two of a kind into the ark of the species that was unclean.

So he built that great ark, made and fashioned after the finest nautical symmetry known today. And then God shut him up. When the rain began to fall and the floods began to rise, and those people beat on the door of that ark, why didn't Noah open the door to let them in? Because God shut that door. There's a day of grace beyond which a man can't trifle with God. Known to Him, there's a time, there's a line. When a man goes beyond it, he'll never be saved, never. No. In the New Testament, we call that the unpardonable sin. God shut the door. And that race and that generation were destroyed.

And then after God opened the door and Noah came out, you have the beginning of all the nations of the earth described here in the tenth and the eleventh chapters of the Book of Genesis. All the nations of the earth are divided into three parts; the sons of Noah were Shem, Ham, and Japheth.

The sons of Japheth are what you would call the Aryans, the Indo-Europeans, that great family to the north and to the west, of whom we here tonight are a part. God shall enlarge the tent of Japheth. Japheth is the great, multiplied wing of Noah's family, Japheth.

The second: Ham. Ham is the father of the Canaanites, of the Egyptians, of the Africans, of the Philistines, and all of those people who live in Africa. And the Canaanites and the Philistines who were

the enemies of the people of God, they are the children of Ham. And God said they should be a servant people.

The third great wing of the Noaic family is Shem. And Shem is the father of the Shemites: the Elamites, the Chaldeans, the Assyrians, the Syrians, the Hebrew family—all of those people, the Arabians, the Arabs—all of those people who lived in that great, vast section of country from Ur of Chaldea through the fertile crescent down to the River of Egypt. That was the home of the Shemites, the Semites.

Anti-semitism is a vicious prejudice of people against those that God exalted in the revelation of His love and grace. And those families were all one, and they all sought to be together, just like families do. But God had said to inhabit the whole earth and to have dominion over the whole creation, so when all of those families came together in chapter 11 to build a great central monument that would hold them together. And if they ever had another flood—which God said they wouldn't have—they were going to have a tower that would reach up to heaven in which they could escape from it.

When God looked down and saw the pride again in the human heart, He confused their speech—Babel, Babylon. And being unable to understand each other, those that could speak this language went over in that direction, and those that could speak this language, automatically gathered in that direction. And those who could speak this language automatically went in this direction.

And they divided up according to the speech, according to the family tongue, according to the mother language, and then they separated from Babel over the face of the earth, and the nations grew up from those three great sections of the family of Noah. Now, that is God's introduction to His Bible.

The first eleven chapters of the Book of Genesis concern the whole family of the human race. Now, beginning at chapter 12 in the Book of Genesis, beginning at chapter 12, we come to see one family that God has chosen through whom He will keep that promise. "I will give thee a seed that shall crush Satan's head."

In the twelfth chapter of Genesis, God says to Abram, who lived in Ur of Chaldea, down there at the bottom of the Mesopotamian Valley where those Tigris and Euphrates rivers flow into the Persian Gulf, God said to Abram, "Get thee out from thy father's house, thy father's people." [Genesis 12:1]

He lived in an idolatrous city, and his father was an idolater. His father's name was Terah. They say he manufactured idols and sold them. God said, "Get out, and I'll make of thee a great nation, and I'll bless them that bless thee and curse them that curse thee. And in thy seed shall all the families and nations of the earth be blessed." [Genesis 12:3]

So, out of the family of Shem, God chooses Abraham from Ur of Chaldea. And he didn't leave his father's house and his father's family at first. From Ur of Chaldea, he went up to the northern part of the Mesopotamian Valley in a place called Haran. Abram, Nahor his brother, Terah his father, and Lot, his brother's son, they all moved up to Haran. In the Bible, you'll also find that to be Padan-aram—Haran,

Padan-aram. There Abraham got a wife for Isaac—Rebekah—and there Jacob fled, and for 20 years was a servant of Laban, and married Leah and Rachel up there in the northern part of the Mesopotamian Valley in Haran.

But after Terah died, the father of Abraham died—after Terah died, then Abraham took his wife, Sarah, and took his nephew, Lot, and left Nahor his brother there. And Abram moved down into the Promised Land. He came to Shechem and then to Bethel and then to Hebron, then down to Egypt for awhile because of famine, and then back to Hebron. And there at Hebron, he and Lot divided, and Lot went down into the cities of the plains and pitched his tent toward Sodom and became the mayor of Sodom. And the angel of the Lord came and said to Abraham, "If the sin and iniquity of that awful city is as it has come up unto me, we shall destroy it."

And when the angels had left, Abraham stood yet before the Lord, knowing that Lot—righteous Lot, vexing his soul with the filthy living of the Sodomites—knowing that Lot was in that city. He prayed to God, "If fifty righteous can be found, would you spare it for the sake of fifty, if forty, if thirty, if twenty, if ten?" [from Genesis 18:22-32] Had he asked for Lot, I think God would have granted his request, but he asked for ten.

The angels couldn't find ten, and there as Abram looked on from Hebron, the fire fell upon Sodom and Gomorrah after Lot, his wife, and two daughters were snatched away. Jesus says a picture of His coming is as it was in the days of Lot. First God's people must be taken out before the fire and the brimstone can fall. And at Hebron, Abraham looked and saw the destruction of the cities of the plain.

Then Abraham moved to Beersheba. Then follows the story of Isaac, which is enmeshed with Abraham, and the story of Jacob; Isaac's life enmeshed first with Abraham and then with Jacob.

Now, the story of Jacob. In Beersheba, where Isaac is living, Rebekah loved Jacob and Isaac loved Esau. Jacob is very shrewd, and Esau is a fine specimen of an animal. You'd have liked Esau. He'd have been the captain of the football team. He was a hunter, he was a fisherman, he was out with the dogs—yup, whoo, whoo, whoo! He liked that. That's Esau.

You'd have liked him. All the way through, Esau is splendid. But he was carnal; he was of this world. He liked the things of the flesh. And Isaac liked that because he ate of his venison. So, upon a day when Esau is returning from a hunt perishing to death for hunger, he sells his birthright to Jacob for a mess of pottage—for some soup.

Then, with Rebekah, Jacob cheats Esau out of his birthright—out of the blessing, having already purchased from him his birthright. And Esau said, "I will kill you." And Jacob fled away to Padan-aram, up there where Nahor lived in Haran at the north of the Mesopotamian Valley. So, Jacob flees away, and he stops at Bethel, and there God confirms to him the promise of the seed and of the land of the Savior who was to come. From Bethel and his vision of angels, he goes to Padan-aram to Haran. Up there in the grandson's house of Nahor, whose name is Laban, the brother of Rebekah, and he works for Laban

seven years for Rachel. And then of all things, when he woke up the next morning and looked over there at the woman whom he'd been married to that night, she wasn't Rachel at all.

I've always thought that that was one of the stupidest things that a man ever did in my life, that he couldn't tell in the nighttime whether it was Rachel or not. He should have known her better than that. So, he worked seven more years. Having Leah, he worked seven more years for Rachel. Then he worked six more years for Laban, and at the end of twenty years came back when God said, "Go back to Palestine."

So, Jacob comes back on the east side of the Jordan, then crosses over to Shechem. And living there in Shechem, Simeon and Levi do a cruel and awful thing in destroying the men of Shechem. Then, finally, Jacob comes to Bethel and renews his vow to God, and from Bethel down to Hebron. And while he's on the way to Hebron, Rachel dies at Bethlehem.

And down at Hebron, this boy, Joseph, is sent to Dothan, which is about ten miles north of Samaria, in order to find the flocks and the brothers who are keeping them. And when Joseph appeared they said, "There's that boy that our father dotes on, and spoils with that coat of many colors." They propose to slay him. Finally, Reuben persuades them to just spare his life, and they sell him to the Ishmaelites, who take him down into Egypt. And in Egypt, Joseph becomes the prime minister under Pharaoh.

There is a famine in the land of Canaan, and the story of the brothers going down into Egypt. And they come back for their father, and in Egypt in the time of famine, they are given Goshen. As you look at Egypt, it had a triangular delta where the different rivers pour out into the Mediterranean Sea. On the right side of the delta, between the right side of the delta and the desert is a little country that is named Goshen—very fertile. And there Pharaoh and Joseph settled Israel and his family.

Then we come to the death of Joseph—that his bones be carried back into the Promised Land when God visits them. There arises a Pharaoh who doesn't know Joseph, and he sees those Israelites prospering, and God is blessing them. And they are afraid of them, so Pharaoh uses them to make bricks without straw, to build cities in slavery.

And as they groaned under that heavy oppression, God bowed down His ears to hear, and there arises a man who was Pharaoh's son, an heir apparent to the throne, whom she took out of the waters when the cruel Pharaoh decreed that all the male children should die, learned in all of the arts and sciences of the Egyptians, whose heart was with his people, taught by his mother Jehovah God and the choice of Israel.

Having fled away from Pharaoh on the back side of the desert at Sinai, he is tending sheep. And while he's tending sheep on the back side of the desert at the foot of Mount Sinai at the bottom of the Sinaitic Peninsula, there God speaks to him out of a burning bush. And God says, "I've heard the cry of My people."

"Ah, said Moses, anybody but I, anybody but I."

But the Lord says, "No, it is you. My people through whom this promise is to be made and kept inviolate, My people."

Moses goes down, and after the ten plagues on a night of nights, isn't it amazing how these things are done without any meaning whatsoever except as God gives them meaning? Why, on that night of nights, why should they take a lamb and slay it? Pour out its blood, sprinkle it with hyssop—which is a common, ordinary mistletoe type of a thing, a parasite of a thing, a common plant that grew on the walls and everywhere in that country—take a hyssop, dip it in the blood and sprinkle it on the door posts and on the lintel in the sign of the cross, on the door posts on either side. On the lintel here at the top, in the form of a cross, sprinkle the blood and when the death angel passes over that night, "When I see the blood, I'll spare your house and your home." And in all the other homes and families, there's death, and the wailing and lamentation of all of Egypt, except to those who are under the blood, under the blood, "The Scarlet Thread through the Bible."

THE SCARLET THREAD (THE BLOOD OF JESUS) THROUGH THE BIBLE (PART 2)

Dr. W. A. Criswell

12-31-61 7:30 p.m.-12:00 a.m.

That night, Israel goes out with a high hand. And they cross over the Red Sea by the providence of God and turn down south until in the third month of the exodus they stand there at the base of Mount Sinai. And on Mount Sinai, forty days and forty nights, Moses is with God, and the Lord gives to Moses—first, first, God gives to Moses the moral law, chapters 19 and 20. Then God gives to Moses the civil law, chapters 21 to 24. Then God gives to Moses the ceremonial law, chapters 25 to 40, with its tabernacle and its priesthood and its sacrifices.

Then in the Book of Leviticus, we have, first, chapters 1 to 7, the sacrifices. There are five of them—the burnt offering, the meal offering, the peace offering or the thanksgiving offering, the sin offering, and the trespass offering. The difference between the sin and the trespass offering is the sin is done volitionally. A trespass is an inadvertence, a thing a man didn't mean to do. And those five sacrifices are given here in the first five chapters of the Book of Leviticus.

Then, in chapters 8 to 10, we have the consecration of priests; in chapters 11 through 15, ceremonial holiness; in chapter 16, the Day of Atonement; chapter 17 to 23, all of the festivals; and chapters 24 to 27, the vows and the tithes and the laws of obedience.

Every convocation of Israel is a happy one. It is a festival, it is a feast—except one. And that is the Day of Atonement. They observe it now, calling it Yom Kippur. A Jew may not be a Jew any other time of the year, but on that Day of Atonement, if he's a Jew, he's a Jew then. That's the Day of Atonement in the sixteenth chapter of the Book of Leviticus.

Then the Book of Numbers—first, from chapters 1 through 10, the events at Sinai. There's a census taken, there's a consecration of Levites. There's the altar dedication and the observance of the Passover. Then the second part of the Book of Numbers, they're on their wandering march through the wilderness; chapters 11 to 21, they make it from Sinai to Kadesh-Barnea.

At Kadesh-Barnea, they send spies into the land in order to see how to conquer it, but instead of coming back with faith and dedication, they come back saying, "There are giants over there, and there are walled cities over there, and we were just like grasshoppers in their sight. We can't conquer that land." Caleb and Joshua said, "But God, but God is with us. Let us arise and inherit it, for God has promised it to us."

"No," said those other ten. And all Israel wept. And they turned back from Kadesh-Barnea, and for thirty eight years, they wandered aimlessly in the wilderness until all that generation had died. And at the end of the thirty eight years, they're back again at Kadesh-Barnea, and then they make their way to the plains of Moab. There, you find the death of Aaron. There, the story of the fiery serpents and the defeat on the east side of Sihon, the king of Gilead, and Og, the king of Bashan.

And there on that side, Moses gave all of that territory on the east side of the Jordan, he gave it to Reuben, to Gad, and to the half tribe of Manasseh. And on the plains of Moab, you have the story of Balaam and the sin of Baal-peor.

Balaam was hired in order to curse Israel, but God wouldn't let him curse Israel. So, Balaam had to do something to win his hire from the king of Moab, so he whispered something in the King of Moab's ear, in Balak's ear, and brother, did it work. Do you know what he whispered in his ear? He said, "Come here, shhhh, come here, shhhh, come here, shhhhh," and he said, "You get all the pretty women in Moab together and take them over there and put them in that camp and let's see what happens." Law me, it happened. Man, it's awful what pretty women can do, and they did it.

Then you have that final preparation for Canaan. Now, the Book of Deuteronomy is made up of five great addresses of Moses. The first address is on the history of the forty years, chapters 1 to 4. The second address is on the law, 5 to 26. The third address is on the blessings and the cursings, chapters 27, 28. The fourth address is on the second covenant, chapters 29 and 30, and the fifth address is his song and his last words.

Deuteronomy means—Deuteronomy is a Latin word meaning the second giving of the law, made up of five addresses of Moses on the plains of Moab before the children of Israel went into the Promised Land. So, after Moses had sung his song, the Song of Moses, and after he had delivered his soul of these five addresses, then God said to Moses, "Get thee up, get thee up from the plains of Moab, get thee up to the top of Pisgah." And Moses went up to the top of Pisgah, called Nebo, and the Lord said to him, "Look, this is the land, this is the land."

All through the Bible you'll find the land, and the people, and the seed—the Savior Christ—and the kingdom. "This is the land which I swear unto Abraham, unto Isaac and unto Jacob say I will give it under thy seed forever and forever. I have caused thine eyes to see it, but thou shalt not go over it."

So, Moses, a servant of God, died there in the land of Moab on Mount Nebo, and God buried him in a valley. No man knoweth of his sepulchre until this day. And after the death of Moses, God said to Joshua, "Arise, arise, arise. My servant is dead. Moses is dead. Arise, thou and all this people, and inherit the land that I give unto Israel."

Isn't that amazing? God says He gives it to us. And they have to fight for it with their lives. They are contested by every inch just like God says to us today, "Go, make disciples," but it's hard. "Go, preach the gospel," but it's difficult. "Go," says God, "and make every man conscious of the laws of Jesus. Preach to him."

"Ah, Lord, but that's a hard assignment." Doesn't matter. Doesn't matter.

God has those that He'll give us. Whenever a man preaches the gospel, somebody will be saved. When a man builds a church, God will add to it. They won't all be saved until Jesus comes again. There'll always be people here that will reject, but there will also always be people here that will respond whatever the difficulty, whatever the discouragement, whatever the clouds, "Go over," says God. There are victories for us. The Lord will give us somebody. He'll give us you; He'll give us you.

So Joshua goes over. And there you have the wars of the conquest. He made three campaigns, first in the center of the country. He took Jericho. Then he took Ai, which was the military outpost and bastion of Bethel.

Then the Gibeonites deceived them, and they made a truce with them. So, they won all of the central part of the country. Then Adonizedek who was the King of Jebus, later Jerusalem, with four other kings, those five warred against Joshua, and Joshua won the southern campaign. But when he prayed to the moon over—to the sun and the moon over Ajalon, "Don't you go down and destroy the light," and there was a long day. Remember that story? That's against the five kings in the south.

Then up in the north against Jabin, who was the king of Hazor, up there above Galilee, that was the third great campaign, and then the conquest ceased. And the last part of Joshua is the story of his death and of his appeal to the people to be true to the Lord.

Then we come to the Book of the Judges. The difference between a judge and a king is this: A king gives to his son in succession his throne, but a judge was raised up according to a crisis and endowed with special gifts from God.

Now, first in the days of the judges, the hoards out of Mesopotamia between the Tigris and Euphrates Valley, they'd come and oppress Israel, and Othniel, who is the younger brother of Caleb, is the judge raised up to deliver them. Then the Moabites oppressed Israel, and Ehud—you know, he was left-handed, and that's one of the funniest ways to deliver a people I ever saw in my life. This man, who was the king of Moab, was named Eglon, and the book says he was very, very fat. And Ehud was left-handed. So, when you see a man, why, you watch his right hand. You don't think about his left hand. You watch his right hand. So, Ehud came to Eglon to bear the tribute, and he laid the tribute down with his right hand.

But he had his left hand back of him, and when Ehud put the tribute down with his right hand and the big, fat king looked at it in greed and avaricious gladness, then Ehud, who was left-handed, whirled around with his left hand and had a dagger in it, and he plunged it. And I want you to know, when the fat of Eglon covered over the dagger, he couldn't pull it out, so he just left it in him and ran away. Isn't that an amazing thing?

Then you have an invasion from Philistia, and Shamgar delivers it with an ox goad. Then you have the great invasion from the north under another Jabin in Hazor, and Sisera is his captain of the hosts. And there's not a man that will fight him, not a one, all of them scared to death, not a man.

And God raises up a woman. Thank the Lord for Deborah! God raises up Deborah, and she encourages Barak, and they defeat Sisera and the hosts of Jabin in the vale, in the valley of Esdraelon. Then you have the Midianites and the story of Gideon. Then you have the Ammonite oppression and Jephthah, and last of all, you have the Philistine oppression and the story of Samson.

And now we have come to the ministry of Samuel, the reign of Saul, and of David, and of the kings of Israel and of Judah. Now, the last of the judges was Samuel. Samuel marks the beginning of a great

departure in Israel. There is only one religion in the world that is characterized by the phenomenon of what you'd call a prophet.

No other religion in the world has ever had a prophet, nor has there ever been a religion in the world that foretold the future or that spoke of things that God was going to do in times to come. And Samuel, the last of the judges, is also the first of the prophets. And in his ministry and in his life, Samuel instituted what you call a seminary, a school of the prophets. And from now on, you will find the prophetic ministry more and more coming to the fore in the life and the development of God's people. This man, Samuel: first, the book. The ministry of Samuel is in chapters 1 to 7, and then the reign of Saul is in chapters 8 through 31. Now, to go as rapidly as we can—Samuel, as you know, was given in answer to prayer of a godly woman named Hannah, who was sterile. And in her prayer, God placed in her arms this little boy, whom she called "Asked of God"—Samuel.

And when she weaned him after three years, she brought him to the house of the Lord at Shiloh, to the pastor of the church, to the high priest named Eli. And there before Eli, the little lad ministered unto the Lord, being a Levite, dressed in a linen ephod, the plain white garment of a priest. And Samuel grew up unto the Lord, and even in childhood, the word of the Lord came to Samuel, and no message that he delivered did God let fall to the ground.

And after Samuel's ministry, in which he went around with a Bible in his hand and taught the people the Word of God, he made his circuit year after year teaching the people the law of Moses. And after Samuel's age, the people said, "We want to be like the nations around us. We want a king." And God said to Samuel, "Give them a king. The thing comes out of the vanity of their heart," but God had willed even in the Book of Deuteronomy that they have a king.

So the Lord said to Samuel, "You go ahead and obey their desire." And he chose a godly, handsome, humble, marvelous young fellow by the name of Saul. Isn't it a shame he could not have continued that way? Chose Saul, the son of Kish, and after the anointing of Saul, he is presented to the people. So humble is Saul, so self-effacing, that when they gathered to crown the new king, he's not even there. They find him hidden away.

And they bring him out, and he stands before the people, head and shoulders taller than any of the other of Israel. And they shout, "God save the king." Isn't that a marvelous thing? They still say it over in England. "God save the king." And they crowned Saul.

In his beginning ministry, oh! Saul was a great man and a powerful influence for God. For example, those Ammonites came from the east. The Ammonites were a kind of a Bedouin, nomadic group living over there at the head of the Arabian desert where it juts against Trans-Jordania. The Ammonites came and said to the men of Jabesh-gilead, "Come out. We're going to put out your right eye, every man, just to show our contempt for Jehovah God and for you."

And the men of Jabesh-Gilead sent word to Saul that the Ammonites had come and they were going to put out their right eye just to show the Ammonite contempt of Jehovah God and for God's people. And the Spirit of the Lord came upon Saul, and he slew his oxen and cut them up into pieces and passed the pieces throughout Israel and said, "Thus may God do to every man in Israel who doesn't meet me at Bezek near the Mount Gilboa in order to fight for God and to fight for His people." [from 1 Samuel 11:7] Oh, it was a day of revival! It was a day of commitment. It was a day of victory and triumph. Saul led that army over there, and they routed the Ammonites, and the Jabesh-gileadites never, never forgot. And then every successful campaign crowned the work of Saul. His wonderful boy, Jonathan, attacked the

Philistine garrison at Geba and at Michmash, and then he fought the Moabites and Edomites and the Syrians. And in every way, God blessed Saul.

And then something happened I've never understood. And then something happened. Instead of being that self-effacing, wonderful, humble man who was filled with the Spirit of God and the power of conquest, when he went to fight against the Amalekites, he looked at the treasures of the Amalekites. He looked at their flocks and their herds, and greed seized him. Every once in a while, don't you see a man like that? A fine man, and he succeeds out in the business world and it turns his face, and it turns his head. And Saul looked at all of the spoils of the Amalekites, and he decides then out of the pride of his life, he thought he'd chain Agag to his chariot and ride back through Judea and through Israel with Agag, the king, tied to his chariot out of the vanity of his life and disobedience to God. "It's better to obey than to sacrifice," said the Lord God.

And then in the second Philistine campaign, an overwhelming calamity destroyed Saul. On one side of the vale of Elah were the forces of Philistia, and on the other side were the forces of the children of Israel. And there came out a big giant by the name of Goliath. And he said to Israel and to Israel's God, "You come out here and fight me. If you win, we'll be your servants, but if I slay you, you're our servants." And all Israel cowered and trembled. Shows you what happened to Saul. Instead of Saul being out there in the might and power of the Lord Jehovah God, he was back in the camp scared to death, scared of Goliath. You see, his heart had caved in on him. He'd lost his unction and his power with God, and he was afraid.

And in those days, there was a boy, there was a boy, whom Saul didn't know, and didn't anybody know him. Even his own father didn't call the boy to the feast when Samuel came to the house and said, "Jesse, in order to anoint a new king, here's Eliab, here's Shammah, here's Abinadab." When he had gone through all seven of those boys, Samuel said, "I don't understand. God sent me here to your house to anoint a new king, and you say these are all your boys, and God's rejected every one of them because God doesn't look on a man's countenance. God looks on a man's soul. He looks at a man's heart." Samuel said, "I don't understand. I can't understand."

And then the father happened to remember. "Well, wait a minute. I got another boy." Now, isn't that a sight? "Yeah, I got another boy. But, my land, he's herding sheep on the back of the pasture. He's just a boy, he's just a boy. You don't want him. We never thought to ask him to the feast."

Samuel said, "Listen, Jesse, we won't sit down until that boy comes." There the feast is all prepared and everybody is standing around with their mouths watering and everything going on, and Samuel says, "We won't sit down, even, until that boy comes." And when the boy came, he was ruddy, red-headed, of a fair countenance, and the glory of the goodness of God was in his eyes and in his speech. And when Samuel looked on him, God said to His prophet, "Arise, anoint him. That's he; that's My king," a ruddy-faced, red-headed lad from the sheepfold. That's God. And he anointed him. What an amazing thing. Well, the next time that little boy appears, oh, he's sixteen years old, fifteen years old. He's in his teens, he's growing up to be a young man. And law me, he's walking down the hill to the dry wadi in the middle of the valley called Elah. Some of you have done that. I have, and picked up those stones; but I sure was glad there was no Goliath glaring at me on the other side. He walked down into that valley, and he picked out five smooth, round stones. You know, there's an old gag. Did he lack faith that he picked out five stones? If he had believed in God, one stone would have been enough. Why did he pick out five

stones? And the answer is, "Man, Goliath had four brothers." Yes, sir. Goliath had four brothers. There was one for Goliath and one for each one of the other brothers.

And that little boy, that teenager down in that valley, stooping over, picking up those stones and putting them in his satchel, in his lunch bag that he took out when he fed the flock. He'd stay out all day and he'd take a lunch with him, and he had a little bag. And he put those four stones in there, and then he walked up on the other side to that glowering giant, nine feet six inches tall. Man, what a center on a basketball team he'd have made. Think of him. There he was with his staff, with his spear like a weaver's beam, with his armor bearer carrying a shield higher than a man's head.

And the giant looked down, and there was that unshaven, ruddy-faced, slender boy with a shepherd's staff in his hand, and something else in his right hand coming out to fight, and Goliath was insulted. He didn't even get up. He sat down and he looked at him, and he said, "If you come to me, I'll feed you to the birds of the air and the beasts of the field."

And Goliath stood up and started to walk towards that boy, I presume just to get him by the nape of his neck and shake the daylights out of him. And law, me alive, that boy reached down into that satchel and got out one of those stones, and as he walked toward Goliath, that thing was swinging around his head, and when he got close he let it go, and it went right into the middle of his forehead and sank into his brain. And Goliath fell down dead, and David, the boy, took out his great sword and stood on the top of his carcass and hacked off his head. Now, there, now there was a victory.

Ah, but here's what happened. Oooh, that old green-eyed monster! When the women of Israel came back to Jerusalem singing about the victory and praising God for the deliverance, this is what they were singing: "Saul hath slain his thousands, but David, but David hath slain his tens of thousands." [1 Samuel 18:7]

And Saul heard them sing. All the women, all their lives, loved David. Wasn't that a remarkable thing? David must have been one of the handsomest, and one of the finest-looking, and one of the most personable, and one of the best specimens of mankind that the Lord ever created. God loved David, the women loved David, and the men who were with him. He said one time, when he was behind the Philistine lines when he was hated and hounded, David happened to say one time: "Ah, I remember, the well at the gate of Bethlehem out of which I drank when I was a boy." He just happened to say that. And some of those great, big, strong, fine men jeopardized their lives, went beyond the enemy's lines, to get a drink of water for David. They loved him. You can't say too much about David, the man after God's own heart. And the women loved him, and they sang that song, and Saul heard it. And the Book says, "And from that moment on, Saul began to eye David," and he began to hate him, and he began to seek for his life until finally, David fled the country and was assigned a city in the south of Philistia named Ziklag. And there he was in the third Philistine war.

And the book closes in the battle of that third Philistine war. You see, Saul is oppressed, and the Philistines are gathering by the thousands and like the sands of the sea, and they're spread there on the plain of Esdraelon, Meggido. How many of these battles will you find being fought there on the plains of Meggido? And the Philistines are there by the thousands. And Saul with his army—with Jonathan, Abinadab, Malchishua; Saul is up there on the height of the Mount of Gilboa. And he's oppressed. And he goes over on the other side of the valley in the midst of which is a tall—it looks like a loaf of bread. It's called the Hill of Moreh.

And on that hill is a village named Endor. And in Endor is a witch. And in the dead of the night, Saul oppressed, finds his way to the witch of Endor, and he says, "Find me Samuel." My goodness alive, no witch is able to bring up the dead, no spiritualist, no anybody can bring up the dead. But God let that old hag, that old witch, bring Samuel up because it was for a purpose.

And when that witch saw Samuel rise from the dead, her hair stood straight up—it scared the living daylights out of her. She knew she'd been a hoax, just like all the rest of them. Scared her to death. And Saul said to Samuel, "I'm oppressed, and the Philistines are gathered like the sands of the sea, and God doesn't answer me anymore, and I pray and He doesn't answer, and I inquire, and He doesn't answer. And God has forsaken me. What shall I do?"

Samuel said, "There's not anything you can do when God's left you, not anything, not anything. When God has left you, there's not anything to do. And this time tomorrow, you and your sons will be with me, be with me." People often ask, "Was Saul a lost man?" No, sir, Saul was not a lost man.

Saul was the kind of a man that lost his ministry. He lost the great ableness of his life. But he was saved, for Samuel said, "Tomorrow at this time, you'll be with me, you and your sons." Jonathan was one of the flowers of Israel, and wherever Jonathan was, Saul was going, and wherever Samuel was, Jonathan and Saul were going.

Saul is the type of a man who was called of God, who was endowed with great talents from God and instead of using them for the Lord, success turned his head, and he lost his kingdom and he lost his children, and he lost the great open door that God set before him. So, the next day, Saul joins the battle, and the Philistines come up the side of the mount, and Israel rushes down the mount to beat them. And in that day, they slew Jonathan. He was the first one to fall. They slew Jonathan. Then they slew Abinadab. Then they slew Melchishua, and then the archers got the reins, and they began to strike the armor of Saul. When he saw he was going to perish, he took his sword and put the butt end of it on the ground and put the point of it in his abdomen, and he fell with all of his great weight on that awful sword and lay there in a pool of blood.

When the Philistines found him, they cut off his head and took off his armor, and they fastened his body to the wall of Bethshean, a Caananite city down at the bottom of Jezreel. And they took his armor in the house of their goddess Ashtaroth. And when the men of Jabesh-gilead heard about it, they went at night and took down the body of Saul and buried his body in Jabesh-gilead on the other side of the Jordan River.

Then an Amalekite came. Now, we're in 2 Samuel. Now, first the outline of 2 Samuel: 2 Samuel is the reign of David, chapters 1 to 4, his reign in Hebron; chapters 5 to 11, his reign over all Israel until his sin. The third part, chapters 12 to 20, the penalty for his sin, and chapter [21-24], the concluding of the life and ministry of David.

Now, an Amalakite came, and running up to David said, "I slew Saul, I slew him, and here's his crown and here's his bracelet." He thought he'd be rewarded, but David refused for years to take advantage of the iniquity and the rejection of God against Saul. And David waited upon the Lord, and he took that Amalekite and he slew him.

And then David made this beautiful, beautiful elegy regarding Jonathan and Saul, and then he leaves Ziklag, and he's crowned king in Hebron over Judah. David was crowned three times, privately by Samuel, at Hebron over Judah, and then finally, all the tribes crowned king over Israel.

So, Ishbosheth, who's the son of Saul, is put on the throne by Abner, the captain of the hosts of Israel, and David reigned over Judah. But Abner turns aside from Ishbosheth and gives his loyalty to David, and when Joab, the captain of David's hosts sees that, he's afraid that Abner will take his place, so he privately slays Abner, one of the most dastardly deeds that anybody ever did.

Then two murderers slay Ishbosheth. Then David is crowned king over all of Israel. And the first part of David's life over Israel is magnificent. God gives him every victory on top of victory after victory. He is never defeated. On and on David rises in glory and in power as he extends the empire.

Then, in the prime of his life, at the very height of his glory, instead of being out leading the hosts of God like a king ought to do, standing at the forefront of God's people, he goes soft, and he stays at home and lets Joab lead the army. And while he's at home on a couch in the evening, from the top of his palace, which is on the hilltop in old Mount Zion, he sees down in the city over the wall a beautiful woman bathing.

He didn't even know her name. That's not love. He didn't even know who she was. That's not love. He didn't know whether she was married or not. That's not love. That's lust. That's downright, unadulterated carnality; David, whom God had given the world, David. And he watches that beautiful woman. He asks who she is. And he sends for her, and then she sends word to him, "I'm with child. What shall I do? For Uriah, my husband, is with Joab fighting against Rabbath-ammon." And David says, "This will I do." And he got him a pencil and he wrote a note.

And say that Joab put that note in his pocket and keep it. Ah. And he wrote a note, and he said to Joab, "You have a man in your army named Uriah. He's been down here to Jerusalem." See, David tried to get him to go and live with his wife. Uriah said, "I won't. The armies of Israel are fighting for God, and I'm not staying at home."

He sat out in the street, and he wouldn't go in his house because the armies of God were at war against Rabbath-ammon. And then David got him drunk and he wouldn't go in. So, he writes that note to Joab, and he says, "Joab, you go ride up there next to the wall. Ride up there next to the wall. And then when you get right up there at the wall, with Uriah in front, then the rest of you fall back. Leave him there by himself, all the blaspheming infidels of the Ammonites to slay.

That's what David wrote in that letter. And then he said, "When the report is made what you've done, I won't castigate you for your strategy. I'll understand." And Joab did that. He took his army, pressed against the walls of Rabbath-ammon with Uriah at the front. And then in the midst of a battle, he gave that secret command and all of the other soldiers withdrew, and Uriah stood there, one soldier, fighting God's battles.

And the Ammonites slew him, and he died there at the hands of the infidels. And Joab wrote back to David and said, "The war's going like this. We went up, and then we withdrew, but before you say anything, Uriah, the Hittite, is dead." Ah. Then the next sentence says, "But what David did displeased God."

And the next day, Nathan, God's prophet—the next day, Nathan, God's prophet, comes in. And he says to David, "Sir, there is in this kingdom a man who has vast flocks. And across the way, there is a poor man who has one little lamb, and he nourishes the lamb, the only pet and the only love and the only thought that he has, that one little lamb, and that rich man, that man with great, expensive flocks and herds had a visitor. And instead of taking up his own flock, he went across and forced from that man

that little lamb. And he dressed it." And David was angry and said, "Why, that scoundrel, he'll; he'll restore it fourfold."

Nathan looked at him and pointed his finger and said, "David, thou art that man. Fourfold." And the sword never left his hands. Fourfold. First, first, the lad died, born to Bathsheba. God said he will not live. Fourfold. First, the lad died.

Second, that beautiful son Amnon: Amnon looked upon Tamar, the full sister of Absalom, and he forced her, and Absalom kept it in his heart, and after two years, he slew Amnon. Fourfold. Two of them.

And then Absalom, the most beautiful prince the world ever saw with his flowing, golden hair, with his marvelous, scintillating presence and personality, and all Israel loved him so much—they chose him instead of David, and they rebelled against David and David fled for his life, because all Israel loved Absalom, the beautiful prince and son of the great king.

And over there on the other side of the Jordan River, there is a battle fought. And when Joab sees Absalom, caught in an oak by that beautiful hair, he takes a dart and thrusts him through, and thrusts him through, and thrusts him through. Number three. David cries, "Oh, Absalom, my son, my son Absalom, would God I died for thee, oh, Absalom, my son, my son." [2 Samuel 18:33] Number three.

Number four. Fourfold shalt thou restore. Adonijah. Adonijah was like Absalom—beautiful, personable, gifted. And when he sought to subvert the kingdom of Solomon, Solomon had him slain. Fourfold. And the sword never left his house.

Throughout the story of the kings of Judah, bathed in David's blood. And 2 Samuel's closes with the tragic story of the pestilence. God says to David, "Choose, choose. Shall it be seven years famine? Shall it be three months before your enemies or shall it be three days pestilence?" Ah, what a choice! What a choice! Seven years famine, three years to be pursued by my enemies or three days' pestilence. He said, "Three days' pestilence. I cast myself on the mercies of God. Maybe He will remember." And thousands and thousands and thousands and thousands and thousands of God's poor people began to die, to die, to die.

And when David arises one morning, he sees the destroying angel with his sword raised over the city of the great king in Jerusalem to destroy it, and David falls in the presence of the Lord God and says, "O, God, O, God, against me and against my father's house, O, God, O, God, but not these sheep." And the Lord says, "Get thee up." Mount Moriah, I've heard of that before, where Abraham offered Isaac, "Get thee up."

Araunah's threshing floor on the top of Mount Moriah, go, build an altar, sacrifice, the scarlet thread through the Bible. "When I see the blood I will pass over you, I'll spare the city." David goes up, and Araunah sees him coming, "Oh, my king."

"I've come, Araunah," says David, "to build an altar to God and to sacrifice lest the people be destroyed."

And Araunah says, "My, lord, oh, king, I give you the place, I give you the instrument, I give you oxen for sacrifice."

"Nay," says David, "I'll buy it. I won't offer it to God that which costs me nothing." He bought the threshing floor, and he built the altar.

And God, when he saw the blood, forgave and saved; and there they built the temple of Solomon, and there they erected the great altar. And there the prayers and intercessions arise unto the Lord for these

years and years, and someday when they rebuild that temple, the songs and praises of God will go up again from that same and sacred place.

Ah we have been going about forty five minutes this time. Let's do this. We are going to have an intermission in Coleman Hall from 10:30 until 11:00, isn't that right? Isn't that right? From 10:30 until 11:00; let me go on until 10:30. Let me go on and we'll just take thirty minutes off. Now, oh, just as rapidly as we can. Ah. All of you who are standing in the back, there are seats up in that topmost balcony if you want to go to them.

Now, until 10:30, just seventeen minutes, just as rapidly as we can, so we come to 1 Kings. First Kings is divided like this: The first eleven chapters describe the reign of Solomon. The second part of it, chapters 12 through 22, give the story of the divided kingdom to the days of Ahab, king of Israel, and Jehoshaphat, king of Judah.

Now, about Solomon: apparently, this is the pattern of life. Solomon began gloriously. God loved Solomon, the Book says, and crowned him with every gift. At Gibeon in the dream God said, "Anything, Solomon?" And Solomon asked for wisdom in order to rule his people well. And God said, "Because you've asked that, I'll give you everything else. I'll give you fame, and I'll give you fortune, and I'll give you victory, and I'll give you a kingdom. And if you'll be faithful to Me, I'll give you length of days." Well, what did he do? Solomon began gloriously and triumphantly, and the Lord extended his kingdom and blessed him on every hand. And then, and then, Solomon fell into the most tragic decline of any king that you could read of. God said, "You shall not multiply unto you gold and silver." And Solomon did that until it was as common in Jerusalem as stones on the street.

And God said a second thing, "And you shall not multiply unto you wives." God hates that thing. Malachi says, "God hates that," and—and Solomon multiplied 700 wives and 300 concubines. The little Sunday school boy said, "Solomon sure did like women and animals." And they said, "What do you mean he liked women and animals?"

"Well, he said, "he had 700 wives and 300 porcupines."

And the closing ministry of Solomon is tragic, tragic. There is rebellion on every side. He didn't get length of days because of his disobedience to God. And his empire fell into disunity and disorder, and Solomon died one of the most abject failures in all human stories.

On his death, Rehoboam is the king. And because of his cruel attitude, you see, he was reared in Solomon's court. And when you hear Rehoboam speak, you hear the speaking of a young man who grew up in Solomon's day. Instead of being young men of great dedication and great commitment to God, all they love is pleasure and the things of the likeness and the gladness and the emptiness and frivolity and foolishness of this world.

That's Rehoboam, so that his kingdom divides then, Jeroboam to the north, king over the ten tribes of the north, and the lion of David over Benjamin enmeshed in David in the south. In the two kingdoms, there are 19 kings in the south and 19 kings in the north, though the south and the kingdom of Judea lasted 135 years longer than the kingdom in the north.

In the upper kingdom, there are nine different dynastic changes. In the southern kingdom, of course, there's no change at all. The line of David goes all the way through. And the Kings closes with the idolatry of Ahab and Jezebel and the rising of Elijah, the prophet of God.

Now, to 2 Kings. 2 Kings is divided like this: From 1 to 17 is the history of the two kingdoms to the fall of Samaria. And the last part of it, 18 to 25, is the history of Judah to the fall of Jerusalem. Now, we come to one of the great principles of the Word of God.

Over here in the book of Isaiah, chapter 10 and verse 5, Isaiah says, "Oh, Assyria, the rod of Mine anger and the staff of Mine indignation." And in the Book of Habakkuk, which I had planned to speak of and haven't time to read, the same thing God says about Chaldea, the kingdom of the Babylonians. So, these prophets now are beginning to prophesy.

There is coming the destruction of Israel, and they prophesy, "There is coming the destruction of Israel." And they are describing that bitter and ruthless and merciless nation, Nineveh and Assyria, but they are coming. "The rod of Mine anger and the staff of Mine indignation," says the Lord God, and Tiglath-pileser and Nabopolassar and Shalmanezar and Sargon and Assyria, Samaria, Ashurbanipal and Esarhaddon. They come down from the Lord, and they carry away Israel into captivity and destroy the kingdom forever and plow under Samaria.

"The rod of Mine anger and the staff of My correction." That doesn't mean that Assyria was any better than Samaria, and it doesn't mean that Soviet Russia is any better than the United States. It just means that God raises up these empires that chasten God's people. That's why we tremble today in the presence of Soviet Russia, not that God favors them or loves them, but the favor and blessing of God is upon His people, and if His people don't get right and if they don't draw nigh and if they don't serve God, the Lord raises up these bitter and merciless and cruel nations in order to chasten His people. That's what the prophets were preaching to Israel: "If you don't get right, if you don't get right, if you don't get right," then the great Assyrian hoards came down and carried away the northern ten tribes in 722 BC, and then that left Judah alone. And down there in Judah, there was Uzziah, Jotham, Ahaz and Hezekiah.

And the great Assyrian invasion came in the days of Hezekiah. And Sargon finally took Samaria. And then his son, Sennacherib, came down to take Judah. How do you have a fight, a war? Well, you do it with armies and a battle array. That's how you fight a war.

Sennacherib absolutely surrounded Jerusalem and took all of Judea. Hezekiah, the king, who was a godly man, made it a matter of prayer, and while he was down on his knees talking to God, the word of the Lord came to Isaiah, the son of Amos, saying, "You go tell Hezekiah, you go tell him that I'm going to put a up fort, I'm going to put a fort, I'm going to put a ring in Sennacherib's nose. Send him back by the way that he came; for this is My battle. This is My war," says the Lord God.

The next morning, there were 185,000 corpses when the angel of the Lord got through with the armies of Sennacherib, all in answer to good king Hezekiah's prayer. America may be delivered somewhat by her armies and her air force and her men in uniform, but the imponderables of God either say life or death to a nation. Whether we live or die is in the hands of Almighty God.

Then after King Hezekiah, there follows—until finally we come to the last great revival, Josiah. Josiah was one of the Lord's anointed, the good king Josiah. And he did one of the most foolish things in this world, one of the most inexplicable, one of the most un-understandable things in this world. In the days of Josiah, there was a great revival, one of the great revivals of all times. Josiah repaired the house of the Lord, and on the inside of the house of the Lord he found the Bible. And wherever the people read the Bible, you'll have a revival. And when the people read the Bible, they had a great stirring of the devoted love of their souls to God.

And the people began to live right and to do right and to love God and to serve God, and it was a marvelous thing. And the prophets prophesied, and everything was blessed of heaven. And right in the middle of that, Pharaoh Necho who was the king of Egypt, Pharaoh Necho, made an agreement up there with the remnant of the Assyrian hosts from Nineveh.

We're going to find out if we have time, Nahum prophesied the destruction of Nineveh exactly like it was going to be. The remnant of Assyria—Pharaoh Necho, was going up there to join hands with the Assyrians in order to stop forever the rise of those Babylonians under Nabopolassar and his son, Nebuchadnezzar.

And when Pharaoh Necho took up his army at Megiddo, there we got that same place again, Armageddon, where the battles of the world are fought. When Pharaoh Necho brought up his army there on the plain of Jezreel and at Megiddo, to go up there and to join the armies of Assyria to fight against Nabopolassar and his son, Nebuchadnezzar, Josiah—the good king, Josiah, who had sworn allegiance to Babylon—Josiah took his little army and there on the plains of Megiddo, he tried to stop Pharaoh Necho in his onward march up there to the north. And what Pharaoh-Necho did was what you'd think he'd do; he ran over the little army at Judah, and he slew Josiah, the good king, and never was there a lamentation in the world as Judah and the prophets of God lamented over King Josiah. First, the rest of it: Pharaoh Necho joined the Assyrian up there at the head of the Mesopotamian Valley in a little place called Carchemish, and at Carchemish was fought one of the great battles of all time. Nebuchadnezzar—who was one of the ablest generals and one of the greatest kings who ever lived—Nebuchadnezzar was in charge of the armies of his father, Nabopolassar; and there, in 605 BC, the armies of Nebuchadnezzar overwhelmed the armies of Assyria and of Egypt. And they were never great powers anymore, not Egypt, not Assyria again.

And there, riding across the civilized world, stood that great colossus of a man, Nebuchadnezzar. And in those days, Jeremiah lifted up his voice and he preached to Judah, saying, "Repent ye, repent ye, get right with God." And Judah never repented, and Nebuchadnezzar came in 605 from the battle of Carchemish, and he seized Jerusalem, and he took Daniel and the fairest of the land to his kingdom in Babylon in captivity.

And Jeremiah lifted up his voice, and he said, "Repent, repent, get right with God." They never repented and they never got right with God, and Nebuchadnezzar came back the second time in 598 BC and he took Ezekiel and ten thousand of the fairest to that captivity in Babylon. And Jeremiah lifted up his voice once again and cried, saying, "Repent, oh, repent, get right with God, turn ye, turn ye."

And they didn't repent, and they never got right with God. And Nebuchadnezzar came the third time in 587 BC, and he didn't have to come back anymore, for he destroyed Solomon's temple, and he beat down the walls of the city. And he plowed under the holy city of God and sowed it down with salt. And he took the people into captivity into the land of Babylon, and the whole face of God's earth turned dark in fear, bathed in tears and in sorrow.

If I forget thee, O Jerusalem, let my right hand forget its cunning.

If I prefer not thee, O Jerusalem, to my chief joys, let my tongue cleave to the roof of my mouth.

By the waters of Babylon, there we sit down, yea, we wept when we remembered Zion

For they that took us away captive, required of us a song and they that wasted us asked of us,

How can we sing the Lord's song in a strange land.

[Psalm 137:5, 6, 1, 3, 4]

Israel wept and they cried, and they got right with God. And out of that Babylonian captivity came the three great institutions by which God has blessed our world. One, they were never idolaters again, never, never. No Jew's been an idolater since that time.

Second, the synagogue was born, and this is a synagogue, the services of Judah are the services we have today. The synagogue was born. And third, out of the captivity came the canon of the Holy Scriptures. The old rabbis began to pour over the books and began to read the prophets and began to teach their people the Word of God.

And in those days, came Jesus with the scroll of the prophets in His hands, the same today. Today is this prophecy fulfilled in your ears! Ah, the wonder of the blessing of God as He guides through human history to that ultimate and final consummation!

THE OUTLINE OF THE SCARLET THREAD THROUGH THE BIBLE

"Thou shalt bind (or tie) this line of scarlet thread in the window" (Joshua 2:18).

(Hebrews 11:31).

I. The Blood pictured in the Old Testament

1. Adam and Eve, Genesis 3:21; Hebrews 9:7.
2. Cain and Abel, Genesis 4:2-5; Hebrews 9:22.
3. Noah, Genesis 8:20-21.
4. Abraham, Genesis 12:1-3; Genesis 22:7, 2, 12-13; John 1:29.
5. Moses at the Passover, Exodus 12:7, 13.
6. Moses at Sinai, Exodus 31:18; 24:8.
7. Moses in the dietary law, Leviticus 17:11; Hebrews 10:4; Hebrews 10:19.

II. The Blood described by Jesus Christ

1. In the "Bread of Life Discourse," John 6:53-56; John 1:12; Acts 16:31; Romans 5:10; I John 1:7.
2. In instituting the Lord's Supper, Matthew 26:27-28; I Corinthians 11:23-26.

III. The Blood in the teaching of the Apostles, Romans 3:24-25;

- Romans 5:9; I Corinthians 10:16; Galatians 6:14; Ephesians 1:7; Ephesians 2:13; Colossians 1:20; Hebrews 9:12; Hebrews 9:14; Hebrews 10:19; Hebrews 12:24; Hebrews 13:12-13; Hebrews 13:20; I Peter 1:2; I Peter 1:18-19; I John 1:7; Revelation 1:5; Revelation 5:8-9; Revelation 7:14; Revelation 12:11; Joshua 2:21.
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THE SCARLET THREAD (THE BLOOD OF JESUS) THROUGH THE BIBLE

(A summary)

A sermon preached in Los Angeles on the Lord's Day Morning, February 17, 2002

"Thou shalt bind [or tie] this line of scarlet thread in the window" (Joshua 2:18).

Dr. W. A. Criswell said, "Rahab the harlot is an example of the grace of God at work. Her salvation was not based on her character or merits: she lived in a doomed city, practiced a condemned profession, engaged in subversive activities, and falsified [lied about] her actions. Nevertheless she...acted upon faith, and was spared the judgment of God which was executed at the hands of the Israelites. In addition to her deliverance, Rahab was rewarded beyond measure when she married into the household of Nahshon...By Salmon, Rahab became the mother of Boaz and ancestress of David in the Messianic line [of those who were the ancestors of Jesus]. As one of four women listed in the genealogy of Matthew 1, Rahab is in the company of Tamar, who was also a harlot, and Ruth, who was a virtuous Gentile" (W. A. Criswell, Editor, The Criswell Study Bible, Nashville: Thomas Nelson, 1979, note on Joshua 2:1).

In the New Testament we read:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace"

(Hebrews 11:31).

Dr. Criswell comments on the scarlet-colored blood-red thread that Rahab hung out of her window, "The scarlet line of Rahab is a symbol of her faith that God will provide deliverance in the time of judgment. Throughout the Bible 'scarlet' speaks of sacrifice made on the behalf of the believer, and it is seen in the vestments of the tabernacle and in the priestly garments in Exodus" (ibid., note on Joshua 2:18-21). This message is not based on Dr. Criswell's famous sermon, "The Scarlet Thread of Redemption," but the basic idea came from it.

Rahab was saved from destruction because she had enough faith in God to hang a red rope out of her window. This blood-red rope is a type (or picture) of the blood-red scarlet thread that runs through the Bible, from Genesis to Revelation. The Scofield note on Joshua 2:21 says, "The scarlet line of Rahab speaks, by its color, of safety through sacrifice (Hebrews 9:19, 22)." That red rope pictures the scarlet thread that runs from one end of the Bible to the other.

I. The Blood pictured in the Old Testament.

The scarlet thread running through the Bible is a picture of the Blood of Jesus Christ, shed on the Cross to wash away sin. The Old Testament Book of Genesis, the first book of the Bible, gives us the earliest picture of the Blood. God Himself killed an animal and clothed Adam and Eve with skin. Blood had to be spilled for our first parents to have the nakedness of their sins covered, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 3:21). Their sins were covered up and forgotten, but "not without blood" (Hebrews 9:7).

Our first parents had two sons, Cain and Abel.

"And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect" (Genesis 4:2-5).

Some modern commentators miss the point here. Charles C. Ryrie incorrectly says, "A bloodless offering was perfectly appropriate; it was Cain's attitude of unbelief that displeased God" (Ryrie Study Bible, note on Genesis 4:3). But the Bible says, "Unto Cain and to his offering he had not respect" (Genesis 4:5). God did not respect Cain's offering. Why? The reason is obvious: because no blood had been shed. The Scofield Reference Bible makes this clear, "This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works, and proclaims, in the very infancy of the race, the primal truth that 'without shedding of blood is no remission' (Hebrews 9:22)" (note on Genesis 4:4). Dr. Ryrie was not correct when he said that Cain's offering was "perfectly appropriate."

Dr. J. Vernon McGee correctly says of Cain's offering:

And the offering he brought denied that human nature is evil. God said, "Bring that little blood sacrifice which will point to the Redeemer who is coming into the world"... The difference between Cain and Abel was not a character difference at all, but the difference was in the offerings which they brought (J. Vernon McGee, *Thru the Bible*, Nashville: Thomas Nelson, volume I, p. 29).

Abel brought a blood offering. Cain did not bring a blood offering. "But unto Cain and to his offering he [God] had not respect" (Genesis 4:5). No blood - no respect - end of argument! Cain's offering was rejected. Abel's offering was accepted, but "not without blood" (Hebrews 9:7).

After the Great Flood, the first thing Noah did was to offer a blood sacrifice.

"Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake..." (Genesis 8:20-21).

Just as Abel brought a blood sacrifice, so did Noah. The scarlet line of blood, pointing to the Blood of Christ, continued.

With the call of Abraham (Genesis 12:1-3), God began forming the nation of Israel to serve Him. But Abraham had to understand the importance of a blood sacrifice for sin. When Abraham took his son Isaac and went up to Mount Moriah, the boy Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" (Genesis 22:7). The little boy knew they had to have a blood offering. He had learned it. God had told Abraham to offer Isaac (Genesis 22:2). But when Abraham raised his knife, God said:

"Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Genesis 22:12-13).

The scarlet thread of blood sacrifice continued - pointing to the Blood sacrifice of Christ. John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

After the time of Abraham, the Hebrew people went down into Egypt during a great famine, because there was food in Egypt. They grew into a great nation there, but the Pharaoh enslaved them. God called Moses to lead them out of Egyptian slavery, back into the promised land.

On the night before the Hebrews left Egypt, God said He would send death to the firstborn children of the Egyptians. This was a judgment from God, given because Pharaoh would not let the Hebrews go. That night, God told Moses to institute the Passover. God told Moses to have the Hebrews put the blood of a lamb on "the two side posts and on the upper door post" of their houses (Exodus 12:7). Then God said:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exodus 12:13).

The Scofield note on Exodus 12:11 says, "The Passover, type of Christ our Redeemer." The scarlet line continued, pointing forward to the Blood of Christ.

The Hebrew people left Egypt and went out into the wilderness. They came to Mount Sinai. Moses went up the mountain and God gave him the Ten Commandments, written "with the finger of God" on two tablets of stone (Exodus 31:18). The covenant of the Law was established with a blood sacrifice:

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exodus 24:8).

Andrew Murray said, "It was in that blood the covenant had its foundation and power. It is by the blood alone, that man can be brought into covenant fellowship [with God]. That which had been foreshadowed at the gate of Eden, on Mount Ararat [by Noah], on Moriah [by Abraham], and in Egypt, was now confirmed at the foot of Sinai in a most solemn manner. Without blood there could be no access by sinful man to a Holy God. There is, however, a marked difference...On Moriah the life was redeemed by the shedding of blood. In Egypt it was sprinkled on the door posts of the houses; but [here] at Sinai, it was sprinkled on the persons themselves. The contact was closer, the application more powerful" (Andrew Murray, *The Power of the Blood of Jesus*, New Kensington, Pennsylvania: Whitaker House, 1993, p. 12). The scarlet thread continued through the Bible. "And Moses took the blood, and sprinkled it on the people" (Exodus 24:8). The old hymn says:

There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.
("There Is a Fountain," by William Cowper, 1731-1800).

And another old song asks,

Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?
Are you washed in the blood, in the soul-cleansing blood of the Lamb?
Are your garments spotless? Are they white as snow?

Are you washed in the blood of the Lamb?

("Are You Washed in the Blood?" by Elisha A. Hoffman, 1839-1929).

We must come one more time to the scarlet thread of the Blood in the Old Testament. This last time, we are thinking of the Day of Atonement, called Yom Kippur. The Hebrew word "kaphar" is translated "atonement" in our English Bible. This word literally means "to cover." God covers our sins by the Blood of Christ. The Day of Atonement points to that. Our sins are covered when we trust Jesus - and God will never see them. In Leviticus 17 God said:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement [a covering] for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

This obviously points to the Blood of Christ. "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19).

With the clear understanding that the blood in Leviticus 17 points forward to the Blood of Jesus, we have a very clear statement:

"For it is the blood that maketh an atonement for the soul"
(Leviticus 17:11).

Dr. J. Vernon McGee said:

I consider verse 11 one of the key verses of this book [of Leviticus]. The life is in the blood. This is restated in verse 14. This is the basis of all sacrifice...This is a great, eternal truth. This explains why Abel's sacrifice was more excellent than Cain's. It is the blood that maketh an atonement for the soul. The blood of Christ is the only thing that can wash away sin (ibid., pp. 405-406).

Then Dr. McGee quotes this song:

What can wash away my sin? 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.

("Nothing But the Blood" by Robert Lowry, 1826-1899).

Are you beginning to see the importance of the blood? Do you see the type, or illustration, of the blood in the words "Thou shalt bind this line of scarlet thread in the window"? (Joshua 2:18). As we continue to follow the scarlet thread through the Bible, we turn now to the New Testament, where we see that salvation comes through the death of Christ, but "not without blood" (Hebrews 9:7).

II. The Blood described by Jesus Christ.

We cannot give you all that Jesus said about His Blood in this one sermon. But we will look at two instances: first, what He said in the "Bread of Life Discourse," and second, what He said when He instituted the Lord's Supper. These two instances trace the scarlet line in the Bible to Christ Himself. At the end of Jesus' "Bread of Life sermon," He said:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you...He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53, 56).

Jesus had said concerning His flesh that he would give it "for the life of the world" (John 6:51). Then He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Jesus was saying that He fulfilled all of the types and illustrations of the Old Testament Scriptures. The Old Testament taught again and again that life and the forgiveness of sins could only come through the death and the blood of a sacrifice. Salvation was "not without blood" (Hebrews 9:7).

When Jesus told them to eat His flesh and drink His Blood, He was not telling them to practice cannibalism. Dr. J. Vernon McGee comments:

He is not saying to them to begin to eat Him and to drink His blood! What He is saying is that He is going to give His life...He will shed His blood upon the cross and give His life. Salvation is by accepting and receiving Him in a most intimate way (ibid., p. 407).

At the beginning of the Gospel of John we read:

"But as many as received him, to them gave he power to become the sons of God..." (John 1:12).

These words "eat my flesh and drink my blood" are pictures of "receiving" Christ (John 1:12). The Bible tells us to believe on Him, to come to Him, to trust Him, to receive Him, to eat His flesh and drink His Blood. These are human expressions which explain to you that you must personally contact Jesus Christ to be saved. You must have a living relationship to Him! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

But notice that Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54). He makes a clear distinction between His death and His Blood in this verse.

In The MacArthur Study Bible, John MacArthur repeats his error that the Blood of Christ is only "a substitute word" for His death. In footnote number 44, on page 190 of Preaching to a Dying Nation, Dr. Cagan and I list 8 citations in The MacArthur Study Bible where Dr. MacArthur says that the Blood is merely another word for the death of Christ. MacArthur says, "Blood is used as a substitute word for death" (cf. p. 1911, The MacArthur Study Bible). But Dr. MacArthur is wrong. "Blood" is not "a substitute word" for death in John 6:53-56. It is clear in John 6:54 that the death of His flesh and His Blood are two separate things, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54). You must have the death of Christ to pay the penalty for your sin (Romans 5:10). But you must also have the Blood of Christ to cleanse you from sin (I John 1:7). "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). You must have your sins paid for by His death, and you must have your sins washed, cleansed by His Blood!

On page 237 of The MacArthur New Testament Commentary on Hebrews (Chicago: Moody Press, 1983), Dr. MacArthur said, "It was not Jesus' physical blood which saves us. Christ's own physical blood, in itself, does not cleanse from sin." This is a direct contradiction of I John 1:7,

"The blood of Jesus Christ his Son cleanseth us from all sin."

Our forefathers answered the liberals concerning the Blood of Christ. Liberals like Harry Emerson Fosdick denied the Blood, while our Bible-believing forefathers, like Dr. R. A. Torrey and Dr. J. Gresham Machen, proclaimed and defended the Blood. Why has this issue been raised anew by Dr. MacArthur? These are days when Bible-believing Christians should stand once again for "The Book, the Blood, and the Blessed Hope." It is as wrong for us to sit in quiet silence while the Blood of Christ is denied as it would have been if R. A. Torrey or J. Gresham Machen had remained silent when the liberals attacked the Blood in their day. The Bible still says:

"The blood of Jesus Christ his Son cleanseth us from all sin"
(I John 1:7).

Now think about what Jesus said when He instituted the Lord's Supper:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins"
(Matthew 26:27-28).

The scarlet line of blood takes us to the Lord's Supper, as we follow that blood-red cord through the Bible.

Paul gives us the two elements in the Lord's Supper in I Corinthians 11:23-26. He tells us that Jesus said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me" (11:24). Then we are told, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (11:25).

These verses tell us two things. First, the Lord's Supper is done "in remembrance" of what Jesus did on the Cross. It does not impart grace to us, as the Catholics say. It is done "in remembrance of me." Second, there are two elements in the Lord's Supper, to remind us of the death of Christ's Body, and, secondly, to remind us of His Blood. There are two elements in the Lord's Supper. Dr. John MacArthur said:

I believe that to speak of Christ's blood, as it was shed on the cross, is the same as referring to his death. They aren't two elements as some people are trying to teach (see *Preaching to a Dying Nation* by R. L. Hymers, Jr. and Christopher Cagan for the reference, p. 173).

But the Lord's Supper shows clearly that Dr. MacArthur is wrong. Every time we take the Lord's Supper we are clearly shown that he is wrong. The bread reminds us of the death of Christ. The cup reminds us of the Blood of Christ. They are two separate elements in the Bible (cf. Matthew 26:27-28; I Corinthians 11:23-25). The scarlet thread runs through the teachings of Christ Himself on the Lord's Supper. The Lord's Supper shows that salvation comes by the death of Jesus, but "not without blood" (Hebrews 9:7). If you read what I have written carefully, you will see that I have not attacked John MacArthur. I have made no attack whatsoever on him as a person. All I have done is answer his doctrines on the Blood, which he has given publicly for several years. It is not wrong for me to correct false doctrine, particularly on cardinal doctrines like the Blood of Christ. Every pastor in America ought to make sure that he teaches his people correct doctrine. Every pastor should make sure that he corrects false doctrines on fundamental subjects like the Blood. It is not unloving or unscriptural to make sure that people

understand what the Bible says about the Blood of Christ, and to correct those who misrepresent Christ's Blood.

III. The Blood in the teachings of the Apostles.

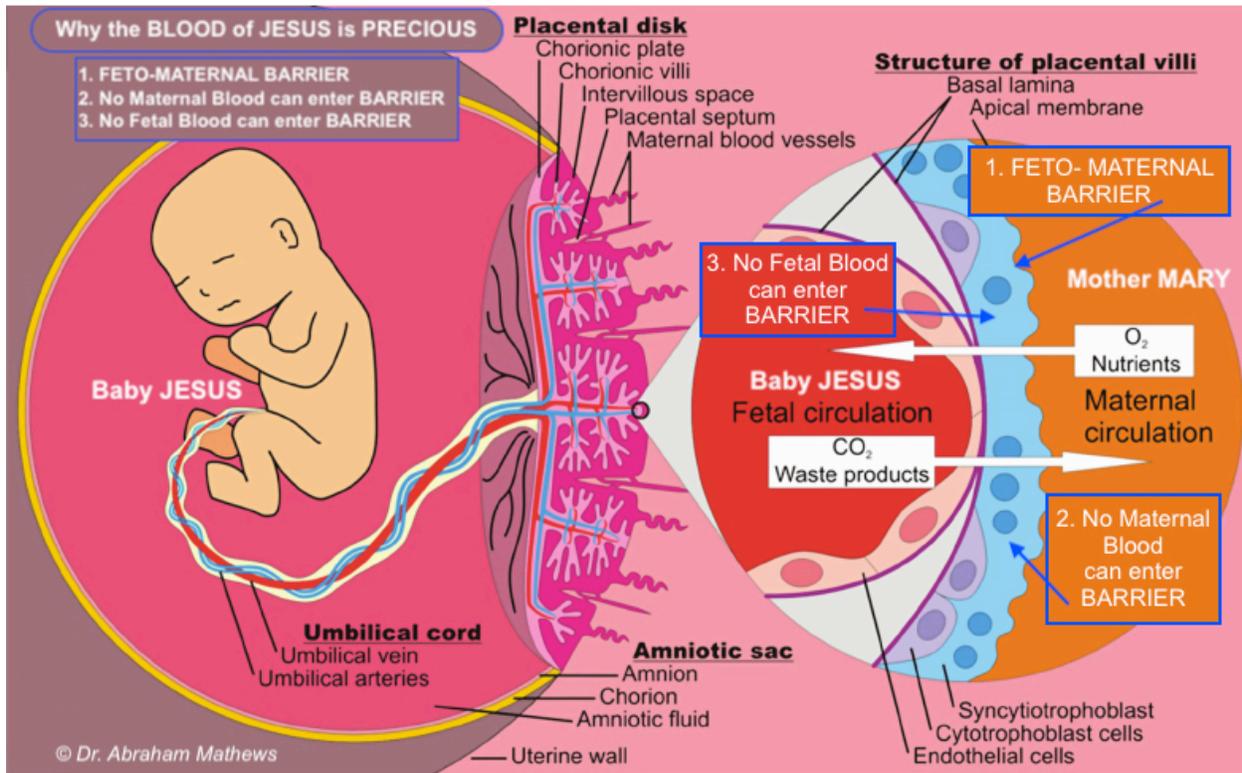
I only have time to list a few of the places where the Apostles spoke of the Blood of Christ. We read of the importance of the Blood in Romans 3:24-25 and Romans 5:9. We read of the Blood in I Corinthians 10:16; in Galatians 6:14; in Ephesians 1:7; 2:13; in Colossians 1:20; in Hebrews 9:12; 9:14; 10:19; 12:24; 13:12-13; and 13:20. We read of Christ's Blood in I Peter 1:2, and in 1:18-19; and in I John 1:7. In the Book of Revelation the Blood of Christ is spoken of many times, in Revelation 1:5; 5:8-9; 7:14; and 12:11. The harlot Rahab "bound the scarlet line in the window" (Joshua 2:21). And that scarlet red line runs from one end of the Bible to the other - telling us about the precious Blood of Jesus Christ - that washes away sin.

I close this message by quoting from the Book of Revelation, the last book of the Bible:

"Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5).

In his great sermon on this subject, Dr. W. A. Criswell said, "This is the scarlet thread of redemption that began with the blood of covering in the Garden of Eden and finds its ultimate and final consummation in the blood-washed throng before the throne of God in glory" (W. A. Criswell, Ph.D., "The Scarlet Thread of Redemption," p. xvi, The Criswell Study Bible). Those in Heaven will be saved, but "not without blood" (Hebrews 9:7).

And I ask you this morning, "Have you been washed from your sins by the Blood of Jesus?"
Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour? Are you washed in the blood of the Lamb?
Are you washed in the blood, in the soul-cleansing blood of the Lamb?
Are your garments spotless? Are they white as snow?
Are you washed in the blood of the Lamb?
("Are You Washed in the Blood?" by Elisha A. Hoffman, 1839-1929).



PRECIOUS BLOOD OF JESUS:

Why is the blood of Jesus so special? The reason is - it is the blood of the 2nd Adam. The first Adam was created from the dust of the earth and his entire race (which includes you and me) has the combined blood of Adam and Eve and has been contaminated. Our Blood types are determined by this as A, B and O. The rarest of the blood type is O-ve (the -ve stands for Rhesus factor).

The wonderful truth about this is there is a BARRIER - called the feto-maternal barrier. A similar barrier exists in the brain called the Blood-brain Barrier. The 2nd Adam was not created but was conceived by the Holy Spirit. However, due to the Feto-Maternal Barrier, there was no mixing of the 1st Adamic blood with the blood of Jesus. Hence the Blood of Jesus was uncontaminated (untainted) by human Adamic blood and hence is PRECIOUS.

The Bible tells us that "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: - 1 Peter 1,18,19.

His blood type most probably was O-ve – Universal Donor. This is the first thing, I will confirm when I get to heaven.