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THE DYNAMIC OF REDEMPTION

OR

THE BLOOD OF JESUS

BY THE SAME AUTHOR

MISSIONARY JOYS IN JAPAN

THE DYNAMIC OF FAITH

THE DYNAMIC OF SERVICE

STONES THAT SPEAK

Etc. Etc.

THE DYNAMIC OF REDEMPTION

OR

THE BLOOD OF JESUS

BY

A. PAGET WILKES

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*To all the
CHILDREN OF GOD
Who love the Lord Jesus
in sincerity
and truth,
believe in His atoning sacrifice,
His inspired oracles
and the Person of the
" Other Comforter "*
*This little volume
is
humbly dedicated.*

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FOREWORD TO SECOND EDITION

I*T is with great pleasure and gratitude to God, that I am called upon to write a short preface to the second edition of the following pages.*

God has been graciously pleased to use this little volume to His glory. Testimonies from various countries tell of blessing received and faith in the atoning blood of Christ strengthened and confirmed. Some have been led to seek a deeper and fuller experience and God's saving power through the efficacy of His cross and passion.

The second edition goes forth with the earnest desire that the Holy Spirit may still further use it to the glory of God and the good of His people.

A. P. W.

Lausanne, October 1928.

INTRODUCTION

MORE than a generation ago a little book entitled "The Blood of Jesus" was widely circulated and much used of God to bring light, peace and blessing to many a convicted heart.

To-day it is out of print and circulation. One rarely meets with a copy anywhere. It was very simple in its presentation of the great theme, and I may say dealt with only elementary truths.

I have long felt a need of such a book to-day and have been constrained to issue the following pages with the hope that it may serve a useful purpose.

The contents, written more than five years ago, have been given as lectures to Bible Students. I have been urged to publish, which I do with great misgiving, but encouraged by the kind reception given to my previous volumes in the series, I send forth this little volume praying that indeed it may prove a "Dynamic" to some convicted heart.

Some may take exception to some of the titles of the chapters. In anticipated defence let me say that I have used the word "The Blood" when perhaps "The Death" or "The Cross" would have been more appropriate, merely to maintain uniformity of expression.

By the Blood of Christ we mean, of course, His Life outpoured, His Death, His Cross, His Passion.

If the reader will remember this, much, if not all, objection will fall to the ground.

The following pages do not profess in any sense to be a theological treatise. The writer sends them forth to be a blessing to simple believing souls—trusting that in these days of subtle unbelief, the simple truths reiterated may prove a strength and a solace to those who, though they have once found peace and joy in believing, have become unsettled by a rationalism that masquerades in guise of "faith expressed in terms of intelligence." Let no one be deceived. So-called modern statements of truth are nothing more than rationalism pure and simple, dressed up in religious phraseology and have nothing whatever to do with the faith of a true and sincere believer in Divine Revelation.

A. PAGET WILKES.

London, 1924.

THE BLOOD-SHEDDING
OF CHRIST



*When I survey the wondrous cross
On which the Prince of Glory died
My richest gain, I count but loss,
And pour contempt on all my pride.*

CHAPTER I

THE BLOOD-SHEDDING OF CHRIST

IN the following pages we shall be considering together the purpose of the pouring forth of the Life Blood of our Divine Redeemer. The "Why" of the Atonement,—the blessed effects which proceed from that amazing sacrifice—will come before our minds, and I trust move our hearts.

In this opening chapter I desire, with the Spirit's help, to portray the manner of His great decease. *How* did the Saviour die? May the Holy Spirit melt our hearts, as well as illumine our understandings, constraining us to seek with all earnestness, that to us at any rate the grace of God may not be ministered in vain.

One of the most beautiful passages of Scripture unfolding the death of Christ is found in an exhortation to servants or, as they were in St. Peter's day, bondslaves. Are not we to be found in that category, bondslaves of Christ? If so, we do well to take heed. We will turn then to 1 Peter 2: 21-22. And there we read that:—

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I. The Lord Jesus Died a SUFFERING Death.

“*Christ suffered for us.*”—I Peter 2: 21.

He tasted death in all its fearful and cruel malignity. It was not merely death, it was death upon the cross, with its long drawn-out agony. He refused all mitigation of its pain. The proffered drink of medicated wine calculated to deaden the pain and numb the tortured nerves was rejected at once.

Death as it comes to all living is often unattended with any suffering or distress. It is as instantaneous as it is painless. But such was not the Son of God's. He suffered; and Peter dwells much on those sufferings. The Holy Ghost in the Twenty-second Psalm portrays in prophecy the threefold agony of the Redeemer, the *physical* anguish of his tortured frame (verses 14-21), the *mental* sufferings of the lonely Saviour forsaken of all, without a single one of all the thousands he had healed and relieved and blessed standing near to cheer Him in this final conflict and distress (verses 6-13); and the *spiritual* agony (verses 1-5). Who shall declare it when His Father's face was hidden from His vision?

“He suffered for our sins.” What finite imagination, nay, even though all the imaginations of all men were rolled into one, could ever picture the sufferings of a world's sin laid upon the Lamb of God.

The illimitable, boundless, fathomless ocean of the world's iniquity, turgid with all the unspeakable, unthinkable, unprintable, filthiness of hell, overwhelming His pure and spotless spirit, who shall ever comprehend its fearful mystery, "The mystery of iniquity," or the sufferings of the WORLD'S REDEEMER?

2. The Lord Jesus Died an INNOCENT Death.

"Who did no sin neither was guile found in His mouth."—I Peter 2: 22.

Christ died, the innocent for the guilty.

Nothing can stir the heart of man so profoundly as this. It is not merely the suffering of the innocent that we would emphasise here, but rather the suffering of the innocent instead of, on behalf of, and at the hands of the guilty.

The blood poured out by the thrust of the assassin's weapon is the very remedy for that assassin's sin. The crime of the criminal produces the criminal's Salvation.

What marvel and mystery is here!

With no sin in His hands (*He did no sin*), no guile on His lips (*neither was guile found in His mouth*), no malice in His heart (*"when he was reviled He reviled not again"*) the innocent suffers for the guilty.

Shall we ever see our sin till we see it so?

The innocent instead of the guilty! The innocent on behalf of the guilty!! The innocent at the hands

of the guilty!!! And such innocence! As I have pointed out in a later page, Innocence which was also the incarnation of Perfect Moral beauty. And such guilt! That guilt was mine; until I believe and see that the guilt was mine, and the innocence was His, suffering for *me*, sin will have but little meaning and still less significance in my eyes.

3. The Lord Jesus Died an UNRESISTING Death.

"When He suffered He threatened not."—
I Peter 2: 22.

Nothing stirs the heart of the chivalrous more than to witness an unresisting defenceless death!

The sight of an armed ruffian attacking and murdering one who is defenceless and unarmed, should move even the feelings of a stoic.

"Thinkest thou not," said the Saviour to His retinue of twelve, "that I could not pray to my Father and He would even now send me twelve legions of angels?" But it must not be; sin must appear at its very worst and blackest.

Resistance or self-defence might have given some colour to, or provided some pretext for pursuing a vindictive course on the part of His enemies.

An unresisting death it was, when as the Saviour reminded them, it need not be. Twelve legions of

angels instead of His poor twelve defenceless followers were at His beck and bidding.

Many a life is taken undefended and unresisted because neither defence nor resistance are possible. But with the Saviour how different it all was. It was in His power not only to resist and resent, not only to threaten and requite, but to overwhelm and destroy those who sought His life. But such a thing could not, must not be. He died undefended and unresisting.

4. **The Lord Jesus Died a WILLING Death.**

“ He Himself . . . in His own body.”—I Peter 2: 24.

“ I lay down My life of Myself and no man taketh it from Me.”

The Prince of Life was born into this world in order to die. Our aim and desire and purpose is to live. Death comes an unwilling, unwelcome and fearful intruder.

We labour and strive and endeavour to deflect its attack and escape its cruel onset.

But Christ came to die.

True, He was sent of His Father to His terrible task, but He came willingly to His death for all that. We, like fractious, self-willed *sheep* have strayed and *gone* our own way; He gave Himself to be *led* like a *lamb* to the slaughter.

Knowing His destiny, conscious of the suffering that awaited Him, He went willingly and steadfastly to Jerusalem and Himself in His own body bore our sins to the tree.

No angel or archangel, no, nor even battalions of them could win the victory for a lost humanity. He and He alone. He in solitary conflict, He, with His own body gave Himself in willing sacrifice to the stupendous task.

Oh! let us repeat it. This travelling on the death road was no compulsory undertaking. No press-gang was at work in Gethsemane, the Judgment Hall and Calvary.

He welcomed for righteousness' sake, His Father's sake and for the sake of the salvation of a rebel world, death upon the Cross. "He loved . . . He hated." He loved righteousness and hated iniquity. It was this love and this hatred that made Him a willing victim for the sins of the whole world.

"The zeal (that compound flame of love and anger) of the Lord of Hosts hath performed this."

5. **The Lord Jesus Died an IGNOMINIOUS Death.**

"On the Tree."—I Peter 2: 24.

The gibbet and the gallows are the representative of that word "the tree"; for cursed is everyone that hangeth on a tree.

There were no plaudits at His exit. He died amidst the execrations of His foes, the silence of His friends, the curse of His people, as a criminal and malefactor dies.

Men may die for name and fame, for friends and country, in self-defence or protection of their own, heroes on the battlefield, applauded by the world; but the death of the Son of God was a death of obloquy and shame. He died in ignominy.

“ With the wicked in His death ” was His epitaph. He died for His enemies, at their hand and yet counted by them as a criminal.

A litter of hay was His cradle, a crown of thorns the pillow for His dying head.

The world that He had made had no use for its Creator. His own received Him not, but hastened Him from them with all the indignity that they could command.

6. **The Lord Jesus Died a TRIUMPHANT Death.**

“ He committed Himself to Him that judgeth righteously.”—I Peter 2: 23.

He died in the confidence of an assured faith. The cry, “ My God, My God, why hast thou forsaken me? ” gave place to “ Father, into thy hands I commend my spirit.”

There was no defeat, no failure, no sense of a lost cause.

That loud and victorious cry after all the hours of long drawn-out agony amazed His very executioners and elicited from them the unwilling confession of His deity.

He was triumphant and victorious, because He rested in the assurance of His vindication by His Father. It was the victory of faith, faith in a righteous Judge. Calm in suffering, in shame, ignominy and wrong, through the confidence of faith. Innocent and defenceless He endured the gainsaying of sinners no less than the suffering they inflicted.

Can any sight be more sublime? Willingly reduced to the utmost limits of His weakness, He died in all the confidence of power, assured that He had accomplished His task, the salvation of the world.

7. **The Lord Jesus Died an EFFECTIVE Death.**

“ He bare our sins . . . By his stripes we are healed. . . . Returned unto the Shepherd and Bishop of your Souls.”—I Peter 2: 24-25.

What the effects of His Blood-shedding, suffering and death were will be the contents of the following chapters.

Here St Peter tells us there were three :

- (1) He bare our sins.
- (2) He healed our souls.
- (3) He brought us back to the Lord.

(1) He bare our sins or, as the Greek has it, He carried our sins in His own body to the tree, He did not forgive them, He took them away. He did not pardon, He was punished for them; so that they are for ever unpunishable again. Our hope does not rest primarily on the exercise of His love toward us but on the righteous and immovable rock of His atoning Sacrifice.

(2) He healed our Souls.

Not only has our conscience been set at rest by the knowledge that He bare our sins, but His stripes, His bruised and broken body have healed our *will*, vacillating and stubborn as it was: healed our *affections*, wild, passionate, in their extravagant disorder as they were: healed our *desires* feverish and foul: healed our *imagination* poisoned with unbelief, vain, empty and foolish: healed our *thoughts*, troubled and anxious, darkened and perverted: healed our *memory*, prone to forget the good and quick to remember the bad, thoughtless and heedless of God and His love.

Oh! Wonderful healing! Oh! Wonderful remedy! Oh! still more wonderful and fearful unbelief, that neglects the healing, rejects the remedy and is heartlessly indifferent to the Shepherd and Bishop of our souls.

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(3) He brought us back to Himself.

Here is the end of all salvation. The forgiveness of our sins and the healing of our souls are both for the purpose of our being brought back into fellowship with God.

We are returned to the Shepherd and Bishop of our souls! Our wandering is at an end; we are at home at last: and the travail of His soul is satisfied.

In the light of these things shall not we His bond-slaves cry with the Redeemed in Heaven: "Worthy is the LAMB that was SLAIN to receive power and riches and wisdom and strength and honour and glory and blessing. Amen."

REVELATION THROUGH
THE BLOOD



*Precious, precious blood of Jesus,
Ever flowing free ;
Oh ! believe it, oh, receive it,
'Tis for thee.*

CHAPTER II

REVELATION THROUGH THE BLOOD

“ Whom God hath set forth to be a propitiation through faith in His Blood to declare His righteousness.”

ROM. iii. 25.

AT no time in the earth's history have we been in greater need of Divine revelation. Oh! that men would give heed and understand.

The world fancies that it is in a blaze of light. As a matter of fact it was never in deeper darkness. “ He that walketh in darkness knoweth not whither he goeth,” might well be written over all the world's politics and plans. Its three great luminaries, science, philosophy and history are but will-o'-the-wisps.

They shed no light on the goal of the human race. Science may talk very wisely of the “ Origin of Species,” and aided by philosophy and history, discourse interestingly enough on the progress and development of society, but to the greatest and most important of all enquiries “ Whither are we moving? What is the goal and objective of the human race? ” they are all equally though unwillingly silent. Are men for ever to be born and die? Is there no end?

Must sin and death be always as mighty as they are to-day? Is their destruction nowhere in sight? To these enquiries there is no reply.

Wearied to death with the dismal poetry of agnosticism :—

The world rolls round for ever like a mill ;
It grinds out life and death and good and ill ;
It hath no purpose, heart or mind or will :

and finding the so-called lights of science, and philosophy, yea, and of natural religion also, nothing better than a mere jack-o'-the-lantern, with what relief and assurance do we turn to " the lamp that shineth in a dark place even the word of prophecy "—Divine Revelation.

The philosopher's dream of a Millenium ushered in by civilisation, is too Utopian to be even interesting; but when we realise that the " more sure word of prophecy " is a lamp in the dense darkness of our times, and that God has made known what shall shortly come to pass, we know of a certainty whither we are going, and what is to be the glorious goal of a perfected humanity, when the Lord Jesus shall return to earth again and take to himself power to reign.

But revelation as to the end of things is not man's chiefest need.

Alas! we are by nature totally in the dark as to all things spiritual, eternal and invisible. We know

nothing of them at all by our unaided intelligence. But, blessed be God, He has not left us without witness, for in the pages of His Word He has given us a perfect revelation of all that concerns the salvation and blessedness of mankind.

Of these revelations we are concerned with but one in our present chapter.

The Revelation of God's Righteousness.

Revelation through Blood! This is a strange title and yet a word full of great meaning. St. Paul speaks of the revelation of God's power and Godhead through nature. He speaks of the revelation of the Gospel through His Word, through prophecy of old, through signs and wonders, and in divers ways and manners. Here, however, He speaks of a declaration of God's righteousness through the blood of His Son.

All the wonders of nature reveal the power and greatness and majesty of God; so that we are "without excuse" as the Apostle tells us; but alas, that old serpent who deceiveth the whole world, has blinded the hearts of men that they should not believe. The eye of the Christian has, I know, been opened. He has seen the power and Godhead of the Creator, and, thank God, he has seen much more, for :

Heaven above is softer blue,
 Earth around is sweeter green,
 Something lives in every hue,
 Christless eyes have never seen.

But we are speaking now of the righteousness of God: and this is only revealed to us on Calvary, written in letters of blood, an awful yet blessed revealing to the stricken heart of man. God's righteousness! What wonders lie in that word! Compassion and justice; mercy and truth; tenderness and wrath; hatred and love; and these all are revealed through the Blood that has been shed.

1. **A Revelation of Love.** "In this was manifested the love of God towards us, because that God . . . sent His Son to be the propitiation of our sins."—I John 4: 9-10.

Strange and almost irreverent as it may sound, yet it is true that the sublime Sacrifice on Calvary was a wonderful necessity. If God is, and if God is love, we could think and expect no otherwise. Love to be understood as love, compassion, tenderness and mercy, to have any true significance must be tried by the supremest of all tests—self sacrifice. Love that costs nothing can hardly be said to have moral value; and if God's love is the purest, sublimest thing in the universe, it can only be manifested by the supremest sacrifice.

Shall God's love be a costless thing? Could it be? Shall the forgiveness He gives and the salvation He provides be a priceless blessing? Shall His

tenderness and mercy, however practical and effective, be but the sentiment of His heart, or the exercise of His power? God forbid! Away for ever with that sentimental conception of God's Fatherhood which would fain persuade us, that He will bestow upon man a forgiveness that represents no sacrifice, and a salvation that has cost Him nothing but the setting aside of the laws of His unalterable justice. Amazing the mystery certainly is, that the Creator could have imposed upon Himself the limitations of the creature; but it is true and therein is revealed to us the love, compassion, tenderness and mercy of an Almighty God.

Before leaving this theme we do well to observe the real nature of Divine love. We read "Peradventure for a righteous man some would even dare to die, but GOD commendeth His own love to us, in that while we were yet sinners Christ died for us. . . . When we were yet enemies we were reconciled to God by the death of His Son," Rom. 5: 8, 10

The history of nations provides us with many noble instances of self-sacrifice. Men have laid down their lives again and again for their country, their wives and children, their friends, their principles, their name and reputation, for science, yes, and for the achievement of deeds of renown to win fame and glory. "BUT GOD" blessed words! commends

His love toward us in that He dies for the vile and base, the wicked and the rebellious, those that are altogether unlovely and unlovable, and above all, for His enemies. Herein is perfect, wonderful, heavenly love and as again we look at the Blood that flowed from Emmanuel's veins, let memory illumine, and by faith stir our hearts to praise and wonder and adore at such a manner of the revelation of the love of God.

Not long since in Japan a very noted murderer was condemned to death and executed.

Between the death sentence and its execution, he wrote his life story and kept a journal record of each day while under sentence of death.

It was published in Japanese under the title of "From Criminal to Saint," and has recently been translated into English and published in this country under the title of "A Gentleman in Prison."

He committed numberless crimes and among them three murders, and for long escaped detection and arrest, twice over dangerously wounding two police officers. While serving a sentence in prison for another crime he heard from his fellow prisoners that a man had been arrested and sentenced to death for one of the murders which he himself had committed. He at once confessed his own guilt to exonerate the innocent man.

While awaiting his trial a lady missionary sent him among others, a small New Testament enclosed in a basket of fruit and cake for the New Year.

Wearied to despair with his solitary confinement he unwillingly took up the New Testament and opening it at the words "Father, forgive them for they know not what they do," he read the story of the Cross in order to discover their meaning.

At once there flashed upon his dark criminal mind a revelation of the love of God.

With no one on earth to teach him, there in the cell he was awakened, convicted and converted to God through the story of the innocent suffering for the guilty and the outpoured Blood of the Redeemer.

The change in him was immediate and astonishing, so that it was known to all, from the Governor downwards, what God had done.

The daily record of his journal until he went to the scaffold reveals what a wonderful work God had wrought in him through the story of the Cross.

2. **A Revelation of the Justice of God.** "To declare His righteousness that He might be just and the justifier of him that believeth in Jesus."
—Rom. 3: 26.

Here we read that the truth and justice of God as well as His hatred of evil are made manifest to

us through the Blood-shedding of the Lord Jesus. "It pleased the Lord to bruise Him." What strange words are these! and yet if love is to be manifested and exercised it cannot be at the expense of justice. Wherefore "loving righteousness and hating iniquity," it pleased the Father for our sake to bruise His well-beloved Son. On Calvary "mercy and truth have met together; righteousness and peace have kissed each other." It is good to read that God is "faithful and just," not loving and merciful "to forgive us our sins and to cleanse us from all unrighteousness." Our pardon rests upon His justice.

Now sin in the sense of transgression of the law is in no sense a pardonable thing. It cannot be forgiven, it must be punished. I am well aware that sin in another sense—the breaking of a Father's heart—and there is always this view of sin as well as the transgression of the law—may be pardoned, as a father may pardon the follies and sins of his child; but sin in its truest and most fearful sense is an unforgivable thing. It must be punished. All moral sense demands this: the constitution of the universe requires it: the angels in heaven and the devils in hell expect it of the justice of God. The demand, the requirement, the expectation are all satisfied on Calvary. For there has sin been punished, there it has been laid upon another, Eternal sin upon the Eternal One; Universal sin

upon Him who is all in all; committed sin on Him Who perfectly kept the whole law of God: inbred, inherited sin upon Him, in whom there was no sin, the Holy One of God; so that for all who will believe and receive there is no punishment more.

A modern writer has written very forcefully on this important theme as follows:—

“ There are many careless or shallow thinkers among us who fail to think back to axiomatic first truths, and so we have some crude and impossible notions thrust upon us concerning God’s method of meeting sin. One such thinker is Priestley. He says, ‘ It is required of us that if our brother only repent we should forgive him, even though he should repeat his offence seven times a day. On the same generous maxim, therefore, we cannot but conclude that the Divine acts towards us.’

“ This looks exceedingly plausible at first sight, and many of the unwary are caught by its sophistry. If God requires us to forgive one another on the single condition of repentance, why should He require something in addition to our repentance—for example, the death of Christ, before He will forgive us? If He instructs us to forgive our fellows on the simple condition of their repentance, isn’t the doctrine that He required the death of His own Son before he would forgive us an immoral doctrine?

“ We can easily see the sophistry of this reasoning if we simply recall the axioms we dig up from the nature of things.

“ God is love. Start there.

“ Love impels Him to seek the moral welfare of His universe.

“ It is impossible for Him to seek this welfare without willing it.

“ And God’s will for His moral creation is His moral government.

“ Now there are only two kinds of government thinkable—private and public. Which kind is God’s?

“ We have already seen that God’s moral government must take in the last moral being whose welfare He seeks, and we have also seen that since His love impels Him to seek the welfare of all in His universe, therefore His government must be universal. But a government that is universal is necessarily *public*, and so God’s government cannot be *private*.

“ Take the illustration of this in family government. Parental love seeks the welfare of the child, and therefore wills it. The parent’s will for the child, then, will take the concrete form of various regulations for his welfare to which the child must conform, and this constitutes family government.

“ Now no parent has any right to make private regulations for one child, which will not have in view

the welfare of all the other children. But just the moment the interests of all the other children are considered in the government of each individual child, just that moment the family government becomes universal and therefore *public*. That is, universal in the fact that it has in view the utmost limits to which the father's governmental will extends, which is to the last child in the family, and *public* in the fact that the relation of each child to the father's will is also a relation to the welfare of all the rest of the children as well as his own.

“ Now see where Priestley's philosophy would land you. It would make God's government private, not public. It would make God founding the moral government of His universe on the principles He has given us for the regulation of our private relations with our fellow men. Private citizens may indeed forgive private wrongs without in the least disturbing the law on which the welfare of the State rests, but for a public ruler to forgive public wrongs in that way would be a straight pathway to public ruin. God is not the supreme Private Being in the universe but the supreme Public Magistrate, and all our relations to Him are relations through Him to the welfare of every other moral intelligence in the universe. This must be so, for the only possible relations with God are relations to His Person, and the fundamental thing in

His Person is His character, and the active expression of His character is His will, and His will is the law of His moral government, and His government has the welfare of the universe as its object. Therefore all our relations to God are relations to the welfare of the universe. There can be no private relations with God that are not also public and universal.

“ Therefore, just as no ruler may forgive in his public office as his subjects may forgive in their private capacity, so God cannot deal with our sin against Him, which is also against His universe, as He asks us to deal with our wrongs against one another, and which affect our private relations only. When we forgive one another, it is a matter of private adjustment to a fellow being; when God forgives us, it is a matter of public adjustment to the universe. Priestley’s reasoning is shallow and senseless sophistry, and if carried to its logical end, would not only wreck all human government, but also the moral government of the universe. If God forgives the sinner at all, it must be on a different basis from this. What must it be ?”

That basis is the basis of the Cross.

Through the blood of His Cross, the justice of the Judge, the wrath of the King, the hatred of the Holy One, the truth of Jehovah, are all revealed in harmony with His compassion and love, His mercy and His tender grace. What a revelation! It humbles and

yet lifts up. It convicts and yet comforts: it amazes and yet satisfies: it saddens and yet rejoices. Let us look again at Calvary; the crimson cord which runs through the pages of His word will always be to our souls the evidence of God's righteousness, that He is ever "ready to pardon" and "ever faithful and just to forgive." Yes, let the evidence of that most amazing miracle in the universe, viz., of a righteous God, counting the unrighteous righteous, justifying the ungodly and yet Himself being just, breaking none of His own laws or diminishing ought from His glory for ever satisfy all the demands of reason.

Oh! let us rejoice in this revelation that surpasses all the wisdom and understanding of men, bringing at the same time light and conviction as well as comfort to our souls.

3. **A Revelation of the Wrath of God Against Sin.**

"For therein . . . is the *wrath* of God revealed from Heaven."—Rom. I: 17-18.

It may appear strange that St. Paul should write thus, that through the Gospel the wrath of God should be revealed. But so tremendous a fact is sin; so awful is anarchy in the universe, so terrible is the "wrath to come" as the final outcome that their heinousness and terror can only be adequately revealed by the death of the Son of God. Here is a striking

passage from another modern writer. After asking and answering a few pertinent questions such as "Are you satisfied to have an unrighteous God?" "Are you satisfied to be an anarchist yourself?" "Do you honestly desire that sin should go unpunished?" he proceeds: "Our last counter question is this. *Are you content to forego Christ and the whole revelation of God?*" Col. Ingersoll, the great champion of infidelity said: "The Bible is the foundation of hell; hell will never be disposed of till the inspiration of the Scripture is." The Universalist bodies which have ended by denying every fundamental of the Christian Faith, began by denying eternal punishment; and not illogically, for if we loosen a wall by removing bricks out of it, the whole structure may crash down at any moment.

"I have heard," says Moses Stuart, "of many persons being converted on a dying bed to a belief in future punishment who had all their lives maintained the contrary doctrine; never yet have I heard of one who in the like situation was converted from the Scripture belief to that of a universal salvation." How can we explain that, if the Holy Spirit wishes us to believe there is no hell? And are you willing also to part with the heart of all revelation in Jesus Christ? For no "son of thunder" amongst the Apostles ever painted the doom of the wicked in more hopeless

colours ; He who was incarnate tenderness, and moved by the gigantic passion of the world Saviour, never faltered in the most solemn assertions of hell as a fact; the horror with which He speaks of it is entirely without any alleviation or mitigation, even in His parables : it is impossible to place reliance as to what Jesus Christ said of heaven and God, if what He said of hell is false. The quenchless flame, the undying worm, the never forgiveness, the body and soul plunged in Gehenna—all these are expressions of Him *who offers a perfect escape from hell to every human soul, and died in order to secure it.*

Yes, it is true that He died to procure it for us, but He died also to prove beyond all dispute that there is a wrath to come from which we need to flee. It was a revelation of the fact that the wrath of God toward unrepentant and unforgiven sin must fall upon a sinful world that dies rejecting the salvation of God. If there be no coming wrath from which to flee, no judgment to fear, the story of Calvary is the most astounding melodrama ever acted in real life and we turn away baffled and amazed. But blessed be God, the revelation through Blood of the wrath to come has not been in vain, for it makes us look again and yet again. We have seen as well as His wrath, the Eternal love and the Eternal justice of our Eternal God.

“ Take away the doctrine of the fall,” said that great apostle of love, John Fletcher, the vicar of Madely, “ and the tower of evangelical truth built by Jesus Christ is no more founded on a rock, but upon the sand or rather, its stately fabric is instantly thrown down and leaves no ruins behind it, but the dry morality of Epictetus covered with the rubbish of the wildest metaphors, and buried in the most impertinent ceremonies.

“ Shall we charge the Son of God in Whom are hid all the treasures of Divine wisdom with the unparalleled folly of coming from heaven to atone for innocent creatures, to relieve persons uncondemned, to redeem a race of free men, to deliver from the curse a people not accursed, to hang by exquisitely dolorous wounds made by His sacred hands and feet on a tree more ignominious than the gallows, for honest men, and every good sort of people, and to expire under the sense of the wrath of heaven that He might save from hell people in no danger of going thither? ”

There is something in men that hates to own itself in need of revelation. It takes peculiar delight in attempting to solve and unravel the unknown, rejecting what has been revealed as uninteresting, if not worthless, because it is not the result of its own ingenuity and skill.

This is but intellectual vanity, alas! the cause of the undoing of multitudes. Let us not be among the number. If the revelation of God's righteousness is in no sense the result of *our* cleverness, and has cost *us* nothing; oh! let us never forget the cost of an empty throne in Heaven, and the Sacrifice of the Son of God.

Yes, it cost God the dearest and the most precious object of His love to reveal His righteousness as our salvation.

To despise, neglect, ignore and reject that revelation is the one unpardonable thing. All other sins and transgression can be forgiven, but this, if continued in, knows no forgiveness.

Let us indeed beware of this sin and this peril and give the more earnest heed to the revelation of the righteousness of God through the Blood of His Son.

*CONVICTION THROUGH
THE BLOOD*



*Precious, precious blood of Jesus,
Shed on Calvary ;
Shed for rebels, shed for sinners,
Shed for thee.*

CHAPTER III

CONVICTION THROUGH THE BLOOD

“ But ye are come to the blood of sprinkling that speaketh.”
HEBREWS xii, 22-24.

IN our last chapter we spoke of the revelation of God's righteousness through the Bloodshedding of the Saviour. In our present one we will speak of the conviction of sin thereby; sin, not vice or crime; sin, that state of rebellion against our Creator; sin, how can it be better described than godlessness—moral anarchy in the universe of God? Multitudes there are, who fancy themselves no sinners, because they are neither vicious nor criminal! Who shall undeceive them? And how can they be awakened? I would make reply, only by an understanding of the Blood of Christ.

I. The Blood of Christ Speaks of the Fact of Sin.

“ The voice of thy brother's blood crieth to Me from the ground.”—Gen. 4: 10.

When Adam sinned against his Creator, we read that the ground whereon he laboured was smitten with a curse, Gen. 3: 17. “ Cursed be the *ground* for

thy sake." But when Cain had shed the righteous blood of Abel it is written that man himself was cursed. Gen. 4: 11. "And now art *thou* cursed from the earth." The blood of Abel began to speak; it cried for vengeance to the skies, and God visited man with a curse. So too, the Blood of Christ though speaking better things than that of Abel, doth also speak to man of the fact of sin. Man has been so stupified by the poison of unbelief that he still has no sense of sin. The world around him is saturated with iniquity, cruelty, lust, selfishness and pride; avarice and hatred, envy and malice, are everywhere abroad, and yet man understands and sees it not; determined independence of God and a refusal to recognise His claims are ever regarded as virtues. Prophets have prophesied in vain, and preachers preached to no purpose; man cannot and will not see his sin.

Now there never was a day when blood speaks more eloquently of the fact of sin than to-day. Rivers of it flowed in Flanders and indeed the world over. One of the leading German papers declared that the causes of the late war were rather commercial than political. Exactly so. The love of money, the lust for power and possessions, these were the real causes of the late world tragedy. In simpler words "Sin lies at the door." The price that civilisation has had to pay

for its so called progress was a deluge of blood. "The world has gone mad," said a man to me recently. Nay, rather it has been mad long enough. It was madder still during the war, not because more savagely intent on murder, but because it saw not that sin in the heart of man, rather than German Kultur was the *fons et origo* of the whole ghastly business.

Oh! that we had been as earnest to cast it out of our hearts and get our own house in order, as to kill Germans and justify ourselves. Yes, we ought to know and understand. The blood speaks, but alas, we are blind and deaf and mad! How shall we learn and hearken and heed? If words are useless and nature's wordless book is unread, if death and suffering and sorrow fail to convince mankind of the fact of sin, whither shall we look for an awakening? Would men be terrified into repentance if another revelation were writ large upon the skies? Verily nay! Never thus would man be made to see and understand! There is only one way under heaven! *Only by looking at the blood of an INNOCENT VICTIM can man get any true conception of the fact of evil.* It was so in olden days. In type and shadow God spake to the Jewish people thus. The blood-stained altars were more eloquent than word; the lowing oxen, the flashing steel, the flaying of the carcase, the dripping blood; the burning flesh, daily, weekly, monthly, yearly: could ought

be more repulsive? To a thoughtful Israelite could anything have spoken more eloquently of the horror and loathsomeness of sin? I trow not. And here we need to remember that the *victims were always innocent*, the sufferings and death were always vicarious. That alone it would seem can convince the human heart of the fact of sin.

As we turn to the pages of the New Testament we see the great antitype. We hear a voice that speaks more fearfully of conviction and declares from Calvary the heinousness of sin. It is the voice of the blood of the Son of God. Everywhere the Scriptures testify of this. Through the prophet Zechariah, the Holy Ghost tells us that the Jewish nation shall one day look upon the wounds of their Redeemer: then and only then shall they understand their sin and repent in tears, lamentation and woe. *Zech. 12: 10.*

When Peter preached on the day of Pentecost he proclaimed not a broken law but a broken heart—Jesus crucified. Pricked to their heart, the people saw Christ evidently set forth crucified among them; and they cried out with one accord, "What must we do to be saved?" The effect of such a sacrifice arrests the heart with that convicting query, "Why?" "For what purpose does the *Innocent* suffer?" As the question forces itself upon the human heart and understanding, at length the sense of sin begins to

dawn upon the soul. The innocent for the guilty, the just for the unjust, the holy for the wicked, suffers and bleeds and dies. Let it linger and burn within our heart, until we cry out in indignation, and maybe our amazement will turn to shame as we realise that the innocent suffered for our sin. Thank God the Cross still stands. The innocent Blood of the Divine Victim does speak and some do hear and heed and understand.

2. **The Blood of Christ Convinces Us of the Nature of Sin.** "If I had not come . . . they had not had sin, but now they have no cloke for their sin."—John 15: 22.

I have spoken of the blood of the innocent victim as alone revealing the fact of sin. It always does. There is something peculiarly solemn and arresting when we hear of the innocent suffering. It stirs all that is best in our nature. David was deeply moved when he heard in parable of the poor and innocent suffering at the hands of the rich and unscrupulous. His heart burned with indignation and when the words "Thou art the man," snatched the bandage from his eyes, he was overwhelmingly convicted of sin. There is nothing more ignoble and despicable than to cause suffering to those who are weak, helpless and innocent. And it is at Calvary that we need to look if we would

see the supremest example of that abomination. But the vision of the Cross does more than make manifest the fact of sin, it convinces us of its nature. For when we look there, we see not only the murder of perfect Innocence—enough indeed to move to tears a heart of stone—but we also see the death of One Who was the incarnation of all moral beauty. He was the sum of all perfection, tenderness, purity, holiness and love. It has, I suppose, been a never-ending wonder to us that the Jews of that day were provoked to such an act of inhuman madness. Surely though unprepared to follow His teaching, mere Philistines, earthly and sensual, they will at any rate leave Him alone. They will but scorn and deride! That surely is the utmost limit to which even the most degraded will go. But no, so desperate is the heart of even the most religious, that it is prepared to cast God out of His own world. “This is the Heir, come let us kill Him,” are the words that instinctively rise to their lips. Innocent? Yes! The incarnation of all that is most beautiful and divine! Yes, all that. *But*, He dared to say that He had a claim upon us! He dared to show us our hypocrisy, pride and sin! True, He did it that He might pardon, heal and do us good, but He did it all the same, and that is as good as His death warrant. Can we realise it all? Can we look at the bleeding, suffering Son of God and yet declare that the heart of

man is any other than deceitful above all things and desperately wicked? The Blood of Christ is the eternal and terrible monument of the sin of the human heart. Do we really think that if Christ appeared in London doing deeds of mercy and working miracles of power, but at the same time rebuking sin, pride and hypocrisy in the churches, and out of them, that He would meet with a different reception? By no means whatever.

3. **The Blood of Christ Convicts Us of the Presence of Sin.** "Him ye have taken and with cruel hands have crucified and slain."—Acts 2: 23.

"Thou art the man."—2 Sam. 12: 7.

But what has all this to do with us, says the objector. It all happened long ago! Am I a Jew? In what sense am I concerned? We would hasten to make answer: Was Christ only a Jew? Did He die for none but the Jewish race? Did His incarnation, His mission and His death concern only the Hebrew? Was His message merely for them? Was He not rather God Incarnate? Is He not the world's Redeemer? and mine and yours? Has He no claim on me? Have I no pity for Him? These very questions compel *me* to turn *my* eyes to Calvary where alone I can see and understand my sin. I may look elsewhere to learn the nature of vice and crime, but

only at the Cross shall I get any real conviction of the presence of sin in my heart. A simple illustration may help to make it plain.

Walking down the street of one of our large cities a poor man passed a carriage occupied by a little girl of some ten years. The coachman had left the box to make some purchase. He had not passed the conveyance for more than fifty yards before the horse, taking fright, bolted. Realising at once the situation, he sprang forward, and succeeded in stopping the runaway. He was, however, knocked down in the attempt and taken unconscious to the nearest hospital. Here he lay for days between life and death. As it subsequently transpired he had become a cripple for life. On regaining consciousness and being able to talk, his first enquiry was for the little child. "Is she safe?" "Yes!" "Was she injured?" "No." "Can I see her?" "I fear not," the nurse replied, "you are in hospital and the child is not here." "But she has been to enquire and express her thanks, has she not?" enquired the poor man. Alas! the nurse was obliged to reply in the negative. It seemed inexplicable to him and he had to console himself with the thought as the days went by, that she would certainly come someday! But the time passed on and she never appeared. The story goes that her father, fearing he might have to bear all the expenses involved

refused to allow his child to call. It was pathetic to hear the poor cripple's constant enquiries. " Oh, that she would come to me, the little girl I saved. If I could only hear her say " thank you " just once, I should be satisfied." But he never did, he never even set his eyes upon the one for whom he had given all that was sweetest to him in life. " Can such ingratitude be possible? " you say! Yes, and a thousand times worse. There are many who will read these pages who have never once in all the many years of their life gone to their room and behind their closed door thanked the Lord Jesus out of a full and glowing heart for all that He has suffered for them. Do you think the story does not apply ? Do you find it hard to believe that Christ does care whether you thank Him or not? Do you imagine that God is so concerned with creating worlds and engineering universes, that He has no ears for the praises and thanksgiving of the meanest of His creatures? Without a Divine revelation you might have reason so to think, but with such a revelation as He has given you, your fearful unbelief is unutterably unpardonable. Oh! will you not believe it? He does care, He does seek and long and wait, for your praises and thanksgiving. Let your failure to feel gratitude be no hindrance. Let it rather show you how depraved and helpless is your heart without Christ.

To despise that Sacrifice, to ignore His sufferings, to trample under foot the Blood of Jesus, i.e., to act and think and talk as though it had never been shed, and count it as a common thing, that is sin. All other sin can be remitted and for ever blotted out, but what shall we do if we ignore the only thing that can effect their remission? How shall we escape from everlasting burnings if we deliberately and with open eyes fling from us the only ladder set for our deliverance? It may be difficult for us to realise it, but the fact remains, that men are in hell to-day not so much on account of their sins, as that they have rejected the remedy, even faith in the Blood of Jesus.

Look long at Calvary if you think that you are no sinner. Unhappy, thrice unhappy soul, if you think that you are not as bad as the drunkard or the harlot, knowing not that sobriety and chastity are but the consequence of your environment and not of your nature. As Carlyle says, "They are but clothes." If we are not sinners there is no hope for us, Christ shed His blood for none but sinners. If we are not sinful, then alas, we are eternally lost. Look long at Calvary. Listen to the Blood that speaks! Believe what it and not what the imagination of your own deceived heart declares unto you. Though you *feel* it not, believe that in God's holy and all-seeing eyes you are a sinner, and turning to the one whose blood you have spilt,

find that its very shedding brings peace to your conscience and healing to your soul. Do you regard it a trifling thing this ingratitude to the Son of God—a mere sentiment, as compared with the horrors of vice and crime which you behold on every side? Not so! It is the root and cause of all the evil in the earth. God can and will not vouchsafe deliverance from the outward form of evil, so long as men's hearts are in open rebellion and ingratitude towards Himself. The father of the prodigal, longing for his return, knows well enough that the sending of money and supplies to his unrepentant boy only aggravates the disaster, and delays his home-coming.

To what purpose or profit to God our Heavenly Father would it be if all mankind were as moral as Socrates, so long as they harboured in their proud hearts ingratitude, unbelief, and did no obedience towards their Creator, Saviour and God. What profit to a King is the prosperity of his dependants, so long as they live in open defiance of Him and His laws.

The Blood of Jesus speaks! Listen, take heed, believe and obey, before it be too late and the door of repentance and mercy be for ever closed to your anguished soul.

PROPITIATION THROUGH
THE BLOOD



*Precious blood, whose full atonement
Makes us nigh to God ;
Precious blood, our way to glory,
Praise and laud.*

CHAPTER IV

PROPITIATION THROUGH THE BLOOD

“ . . . The propitiation for our sins, and not for ours only, but for the sins of the whole world.”—I JOHN ii. 2.

BEFORE we think further of the personal aspect of this great theme, viz., all that the Blood-shedding of the Lord means to the individual saint and sinner, we pause to consider its wider application. In what sense and what degree does it affect the whole human race? Some are so concerned with the application of its grace to their own hearts, that they fail to realise that it has any practical bearing on the mass of mankind. Others! alas! fancy that they see foretold in the inspired pages a universal salvation for all—good and evil alike. The larger hope it is called, a delusion I fear that has beguiled thousands to their undoing, and paralysed the zeal of many of God's servants.

It is therefore deeply important to understand in what sense and to what degree the blood of Jesus avails for the sin of the whole world.

1. **Universal Redemption** (Potential). "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."—John 3: 16.

Among the dangerous heresies in former times, none was more grievous than that emphasised by Calvin, which for the sake of abbreviation may be called the theory of "Particular Redemption"—a theory taught and held by thousands, setting forth that Christ did not die for the world, but only for the elect in the world. A certain number of individuals were born foreordained to eternal life, and for these Christ shed His blood. The remainder were born foreordained to eternal punishment, and for these in no sense, could it be said that Christ ever died at all. Hence the phrase "Particular Redemption."

This horrible belief was and is still held by many true servants of God. In modern times though not stated with quite such brutal frankness, it is certainly still taught by inference.

The cause of these mischievous sentiments lies in the unscriptural understanding of the Bible doctrine of election. That gracious truth has been grievously distorted. The Word of God is very plain—too plain to be misunderstood and uses the word election in two distinct senses—the personal and the collective.

Personal election is never spoken of as an election to salvation. It is either used to denote choice for some special service, or more particularly in the New Testament to elect unto holiness and the sanctification of those who have already heard God's call, believed and been saved. The word used in a *collective* sense (and this is its general use) refers to the whole Church and not to the individual member of it.

A few words of explanation will make it plain. God had clearly purposed that for the future government of mankind in the ages to come, an elect body must be gathered out of the world, prepared to reign and govern the earth with the Lord Jesus. The Jewish Nation was so chosen and so ordained of God. They rejected the choice and were therefore set aside. In its place God has chosen another body, another nation, another people gathered from every tribe and kindred under heaven. This body is called the Church or Bride of Christ—an elect number. When that *number* is completed, the Lord Jesus will return to reign upon the earth. By the grace of God, any who will, can enter that elect circle. If, however, the present generation as they pass, reject the blessed privilege, fresh generations must needs be born to whom the offer of eternal life can be made. St. Peter tells us that it is in our power to hasten the coming of the Lord. If in the present generation a

mighty revival spread through the earth and the number of God's elect were complete, surely we may infer that Christ would return for His Bride. In other words the election is collective. It is not the election of certain individuals to eternal life, and *ipso facto* the foreordination of the rest of mankind to eternal damnation. Verily, nay! Any man can be one of the elect if he will but believe. "Who-soever will may come." "Whosoever believeth" on the Son shall straightway enter the circle of the elect. Christ died for all. His blood was outpoured for every living son of man. Praise God for a Universal Redemption and though, alas! all men are not and will not be saved, it is not the fault of Him, Who desireth not the death of a sinner, but rather that he shall turn from his wickedness and live.

Let us justify God at all events. Let every man be a liar! "Christ died for all." "God so loved the world." It is His will that all should come to repentance and be saved.

If anyone who reads these lines has been plunged into the dungeon of unbelief through the unscriptural notions of "particular redemption," let him make haste and cry unto God. "Yea, let him forsake his thoughts and return unto the Lord and He will have mercy upon Him and to our God and He will abundantly pardon." Let him dare to believe in a

perfect and uttermost Saviour, knowing that He Who shed His precious blood for all, has shed it also for him.

2. **Universal Redemption** (Temporal). "The Saviour of all men specially of those that believe."—
1 Tim. 4: 10.

There is, however, another sense in which Christ is "the propitiation for the sins of the whole world" and in which *all* men partake of the blessings which flow from His atoning sacrifice. It is important to bear in mind the use of the word propitiation. God is never said to be reconciled to men. That is a word belonging only to men. Man needs to be reconciled to God but never God to men. God is propitiated. The righteous wrath of a holy God is restrained.

If it were not for the blood that has been shed, He Who is of purer eyes than to behold iniquity, must long ere this have visited His wrath on a wicked world. He who would tolerate no longer the wickedness of men in the days of Noah, but destroyed the earth with a deluge, how could He continue to look unmoved upon the accumulated sins of the ages, without pouring forth the vials of His righteous indignation? There is but one answer. The blood of Christ avails to restrain His anger. The day of grace (long suffering that men may come to repentance) that allows a sinning world to go on is only possible

because of the blood that has been shed. Thereby, and thereby alone, is a righteous God able to give temporal blessings to the human race. The sun that shines, the rain that falls, the blessings of life and health and strength and food and clothing,—yea, every good and perfect gift bestowed upon all the sons of men are only possible because Jesus Christ has been offered up, the propitiation for the sins of the whole world. Every mouthful that the most blaspheming sceptic enjoys is secured for him (though he knows and heeds it not) by the atoning sacrifice of the Lord Jesus. Had it not been for that, long, long ago would the world have been destroyed by that flaming fire which one day must fall on them that know not God and obey not the Gospel.

While then we rejoice in our own share in the redemption that is in Christ, let us praise Him for the grace extended to all. Let us rejoice in our God, "merciful and gracious, long-suffering and abundant in goodness and truth," Who of His own self out of the goodness of His own loving heart, "PUT FORTH Christ to be a propitiation through faith in His blood," not only for us who believe but also in a limited sense "for the sins of the whole world."

So mighty, so efficacious, so unspeakably wonderful was the pouring forth of His life blood in obedience to His Father's will. It was the blood of the Son of

God co-equal with the Father, Creator of the Universe, King of Kings and Lord of Lords, The Mighty God, Wonderful, Counsellor, Everlasting Father, the Prince of Peace. This is the One Who is the "Lamb of God that taketh away the sin of the World." "The Saviour of all men (temporarily), especially of us (eternally) who believe."

3. **Universal Redemption** (Actual). "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven."—Luke 18: 16.

There are, I think, other senses in which the blood of Christ has a universal efficacy. A servant of the Lord, asked whether he thought the majority of the human race would be saved, after some hesitation and thought replied in the affirmative; on enquiry as to his reasons for so thinking, he replied, "the majority of the human race dies in infancy or childhood. Every child that is born into the world is born redeemed and so shares in the merits of Christ's atoning blood."

If Universal redemption be true, and that most terrible of Creeds "Particular Redemption" which would consign to eternal suffering the children of the non-elect, be utterly false (which, thank God it is), then most surely the words of the Lord "of such is the Kingdom of Heaven" have a fuller meaning than the

spiritual interpretation usually and rightly put upon them.

Not a few of the most earnest Christians have suffered a good deal in their minds on the subject of the baptism of infants. Is it possible that some would have been spared much of this had they got a fuller view of Christ's atoning work? Surely it is not without significance that the Church universal (with a few exceptions) has adopted the practice of infant baptism. I am well aware that this practice has been abused by the papists in general and by many in the Anglican communion in particular. The view that *ex opere operato* spiritual life is conveyed to the soul by the rite of baptism is almost too empty to be discussed at all. That is the counterfeit of the real. The whole concensus of opinion, however, in all branches of the Protestant Church is in favour of the baptism of infants. Should not the reason for this be found in the universality of Redemption. Every child born into the world is "born redeemed," redeemed not in the sense of the forgiveness of sins, Eph. 1: 7; not from the vain manner of life received from our fathers, 1 Peter 1: 18; not in the sense of the redemption of our bodies, Rom. 8: 26; but redeemed from the curse of original sin—that iniquity of nature; so that dying in infancy they are eternally saved through the merits of His meritorious Cross and Passion.

Baptism, is surely the countersign, the seal that we do so believe; the outward work of our faith in the efficacy of His precious blood.

This may or may not be the case; but whether the truth of Universal Redemption provides an adequate reason for the baptism of infants or not, let us rejoice in the blessed fact that Jesus died for all, and that His blood has ensured the salvation of multitudes, whom no man can number, fallen asleep in infancy and childhood.

There is a further question akin to the salvation of infants, very pertinent to the foreign missionary. Again and again have I been asked by earnest converts from heathenism, "What about my father who never heard the Gospel? What about my mother? What about the countless numbers of others who, through the indolence of the Church at home, have never had a chance?" To such inquiries I have sometimes replied as follows: "God Who cannot lie nor be unjust, can neither be other than a God of love, and it may be that He Who knows the end from the beginning as well as every heart of man, knows therefore who would have believed, if the opportunity had been given to them." If such a reply be a right one, we may believe that through the atoning sacrifice of Christ countless numbers from other lands and from bygone days will be found praising God around

His throne, throughout the ages of eternity redeemed by the Blood of Him Who was a propitiation for the sins of the whole world. Acts 10: 34-5.

Who then shall ever declare the length, breadth, depth and height of that Sacrifice. His Blood not only has power to make the vilest clean, it avails for all; it has opened the road to heaven to all the sons of men: it restrains the righteous and avenging wrath of a Holy God from a sinful world. It ensures the continuation of God's goodness which leads to repentance; it makes possible the bestowal of God's daily gifts upon a rebel race and has brought multitudes of innocents into the presence of our Heavenly Father.

Well may we praise Him and say: "Thou art worthy to take the book and open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation. . . . Worthy is the Lamb that was slain . . ." Hallelujah!

Before closing this great theme I want to re-emphasise the statements of Scripture that God Himself provided and set forth the propitiation.

There is no justification for the thought prevailing in the minds of many that we propitiate an angry God.

"The Lord will provide" was the secret of Abraham's faith: God provides the propitiation.

If I may put it so, God propitiates Himself. Propitiation of Divine wrath against sin is moral necessity, but God does it all. God imposes the penalty of a broken law and then pays it Himself on the sinner's behalf. God declares that the breaking of laws must be punished and then Himself endures the punishment. Christ Who is God incarnate is Himself the propitiation. God Himself propitiated His own wrath against evil. It is ours to believe and praise and rejoice that while God has herein revealed to us the exceeding sinfulness of sin, He has also manifested the exceeding riches of His grace, and thus confounded the wisdom of men by showing that He is able to do exceeding abundantly above all that we ask or think.

PEACE THROUGH
THE BLOOD



*Precious blood that hath redeemed us,
All the price is paid ;
Perfect pardon now is offered,
Peace is made.*

CHAPTER V

PEACE THROUGH THE BLOOD

“It pleased the Father having made peace through the Blood of His Cross by Him to reconcile all things unto Himself.”—COL. i. 19-20.

PEACE implies a previous condition of war, conflict and disorder. Now it is a very great task to convince men that such is the actual case in their relations with God. And yet as we turn to the pages of the Word of God rather than to the confused imaginings of our own mind, all is plain. God in His mercy has shown to us both the fact of war and the way of peace; until the enmity has been revealed and dealt with there can be no peace. “Had Zimri peace who slew his master? ”

I. The Fact of Peace. “He abolished in His flesh the enmity even the law of commandments—so making peace.”—Eph. 2: 15.

St. Paul in his letter to the Ephesians speaks to us of a double enmity in our relationship to God. (1) The enmity of God's broken law against us and (2) the

enmity of our natural heart against Him. An awakened conscience and a convicted heart know only too well the truth of both these terrible propositions. It is of the first that we are speaking here.

The law of God is against us. Like a sentinel it stands inflexible at its post forbidding us to enter the courts of God's holiness. An awakened conscience reports the fact and causes us to cry aloud "God be merciful to me a sinner," "Depart from me for I am a sinful man, O Lord." "Woe is me for I am undone." But, blessed be God, Christ has for ever put away the enmity of the law which is against us. He has demolished all its claims upon us, demanding as it did a righteous sentence against our anarchy, indifference and sin. Christ has "*made* peace by the blood of His Cross." "He *is* our peace and thank God, He came *preaching* peace." We can look up and see instead of the law in its inexorable duty forbidding us to enter, we see, I say, Jesus inviting us "to draw nigh," showing us His hands and His side and saying "Peace be unto you." Oh! how the convicted heart leaps forth in joy to believe. "Now are ye made nigh by the blood of Christ." Blessed balm to the convicted soul!

As the blood upon the Egyptian lintel long ago brought peace to the heart when the destroying angel was abroad, so thank God, does the Cross and

Blood-shedding of the Lord Jesus—that great historic *fact*—bring perfect peace to our soul.

His atoning blood is a solid rock upon which He plants our feet, when He draws us out of the horrible pit of despair and the miry clay of sin. We stand and rest and praise upon the *fact* of peace.

To any reading these pages who are still at enmity with God, I would speak in the almost inspired language of an old writer:—

“ Let thy heart flee to the blood of Christ on the wings of eager expectation and impetuous desire. Flee from eternal death. Flee for eternal life. The **Law** violated by ten thousand transgressions pursues thee with ten thousand curses. The sword of **Divine Vengeance** flames over thy devoted head. **Sin**, the sting of death, has been a thousand times shot into thy wretched breast; its subtle and dire poison continually works in thy hardened and distressed heart. **Guilt**, the sting of sin, the never dying work, perpetually benumbs thy stupid soul, or gnaws thy restless conscience.

“ **Raging Lusts** those sparks of the fire of hell which nothing but the blood of the Cross can quench; or **Fierce Passions** whose flashes of infernal lighting that portend an impending storm, frequently break out in thy benighted soul—a heartfelt pledge of tormenting flames.

“ **Satan** goes about as a roaring lion seeking to ensnare his careless votary or devour his desperate worshippers. **Death** levels his pointed spear at thy thoughtless and throbbing breast. **Hell** itself is moved from beneath to meet thee at thy coming and the **Grave** gapes at thy feet ready to close her hideous mouth upon her accursed prey.”

For all who have tasted aught of such misery, there is the peace of God awaiting, if only they will flee to the blood of Christ.

2. **The Experience of Peace.** “ For He is our Peace . . . having slain the enmity.”
—Eph. 11: 14-16.

I pass on to the second and more fearful enmity. If the enmity of God's broken law against us were all, how easy would it be for men to be saved now that Christ has died! How readily they would be delivered! But alas, we find in the human heart a more fearful barrier still. St. Paul tells in his Colossian letter that we were “ alienated and enemies in our mind by wicked works.” Peace has been made and declared, but “when God is for peace we are for war.” In the present day many of our pulpits are ready enough to speak of Sin as a moral malady and even to recognise man as sinful, but seem bent on denying that we are by nature rebels against a holy

God. " Whilst we were *without strength* " : " When we were yet *sinner* " : " When we were *enemies* " — morally weak, lovers of sin and at enmity with God runs the melancholy record of the inspired page. But alas! because we are not always in the firing line, and not actually conscious of hatred and rebellion in our hearts against the Creator and His laws, we deceive ourselves into believing that *we* at any rate are not by nature at war with Him. But unless we have been renewed by grace, we are! The language of our proud hearts is " We will not have this man to *reign* over us." We will believe in Him, worship Him, recognise His providences perhaps, but we refuse to let Him control and rule our lives ; and what makes it so much the worse, we refuse to recognise the facts; and yet, until we do, there can be no remedy. Until we accept God's Word *about* us that " we are all gone astray like lost sheep " and the verdict *against* us that " we have turned everyone to his own way " we shall never in deep humility and joy be able to believe His statement *for* us, " The Lord hath laid upon Him the iniquity of us all."

As these words meet your eye will you ask yourself if you ever had a revelation of the natural rebellion of your heart? Has the Holy Spirit ever been able to reveal to you the state of your own nature? Are we convinced that such is the state of every unregenerate

soul and therefore of our own, until renewed ; that there is no real altruism in man until regenerate ; that even when awakened by the Spirit of God he can only desire salvation from hell and peace of heart rather than to love and serve God for His own sake?

Have we discovered within us the rebellion and unwillingness to yield to a gracious God because we mistrust Him and His love? If so, blessed are we and ready to listen to the message and music of the Gospel. " As by one man's disobedience many were made sinners, so by the obedience of One (i.e. the blood-shedding of the Lord Jesus) many are MADE righteous." Blessed be His Name!

Yes, He has done it all! He is your David and has slain your Goliath within. Be a Jonathan! Only believe! and give Him all your heart.

The deliverance is exactly parallel to the disaster. Through no effort on your part you were made a rebel and a sinner. It was through faith in the lie of the great Adversary. So by simple faith in the word of an Almighty Saviour can you be made righteous.

You, who have understood that the enmity of God's law against us has been taken away by the blood of His Cross and that there is peace for you, surely your conviction has gone deeper still and you have discovered that your heart "*will not come*" to the

Gospel Feast, that you " will *not* come to Him that you might have life," that " you will *not* turn at His reproof," and that though He " would gather you as a hen gathers her children under her wings you *would not*." If, I say, you have had this deeper conviction and you are crying aloud :

Oh, when shall my soul find her rest,
This striving and struggling be o'er.

then I would urge you to make haste and believe that there is an immediate deliverance *for you*. You have struggled in vain only to give up in despair, but praise be to God! the Lord Jesus poured out His life blood that He might destroy *for you* all the rebellion towards God that you find *within* you, if only you will have it so.

" What the law could not do through the weakness of the flesh, God sending His own Son in the likeness of sinful flesh and by sacrifice for sin *condemned sin in the flesh*."

Will you not be made whole? Will you not let Him make you loyal to His Son and your Redeemer? If you will, you have naught to do but to confess in lowliness of spirit all that the Holy Ghost reveals to you of that hateful, treacherous, suspicious mistrust of God. Without any fear acknowledge and confess it before the Lord ; humble yourself in His sight ; and then in simple faith dare to believe that He has

made peace *within*, as well as without, through the Blood of His Cross.

3. **The Proclamation of Peace.** "He came and preached peace to you that were afar off."
—Eph. 11: 17.

With the accusations of conscience telling us of the enmity of a broken law; with the sense of warfare, rebellion and mistrust within our hearts, we need a very real encouragement before we can believe that peace is possible. Well does Bishop Bickersteth ask:

"Peace, perfect peace, in this dark world of sin?"

Is it possible? Praise God! He makes reply in the second line of the stanza:

"The blood of Jesus whispers peace within."

This was the first task of the Risen Christ. He appeared in the midst of His frightened followers and said, "Peace be unto you, and when He had so said He shewed unto them His hands and His side." The marks of His death and Blood-shedding are the signs whereby the Lord of Glory proclaims and confirms peace to our fearful hearts. Here we may stand, withstand, and having done all, stand.

The blood of Christ silences for ever the flaming accusation of our awakened conscience, and declares to us that the warfare in our soul can be at an end. The blood that was shed, the great HISTORIC FACT

OF HIS ATONING SACRIFICE is the surety and assurance of our peace. No superstition, no theory, no philosophy, no ideas or ideals, no logic, no emotional experience, no ecstatic rhapsody, no mystical day dream, none in fact of the foundations upon which all other so-called religions build their faith and hope, nothing but a great historic fact, the immovable rock of Christ's atoning Sacrifice can satisfy the restless, troubled heart of man. Yes, there is peace through the blood of His Cross, and an assurance thereof, for it has been proclaimed from heaven.

Precious, precious blood of Jesus,
 Ever flowing free ;
 I believe it, I receive it,
 'Tis for me.

Nothing, I repeat, but an historic fact will suffice to persuade our hearts so frail, so suspicious, so unbelieving and so desperately wicked as they are. Nothing else can avail to make us believe that the enmity of the law against us has for ever been abolished and the hostility within our nature against the will of God can be eradicated. Let us look long and earnestly and in faith at the Lamb of God, who shed His blood to take away the sin of the world. For " He is our peace " ; He came " making peace " and thank God through the wounds in His hands, His feet and His side, He proclaims it to all the weary and heavy laden among the sons of men.

Most truly does His blood "speak better things than that of Abel."

It *speaks* ; it *proclaims* peace.

While thinking of the assurance of peace to our hearts based on historic facts as declared by a living Christ, I am reminded of a pathetic parallelism in the history of Japanese Buddhism.

In about the twelfth century, Japanese (i.e. Northern Buddhism) or the "larger vehicle," as it is called, took on a strange development. It practically invented a Saviour—influenced possibly by Nestorian Christianity in China. It produced one—Amida—and declared that salvation was only possible through the merits of this supposed incarnation of Buddha.

This new doctrine of salvation by faith in the merits of another (Tariki) as opposed to justification by works (Jiriki) spread rapidly, and to-day this particular sect which preaches *Amidism* is the strongest and most successful in Japan.

Amida, of course, is a pure invention. He had no historic existence whatever. A modern writer says : "The pathos of it is that the Amida theory which is manifestly the motive power of all that is best in modern Buddhism, rests not on fact but on fancy. He is worshipped as the creator of the world, the lord of boundless light and life, the all pitiful, all merciful father.

“ In past ages he is said to have appeared on earth as a monk. Having lived a perfect human life, looking in pity on the sin and suffering of the world he vowed not to leave the world till by much labour and suffering, he had acquired enough merit to save mankind.”

With him are associated two other Avatars, making a trinity. The desire for peace and longing for a saviour are striking enough, but it is all based on a fraud and a deception.

That there exists in the minds of many Japanese a peace of conscience consequent on their faith in Amida is undeniable, and yet it is as false as the foundation upon which it rests. For the faith in an invented Saviour, producing a supposed peace, *effects no moral change and brings no deliverance from sin.*

It is faith in a fable—a mere contrivance cleverly constructed, but void of all power to cleanse the heart or change the life. Thousands cling to it. Millions have built their hope upon it, but alas! all in vain.

With what rest and peace do we return to the great historic fact of the Blood-shedding of our Redeemer, and know that the proclamation of peace is true because based on a fact which results in a mighty regenerating power to all who put their trust in it and Him.

*FORGIVENESS THROUGH
THE BLOOD*



*Though thy sins are red like crimson,
Deep in scarlet glow :
Jesu's precious blood shall wash thee
White as snow.*

CHAPTER VI

FORGIVENESS THROUGH THE BLOOD

“ In whom we have . . . through His blood the forgiveness of our sins according to the riches of His grace.”

EPH. i. 7.

FORGIVENESS! how does that word sound to us? Is it beautiful to our ears? Would we rather enter the halls of Salvation through that portal than through any other? Many I know would like to be saved through the building of their own character: some through philosophy, others through deeds of piety and mercy; some desire no salvation at all, until they get to the next world, when they fondly imagine that the “ article of death,” like the magician’s wand, will suddenly transform their natures from the hobgoblin to the fairy; that in a moment of time their avarice and pride, their love of sensual pleasure, their conceits and vanities, their ambitions and selfishness will all disappear and that they will suddenly become humble and spiritual, lowly and serious, unselfish and self-sacrificing. Judging by the wicked nonsense that was proclaimed to our brave soldiers, that patriotism is a passport to heaven, this

idea—less sensible than the crudest Mahomedanism, is prevalent enough. If *our* soldiers, then I suppose the soldiers in all lands who fight for their country; if the soldiers of *our* day then I suppose the soldiers of all time and in all places are saints. If the soldier who happens to get killed, then of course the soldier who does not happen to get killed because in thought, intention and willingness there is no difference.

If these things be so, then the way to get to heaven is to put on khaki and (who shall descend to such pathos without blasphemy) the Sacrifice of Calvary is a dreadful superfluity. I hasten to pass from such pitiful considerations. At the risk of writing platitudes, I must mention at least three elementary thoughts about this most wonderful of all themes—the Forgiveness of sins.

- I. **The Pardon of the Rebel and the Forgiveness of the Child.** “ And if any man sin we have an ADVOCATE with the Father, even Jesus Christ the righteous, and He is the PROPITIATION for our sins.”—I John 2: 1-2.

Before speaking of the nature and extent of forgiveness we need to understand very clearly the difference between the pardon of man as a sinner, a rebel, and an enemy of God on the one hand, and his

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forgiveness as a child of his Heavenly Father on the other. Many a one is alas! in darkness of heart and confusion of mind, because he fails to understand this fundamental distinction. The former is granted to us at the very inception of the Christian life. It is the starting-point of our heavenly race; it is the basic element of a true conversion. Without it we have never begun to live. We are yet dead in trespasses and sins. Now this great and glorious gift need never be forfeited and tens of thousands of saints now gone to their eternal home are a blessed witness thereto; but we would hasten to add the solemn warning that it cannot be forfeited, as the Lord Jesus reminds us in the parable of Matt. 18 : 23-25, where the unmerciful servant sinning wilfully against his fellow, was not only punished for his sin, but forfeited the original forgiveness which God had so freely bestowed upon him. If this were not possible, the assurance that the sheep (i.e., those who follow the Lord) shall never perish in John 10 is unnecessary; the gracious promise that if we overcome, He will not blot out our names out of the Book of Life, Rev. 3 : 5, is unmeaning; and the solemn warning that He will take away our part out of the Book of Life, Rev. 22 : 19, is untrue. Well does St. Paul bid us take heed lest we fall, and though some mistranslating the word " castaway " and taking the verse away from its

context, would have us believe that it has no reference to our final salvation, St. Paul most solemnly declares that it has, and goes on to remind us that many Israelites (ensamples for us) who came out of Egypt, yea, and who enjoyed many rich and blessed experiences of God's grace, did yet perish in the wilderness.

In these days of shallow easy-going Evangelicalism, we need to sound aloud the warning that he who has been a son may yet be disinherited, if he turn again and remains a prodigal; many, alas, are resting in a supposed doctrine rather than in the Lord Jesus Himself. Anything that takes our eyes off Him and fixes them even upon a doctrine is dangerous indeed. Doctrines are like hurdles around the fold. Their purpose is to keep the sheep from wandering, but he that uses even the glorious doctrine of justification by faith as a doorway rather than the meek and lowly Jesus is a thief and a robber.

Eternal life is in the Lord Jesus. To know Him is life eternal. We need to beware lest we think of it as some mysterious seed planted within us independent of Him. Above all, I need to take care lest I suppose that, because once long ago I believed in Jesus, however much I may backslide and fall away, yet God is bound to honour that faith as though it contained some special merit of its own. I do not

believe that one who has tasted of the pardoning love of God and deliberately fallen away, is more the object of His favour than one who has never known it at all. *Ceteris paribus* he is more deserving of His wrath. Our faith has no merit, our willings and decisions are all meritless. He alone is our life. He alone is our merit and apart from Him we are nothing but corruption and sin. There never was a day when we needed more to beware of a teaching that encourages us to rejoice without trembling; that bids us walk in the comfort of the Holy Ghost unmindful of the fear of God; or serve the Lord with thanksgiving without reverence and godly awe. Our godly fear, our trembling and our carefulness to keep our eyes upon Jesus only, will make the joy, the thanksgiving, the rest and the comfort all the sweeter to our souls.

The second forgiveness of which I speak is that which our Heavenly Father bestows upon His child; as such I may constantly need it; but to be forgiven thus is very different from the pardon of a rebel. St. John speaks of it when he tells us that the Lord is an Advocate as well as a Propitiation. By His Blood-shedding He was the Propitiation of all the sins of transgression, rebellion, and disobedience that are past. When we turned and repented and believed, they were obliterated for ever. But thank

God He is more. He is also the Advocate before our Father's face, if we as His children shall fall into sin, and so grieve His loving heart. And this, thank God, always avails "if we walk in the Light," though as I have said, if with deliberate and wilful and continued transgression we apostasise and forsake our God the solemn words of the Apostle are true, "I will therefore put you in remembrance though you once knew this, how the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not."

In our present chapter, however, in speaking of the forgiveness of sins we refer mainly to the first, the great the fundamental blotting out of our transgressions, the taking away of the handwriting that was against us. And yet we need to remember that whether we think of Christ as our Propitiation or as our Advocate, in either case it is through the merits of His precious blood that we are forgiven. By the blood shed on earth He is our Propitiation, and by the blood offered in heaven His advocacy avails.

2. **The Forgiveness of the Sinner and the Pardon of His Sins.** "Have mercy upon me . . . blot out my transgressions."—Psalm 51: 1.

It is deeply important to understand the distinction here referred to by the Psalmist because it brings

additional comfort to our hearts. God not only pardons our sins, i.e., the transgression of His laws, sin which has amazed the whole hierarchy of heaven, but He has also forgiven the sinner himself. Sin is not merely the breaking of a law it is also the breaking of a Father's loving heart as we have already seen. There is a great difference between these two. Let us use a simple illustration. A man may wrong and rob me; in compassion I may overlook the wrong and refrain from putting the law into operation against him because of the suffering it might bring upon his wife and children. In other words, I overlook and pardon his misdemeanour, but I may not really forgive the man himself. I may still have suspicions and bitterness in my heart towards him. But with God it is not so. He forgives not in such a fashion. He does abundantly pardon. He forgives *me* as well as my transgression. Glory to His most Holy Name. And yet though an understanding of this distinction brings increased joy to our heart, we need to remember that He is only able to forgive the sinner himself in love, because He is able to pardon his sins in justice. The forgiveness of the sinner is the corollary of the pardon of his sins. And this is all and only possible through the blood that Christ hath poured out for our Redemption. I am not writing here of the philosophy of it all. I am

not pretending to explain why the Blood-shedding was necessary. This I have partly done already. In these days of shameless criticism I for one hesitate to rush in where angels fear to tread. I am content with accepting the revelation as discovered, without understanding altogether mysteries too deep for human ken. I believe and rejoice and this brings peace and power to my heart. I am writing of the nature and blessedness of forgiveness rather than how and why it can be granted.

Perhaps better than anything more than I could say is the testimony of that great scholar, saint and evangelist, John Wesley, of whom Dr. Johnson once said: "I could talk with him all day and all night too. I found in him an habitual gaiety of heart. He is the most perfect specimen of moral happiness I ever saw. In Wesley's speech and temper I discovered more to teach me what a heaven upon earth is like, than all I have elsewhere seen or heard or read except in the sacred volume."

We may well listen albeit across nearly two centuries to the testimony of that great man. Writing of faith which is the secret of the Christian's victory, he says:—

"It is . . . a sure confidence whereby every true believer is enabled to bear witness that 'I have an Advocate with the Father and that Jesus Christ

the Righteous is my Lord and the propitiation for my sins. I know that He hath loved me and gave Himself for me. He hath reconciled me, even me to God, and I have redemption through His blood, even the forgiveness of sins.' "

Wesley had been taught the very opposite of this by his wonderful mother, viz., that the consciousness of acceptance with God came at the end and not at the beginning of the Christian life.

" If Mrs. Wesley," says one of his biographers, " had applied her theology to the story of the prodigal son she must have entirely re-written that pearl of parables. She must have described the Father as postponing the kiss, the ring, the best robe, and all the pledges of returned sonship, until the poor returning outcast had gone into the kitchen of his Father's house, done the work of a servant, and brought himself a decent suit of clothes with his own earnings." Thank God, Wesley learnt differently and discovered the distinction I am trying to emphasise.

Here, then, is the first great fundamental forgiveness of sins, the reconciliation of the rebel to a Holy God, wherein all his past sins, disobediences, transgressions, and rebellions are for ever blotted out.

This is the forgiveness to which the Scriptures almost always and everywhere refer.

3. **The Nature and Extent of Forgiveness** (Transgression forgiven, Sin covered, and Iniquity not imputed.)

“Blessed is the man whose transgression is forgiven and whose sin is covered . . . to whom the Lord imputeth not iniquity.”—Psalm 32: 1-2.

And now we need to speak a little further on the nature and extent of forgiveness. We cannot do better than consider the story which the great Apostle selected to illustrate his doctrine of justification by faith—the story of the forgiveness of King David. It is good that the Holy Ghost has presented to us a case so desperate. The king was a man of piety and loyalty to God, rich in spiritual experiences. He fell in the grossest and most terrible sins—murder and adultery. Surely if there was forgiveness for such as he, none need despair. The sin of one so renowned in the service of God was a thousand times more unpardonable than if he had been a man ignorant of God's grace. But even he found forgiveness from the Lord.

With what joy of heart does he speak in this memorable Psalm. How deeply he has realised his sin! How clearly had he understood that according to the provisions of the Mosaic law of God no forgiveness was possible. The murderer, adulterer or sabbath breaker would appeal to the High Priest and

the sacrificial system of those days in vain. He had to die. Provision was made for none but for sins of ignorance. When therefore from Nathan's lips the words "The Lord also hath put away thy sin" reached his heart and the Spirit of God bore witness with his spirit that so it was he burst forth in song. "Oh! the happiness of the man whose transgression is forgiven." Yes, even that calm premeditated sin of murder as well as his hideous adultery was for ever put away. We know better than David did what it cost a righteous God thus to act. Forgiveness always costs. Even in human relationship, the one who has been wronged and freely forgives, does actually suffer loss for the one he pardons. If I forgive one who has stolen my property in the forgiving I suffer the loss of my goods. If I forgive the one who has slandered me, in the forgiving I suffer the loss of my reputation. How much more then could God not forgive without suffering loss! What that loss was we know full well, and only in so far as we remember the cost of our forgiveness shall we truly appreciate its magnitude and glory.

But David goes on and cries again: "Oh! the happiness of the man whose sin is covered." For more than a year had he used every means to cover his vile deed. Deceit, hypocrisy, drunkenness, cruelty, and at last murder itself were all employed. But the

sin could not be hid. No doubt he added the exercises of religion, good works, and the tears of repentance and remorse, but he knew that these made it no better and that his sin was still uncovered. Is there ought that could cover sin so unprovoked and so vile as King David's? Thank God there is. Jehovah Jireh still lives, He still provides and His provision is a covering of blood, the blood of His only begotten Son. Oh! the happiness of the man whose sin is covered thus.

But there is more abundant grace yet in the blessing of pardon. The Psalmist continues: "Blessed (or happy) is the man to whom the Lord imputeth not iniquity." What depths of mercy are here! In human life this is almost impossible. We may well believe even in David's case, that it was a hard thing for his court and even for his friends to forget. "Oh, yes," say they, "he has been forgiven and restored, but . . . !" How tenaciously do the sins and failures of our past cling to the memory even of our friends. How hard for the world to forget and not impute. How tardy is man to trust us, as though there had never been a fall!

But it is not so with God. With exquisite joy and delight the Psalmist King turns to his God and cries aloud, "Oh! the happiness of the man to whom the Lord imputeth not iniquity." Man may still

count me a sinner but God does not. He imputeth no evil to me now. He treats me as though I had never sinned. He forgives, He covers, He forgets. Hallelujah!

Here is God's salvation and God's forgiveness unutterably wonderful and full of glory, but seeing that it cost the life blood of His only begotten Son, surely it is the kind of forgiveness that we should expect to receive at His hands. Have we received it? Have we sought it in humility, penitence and tears? If we have, our hearts are filled with His praise, and shall be through all eternity, that He loved *me* and gave Himself for *me*.

Forgiveness! Blessed tender word! Let us make haste and bow down and believe and wonder and worship. Bring all that is unlovely, unholy and un-Christlike and tell it all to Him, pour it all into His ears, and dare to believe once more in His most precious blood. Let there be no fear and no suspicion in our hearts as we believe. Be determined to believe to the uttermost and keep on believing till you rejoice with joy unspeakable. Only be sure that your confession of sin is full and free, honest and artless with no spirit of self-justification.

Lost and wandering from my way,
 Bankrupt with my debts to pay,
 Guilty, and with naught to say.
 Just the case for Him.

Then shall we, too, like the Psalmist say, " Oh! the happiness of the man whose transgression is forgiven and whose sin is covered. Oh! the happiness of the man to whom the Lord imputeth not iniquity." And we may add, unhappy, yea, thrice unhappy is the man who fancies he needs no forgiveness, to whom the word forgiveness is but an idle, unmeaning sound. That man has never experienced the supremest joy of life. If he has peace at all, it is but the false peace of sin forgotten and ignored, rather than the true peace of sin forgiven and of that fact assured to him, when with believing eyes he gazes on the Blood that flowed from Emmanuel's veins.

REGENERATION THROUGH
THE BLOOD



*Precious, precious blood of Jesus,
Shed on Calvary ;
Shed for rebels, shed for sinners,
Shed for thee.*

CHAPTER VII

REGENERATION THROUGH THE BLOOD

“ Jesus said . . . except a man be born again he cannot see the kingdom of God. . . . Nicodemus said *how* can these things be. Jesus answered . . . as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.”—JOHN iii. 3, 9, 10, 14.

“ **R**EGENERATION through blood ” may sound a strange title. But in justification of its use, may I repeat what I have observed already in the preface, that the expression “ the Blood of Christ ” is only a synonym for His death. There are other synonyms in the Scriptures for the same thing, such as His Cross, and His sufferings.

Hence where St. Paul speaks of our crucifixion with Christ he wishes us to understand the part that His death plays in the regeneration of the human soul. There is power in His Cross, in His Blood-shedding, and in His life laid down, to renew the will of man and altogether change his whole nature. Wonderful mystery! Blessed truth! Glorious reality!

We need, however, to continue a little further the theme of our last chapter, the forgiveness of sins

secured through the death of Christ, and consider its relation to the regeneration of the soul as effected by the Spirit of God. There is a deep and radical connection, as we might expect from the Saviour's reply to Nicodemus, when in effect He tells Him that the New Birth is only possible because the blood has been shed. There can be no regenerating grace apart from justifying mercy. Forgiveness through the Blood is the condition of the New Birth. This is the Portal through which all must pass if they desire to enter the palace of salvation and dwell in its Halls of love, joy, peace, purity and all holy living. It was never more necessary than now to emphasise the necessity of the New Birth. Many would have us believe that the salvation which Christ has wrought for us is little more than the forgiveness of sin. And yet He has made it plain beyond dispute that His salvation is the regeneration and renewal of the soul by His Divine Spirit. We need to reiterate it, that we cannot be merely forgiven. If we are actually pardoned, if there has been a real absolution, then a radical change in our nature does necessarily follow. Let there be no doubt about this. And I may say in passing that herein is the wicked emptiness of the Roman Confessional exposed, for if the Confessional does not bring about a radical and absolute deliverance from the sins which have been confessed, so making it

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in future unnecessary, it is proved to be a lying invention of the enemy merely to humiliate the soul rather than to produce that genuine humility which is the certain result of sins confessed to the Lord, and of His delivering grace received.

Some, I know, strangely suppose that they can be forgiven and yet remain worldly and vain; that the forgiveness of sins is the "be all and end all" of the conversion of the soul. Idle delusion. Be not deceived! Put not asunder what God hath joined together—pardon of sin and regenerating grace. Let no one suppose that because he has, as he thinks, come to Christ and trusted Him for the pardon of his sins and yet finding himself living a life no different from that of the worldling, let not such a one, I say, suppose that he is truly saved. Dear friend, thou art yet on the sand! thy foundation is not yet upon the Rock. Thou hast but looked at the portal, admired it and professed to enter, but thou art still without and still a stranger to the pardoning grace of God.

And yet while it is supremely important to emphasise this, it is none the less important to declare that the New Birth is only possible through the forgiveness of our sins in the atoning Blood of the Lamb. There was a time, I suppose, in the life of all of us, when we would have wished to be saved some other way; but thank God not now! Forgiveness has

been so sweet, His pardoning love has been so tender; we would not travel any other road; we do rejoice in God's appointed highway.

1. **The Affections are Renewed through the Death of Christ.** "The love of Christ constraineth us . . . because we thus judge that . . . He died for all that they that live should not henceforth live unto themselves." —2 Cor. 5: 14-15. "To whom little is forgiven the same loveth little."—Luke 7: 47.

It would be better to speak first of the renewal of the will rather than of the affections; but there is a psychological aspect that is helpful to consider before we treat of the spiritual, viz., the renewal of the affections resulting from the consciousness of being forgiven. We have already seen that there can be no forgiveness without renewal, and no renewal without forgiveness, or in the language of the theologian, that there can be no justification apart from being regenerate and no regeneration apart from being justified. Knowing the laws of the human mind, we should expect that the consciousness of being pardoned would *necessarily* produce a change in the moral nature, without any miraculous or supernatural operation of the Holy Spirit of God. But alas! Sin upsets the nice calculations of psychology. And we cannot

emphasise too strongly that the regeneration of the affections accompanying the experience of the forgiveness of sins is not due to the mere working of the laws of the human mind. It is due to the death of Christ and the regenerating power of God the Holy Ghost, although He does of course use the ordinary method of thought to influence our minds and move our hearts.

The following illustration may help us to understand more easily the relation between the regeneration of the affections and the forgiveness of sins through the death of Christ and the operation of God the Holy Ghost, if at the same time we bear in mind what I have tried to emphasise.

Some years ago a Japanese business man called to see me. He had in some degree been awakened to a sense of his need, having long heard of Christian teaching from his wife and others. His heart was, however, in darkness and perplexity. He seemed, nevertheless anxious that through religion he might obtain a settled and righteous character. I was led to speak to him of forgiveness of sin as the foundation of all true Christian character. He became much interested. We turned to the story of the woman in St. Luke that was a sinner. I pointed out that she loved much, because she was forgiven much. Love, I told him when analysed, was nothing more than

(1) humility towards ourselves; (2) gratitude and praise to God our benefactor; and (3) sympathy and goodwill toward our fellowman. And herein lay the beauty and secret of true character. Herein lay the whole duty of man to himself, to God and to his neighbour. And the foundation of all this was the fact of forgiveness, and the consciousness thereof. Continuing, I illustrated my point thus: "Let us suppose that I have been very kindly treated by some benefactor for many years. For some reason or other, without ever appreciating his goodness to me, I treat him most ungenerously, speaking evil of him, ignoring his kindness, and even doing much to damage his interests. After a while, however, I am deeply convicted of my shameless conduct. I go to him in penitence, confess my wrong doing, and ask forgiveness. With a loving generous nature he freely forgives me. There is no trace of bitterness or even reproach. He forgives and promises to forget. I see the love in his countenance and realise that it is from his heart. What effect will all this have upon my character? In the first place I shall be deeply humbled. His love and forbearance will make me realise how utterly ignoble and mean my character and conduct have been.

Forgiveness such as that will work in me real humility of mind.

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Secondly, I should be determined to do all in my power for the one who so generously forgives. My gratitude will take a practical shape. I shall want to be His servant and do all in my power to make amends and return his gracious kindness.

Forgiveness such as that will work in me a grateful, thankful spirit.

Thirdly, in appreciative imitation of so noble a character realising that the worst of my fellow men could do no worse than myself, I shall endeavour to treat others as I have been treated myself, seeking to sympathise and help those who are in a spiritual need.

Forgiveness such as that will work in me sympathy with my fellowmen.

My Japanese visitor was increasingly impressed as I applied this illustration to our relationship with God, and he realised that he had never experienced anything of what I had been trying to enforce. We bowed together in prayer and confession. It was not long before, through the operation of the Divine Spirit, he began to feel and to experience the amazing wonder and blessedness of being forgiven. Years afterwards I received letters from him in China saying that he was still rejoicing in the salvation which he had found in my study through the forgiveness of his sins.

Bless God! as it was with him, so it can be with any who read these lines. The Holy Spirit will melt you. He will soften your spirit, He will cause your heart to be filled with love, your eyes with tears and your mouth with argument if you will only enter this sacred portal.

2. **The Will is Renewed through the Death of Christ.** “I have been crucified with Christ, nevertheless I live.”—Gal. 11: 20.

As I have observed, Sin upsets all the nice calculating of psychology! We should certainly expect that apart from any divine or miraculous operation of the Holy Ghost upon the heart, the mere sense of gratitude would have caused man to repent, and turn to his Lord, and that the mere fact of forgiveness would have wrought in him a moral change of heart. But alas! it is not so, and though as we have seen already, a change of heart does follow the fact of Divine forgiveness, this is not produced according to mere psychological principles. We have to look far deeper for the real secret of moral renewing. And so we pass on to the renewal of the *Will*.

In the fifth chapter of his letter to the Romans St. Paul had been treating of justification by faith, and the forgiveness of sins. He had hardly touched on the theme of regeneration. In the sixth chapter, therefore,

he forestalls the objection that if forgiveness is so easy and justification is all of grace by faith, what hinders our continuing in sin, that we may have the joy of constant forgiveness and that God's grace may abound. The apostle at once introduces the theme of Sanctification, i.e., Regeneration (or Sanctification begun) and Entire Sanctification (Sanctification completed).

The sixth chapter of Romans deals with the former and chapters 7 and 8 with the latter. To the question "why not continue in sin?" then, the Apostle makes a three-fold reply. The first beginning with the words, "Know ye not" (is found in chapter 6: 3-13) and deals with the renewal of the *Will*. The second also beginning with the words "Know ye not," is found in verses 16-23, and deals with the renewal of the *conscience*. The third similarly beginning with the same expression is found in chapters 7 and 8, and deals with the renewal of the *desires*. It is the first that we are now considering. The Apostle makes reply we don't continue in sin because we morally CANNOT; our will has been renewed. The death of Christ has slain the enmity therein. Our mind and heart have been changed. I have been crucified with Christ. His death has not only atoned for my sins, but it has slain the old man—that wayward, wilful, sin-loving selfish self. The renewal of

the will—the regeneration of the soul are the results of His blood outpoured. The poison has been extracted. As the serpent—the brazen one—not a real serpent was lifted up, so Jesus was made sin for us; made in the likeness of sinful flesh—not indeed sinful himself, He was raised upon the tree; so that looking in faith and reckoning on that wondrous sacrifice, I may be freed in a moment from the power of sin. I look and am made whole. The mystery I shall never understand, but I believe and find that “what the law could never do through the weakness of my flesh, God sending His Son in the likeness of sinful flesh and by a SACRIFICE for SIN, condemned sin in the flesh,”—the Holy Ghost carrying out the sentence in a real and eternal execution. Hallelujah! We do not continue in sin, says St. Paul, because we morally cannot. The death of Christ has done its work; our will has been transformed. Praise be to God.

3. The Conscience is Renewed through the Death of Christ. How much more shall the blood of Jesus purge your conscience from dead works to serve the Living God.”—Heb. 9: 14.

And now the Apostle makes a further answer to the objection that we might as well continue in sin “What then shall we sin, because we are not under law but under grace?” “Know ye not,” he cries,

“ that . . . being made free from sin ye are SERVANTS of righteousness.” In other words he says, We don’t continue in sin because we MUST not. Our renewed conscience is against it. Though we are not under the old law, we *are* under a new one, and that a Spiritual; for he goes on to say “ We are servants of righteousness,” and that of course means we are under a law. Now a renewed conscience is not merely a pure conscience. The blood of Jesus has, I know, silenced all the clamour of an accusing conscience and so made it pure, but it has done more. It has renewed it. “ How much more,” says the writer to the Hebrews, “ shall the blood of Christ purge your conscience from guilt ? ” No! he does not say that ; but “ from DEAD WORKS TO SERVE the living God.” That is to say our conscience quickened and renewed (much more than merely purified and appeased) utterly opposes the continuation of sin. It pleads for a new service. It not only rests satisfied in the removal of guilt, it not only rejoices in the forgiveness of the past (it does that because it is pure), but it insists (and here is proof of its renewal) that there must be no more sinning. The will has been renewed. The conscience takes sides with the will and *demand*s righteousness and true holiness of life. Whence comes this renewing power? There is but one source—the outpoured blood of our Redeemer.

May I again repeat that I am not pretending to explain the philosophy of the wonderful truth. No human mind can ever fathom its mystery. I merely present the divine revelation of the fact. I believe and find it true; I rejoice and praise and worship through faith in His death. I have not only obtained forgiveness of all my sins, but have been born again—heart and will and conscience renewed through the operation of God the Holy Ghost.

As I enquire with Nicodemus "How can these things be?" the Lord vouchsafes no other answer than the Cross. As Moses lifted up the serpent, so was the Son of Man uplifted; as by faith the stricken Israelites looked in faith upon the uplifted pole, and found healing, quickening power expel the fever from their veins, so as my convicted heart looks in penitent faith upon a Crucified Redeemer, all the rebellion, enmity and sin dies out in me.

The Israelites of old wanted only a deliverance from the suffering and death inflicted by the serpent's fangs—the result of their sin, not indeed the sin itself, but the Lord had to show them the nature of sin. Not a lamb lifted up but a serpent, was the remedy enjoined.

Many know Christ as the slain lamb, bearing away our sins; but how many have seen the spotless Son of God lifted up as a serpent—made a curse for us ?

Christ upon the Cross is to the artist no object of beauty. Is ought more repulsive to the sons and daughters of Adam than the serpent? As we behold Christ accursed for our sakes, naked, bleeding, spat upon, derided and tortured, there is no beauty that we should desire Him. And yet we worship, for there, and there only, though we see our evil nature—cruel deceitful, venomous as a serpent, yet, thank God, there too, in figure we see it dead.

Regeneration means the death of the old, as well as the life of the new.

Thus through the Cross and His Blood-shedding is our soul born from above.

Does the title of our chapter still sound strange to our ears? Not if we have looked in faith on the Son of God made a curse for us that we might receive the promise of the Spirit through faith. Not if we have felt the poison of the serpent's fangs in our veins; not if we have had a sight of our depraved hearts; not if we have realised that the death of the old man is the only way of deliverance; not if we have looked and lived and living, found the death of Christ has wrought death in us and that we have been crucified with Him.

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THROUGH THE BLOOD*



*Precious, precious blood of Jesus,
Let it make thee whole ;
Let it flow in mighty cleansing,
O'er thy soul.*

CHAPTER VIII

SANCTIFICATION THROUGH THE BLOOD

“ Jesus also, that He might sanctify the people with His own blood suffered without the gate.”—HEB. xiii. 12.

IN our consideration of the sacrifice of the Lord Jesus, we have hardly yet reached the heart of the subject. To the most important query in the world, “ Why did the Saviour die and what were the purposes of His passion? ” we have already replied,—to *reveal* the righteousness of God, to *convict* of sin, to *be the propitiation* of the sins of the whole world, to *make peace*, to bring *pardon* to the sinner, and to *regenerate* the soul. These were some of the purposes of His blood-shedding.

We have looked and learned and wondered, believed and rejoiced with humble joy and so in consequence have felt the effects of God’s transforming grace; we are new creatures in Christ Jesus. But there is a greater need even than this.

Blessed as is the justification of the soul, and its reconciliation to our God and Father; blessed as is the regeneration of the heart, yet these are only parts of His ways with us. The Scripture sets forth both in

type and teaching that the Lord Jesus suffered to do even a deeper work. He suffered upon the Cross that He might sanctify us wholly; it shows us that we are to be sanctified and made holy, just as we were justified and made regenerate through the shedding of His blood.

The Christian is not long out of Egypt delivered both from "the wrath to come" and also from "this present evil world," ere he becomes conscious of indwelling evil. He is painfully aware of the presence of "the body of sin," "sin in his members," "the superfluity of naughtiness," "the carnal mind," "filthiness of the flesh and spirit," "the evil heart of unbelief," "the bondwoman and her son," filling his heart with doubt and unbelief, fear and care, yes, and many other troubles, causing him unevenness in his Christian walk.

But the Holy Ghost who convicted us of our sins and lost estate, is faithful also to convict us of sin, making us long and sigh for a full deliverance; showing us a life of love and rest, that we know not of in our wilderness state. Some beautiful life crossing our path, some inspired testimony urging us onward to Christian perfection, some rich discourse making our hearts hunger and thirst after a sweeter and more gracious state than we know,—these have caused us to long for a life of love, that casts out fear, kills criticism, murmuring and discontent, that drowns

envy, hatred, malice and all uncharitableness, evil speaking and unkind suspicion in its blessed torrent, that makes us harmless as doves, meek and gentle like our Master.

Let us see then what the Scripture says on this important theme. First what saith St. Paul.

1. **The Death of Christ on the Cross Destroys the Body of Sin.** "O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ."—Rom. 7: 24. "Our old man *was* crucified with Christ that the body of sin might be destroyed."—Rom. 6: 6.

In the preceding chapter we saw that the Regeneration of the heart was sanctification begun. Our present chapter will deal with it completed.

In regeneration as taught in Rom. 6, our will and conscience were renewed through the Sacrifice of Christ. We were crucified, buried and risen with Him that we might walk in newness of life. And yet the question "Shall we continue in sin," was not fully answered there, for in our nature we find there are deeper places than our will and conscience, even the thoughts and desires of our heart, the affections, the imagination and the memory. And until these have been purified we are not yet entirely sanctified;

we are not yet at rest ; and the language of our soul ever find expression in some such words as those of the great hymn writer, Charles Wesley :

Thy secret voice invites me still,
The sweetness of Thy yoke to prove,
And fain I would ; *but though my will*
Seems fixed, yet wide my passions rove.

In Rom. 7, therefore, the Apostle continues his theme and concludes his reply to the question " Shall we continue in sin ? " He speaks to us of deeper things. The union of the soul with Christ in death and resurrection (Rom. 6) now gives place to a union with Him in marriage that we may bring forth fruit unto God (Rom. 7 and 8).

In further answer to the question " Shall we continue in sin ? " he again uses the words " Know ye not " (Rom. 7 : 1), and then continuing, employs the metaphor not of death with Christ (6 : 10), nor bond-service rendered to Christ (6 : 16) but of marriage with Him. In other words, he is not dealing now with the will or the conscience, but with the desires. It is not now, we cannot, or we must not, but we don't want to commit sin. The objective of the regenerate soul, he tells us, is marriage with Christ; but as it seeks to present itself and its members for that blessed end, it discovers that there is a hindrance in the way. The law and the old husband are the difficulties. If the law be a hindrance, says the objector, surely it must

be evil. "Nay," says the Apostle, "the law is holy and just and good." It is "holy" because it commands the marriage; "just" because it forbids it while the old husband is alive; and "good" because it shows the way out of the difficulty. No! no! the law is no hindrance. The only obstacle to the marriage is indwelling sin—"sin in the members," that old husband to which even the regenerate soul is united, until sanctified wholly by the blood of Jesus. The seventh chapter of Romans gives us the photograph of this terrible thing the *φρονήμα σάρκος* that doth "yet remain" in the regenerate; "working in me all manner of covetousness" (verse 8), deceiving me (verse 11), "working death in me" (verse 13), "present with me" (verse 21), "bringing me into captivity" (verse 23), and dwelling in me (verse 17). Have we ever been convicted of it? Have we ever, like St. Paul, groaned for deliverance? Has the language of our heart been "Oh! wretched man that I am?" Have we, like him, seen the real cause of our trouble? It is "not I" he declares, for I have been crucified with Christ and I am now regenerate—a new creature in Christ Jesus; but it is something which is "no longer I but sin." It is lower than my will so that I am utterly unable to evict it from me. It is, as it were, two-and-a-half inches beyond my reach. I struggle and resolve; I determine and

endeavour ; but alas ! all to no purpose, and yet until this thing has been cast out, this old husband destroyed, this evil thing that spreads its poison through all my members, there can be no real union with my Lord nor fruitfulness in His service. Observe the language of the Apostle, he does not cry " Oh ! wretched man that I am who shall save me," but " who shall deliver me (who am already saved) from this vile corpse " ; so that when it has been taken away I shall find within me, in its place, a living Christ.

Now this further deliverance and fuller salvation St. Paul tells us is through the Cross. " He suffered without the gate that He might sanctify the people with His own blood." We are " sanctified through the offering of the body of Jesus Christ once for all." " Ye also were made dead to the law by the body of Christ that ye should be married to Him."

And now let us look further and see what saith St. John?

2. The Blood of Christ Cleanses the Heart from Sin.

" If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1 : 7.

As we turn from St. Paul to St. John's writings, we notice that nowhere do we find any such expression

as being "crucified and risen with Christ." The thought of identification with Christ on the Cross and in the tomb is entirely foreign to St. John. That conception is wholly Pauline. Are we to infer that St. John never deals with the theme of sanctification at all? Certainly not. We discover that he uses other language and other metaphors. Where St. Paul speaks of the destruction of the body of sin through the Cross, St. John speaks of the blood of Christ cleansing from all sin; where St. Paul speaks of our being risen and married to Christ, St. John tells us that we are perfected in love.

"If we say that we have no sin," says he, "we deceive ourselves, but if we (do no such thing but on the contrary) confess our sins, He is faithful and just to forgive us our sins and to CLEANSE us from ALL UNRIGHTEOUSNESS."

In the Old Testament typology the lesson of Holiness through the death of a substitute is very plain. The sin offering, the cleansing of the leper, the blood sprinkled upon the living bird set free to soar heavenward, the blood upon the people, the ashes of an heifer sprinkling the unclean, all speak of the effects of Christ's passion differing from and deeper than the sprinkling of the blood upon the Egyptian lintel. True it is that the blood upon the door post (Ex. 12 : 7), upon the book (Heb. 9 : 19), upon the altar

(Ex. 29 : 12), upon the mercy-seat (Lev. 16 : 14) tells of wondrous grace, but the blood upon the people speaks of the blood of Jesus upon the heart and reminds us that " His blood cleanseth from all sin," and that he died to sanctify His people and make them pure even as He is pure. This is the very heart of the Gospel. The central blessedness of the New Covenant.

Many of God's children, I know, find it hard to understand in what sense we are made holy by the Blood of Christ. The atoning work for our justification and the indwelling of His Spirit for our Sanctification are easy to comprehend, but in what sense can we be made holy in heart by the shedding of His Blood? This difficulty arises partly from ignorance of the nature of sin. In the minds of many sin is regarded merely as an act of wrong doing, wrong thinking, or wrong speaking. According to this view, the Holy Spirit can of course keep us from yielding to temptation and thus " free from sin " in the above sense; while the Blood of Christ avails to remove all stain of guilt and condemnation, if we do so transgress. This, however, is a very defective view of sin and in consequence of sanctification. The truth is that in the Word of God, sin (as distinguished from sins and sinning) is spoken of as a spiritual entity, e.g., " the body of sin " " the carnal mind," etc., etc. Sanctification, then, in its principal meaning

is the destruction of that entity, a moral cleansing of our nature from its defiling presence and power, a real healing of the soul and a removal of inward depravity. A further difficulty of understanding in what sense we are made holy by the Blood of Christ is due to our failure to recognise the use of figurative language. The late Thomas Cook writes thus:—

“ But some cannot understand how this cleansing is through the Blood of Jesus; we need to explain that we are obliged to use figurative language. We sing of a “ fountain filled with blood,” but we all know there is no such fountain. When we speak of the blood of Jesus cleansing from sin, we do not mean that the blood of Christ is literally applied to the heart. What is meant is that through the great atoning work Christ has procured or purchased complete deliverance from sin for us exactly as He has made forgiveness possible for us. But while Christ is thus through His death what may be called the procuring cause of Sanctification the work itself is wrought in us through the agency of the Holy Spirit. He comes to the heart in sanctifying power, excluding the evil and filling it with love (when we believe the Blood cleanseth us from all sin) just as He comes in regenerating power when we believe for forgiveness and are adopted into the family of God.”

Perhaps no text in the Word of God has brought complete deliverance to more souls than 1 John 1: 7. Testimonies abound. In fact, almost all who have entered into this great inheritance speak of this word as the *Magna Charta* of their deliverance. That great and good woman, Frances Ridley Havergal, entered into the Sabbath rest upon this "exceeding great and precious promise," and cried, "if *all* does not mean *all* what does it mean?" How many witnesses could we call to tell of this "so great salvation." Space only allows of a single instance, and he shall be one whom God has greatly honoured in bringing liberty and joy to thousands. After telling of how God had convicted him of his great need and shown him all the evil of his heart, he continues:

"Then God spoke directly to my soul, not by printed words through my eyes, but by His Holy Spirit in my heart. 'If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' The first part about forgiveness I knew but the last clause about cleansing was a revelation to me. . . . The word was with power and I bowed my head in my hands and said, 'Father, I believe that.' Then a great rest came into my soul and I knew I was clean. In that instant the Blood of Christ who through the Eternal Spirit offered Himself without spot to God purged my conscience

from dead works to serve the living God.' But God meant greater things for me. On the following Tuesday morning, just after rising with a heart full of eager desire for God. I read these words of Jesus at the grave of Lazarus, 'I am the Resurrection and the Life. He that believeth on me though he were dead yet shall he live, and he that liveth and believeth on Me shall never die. Believest thou this?' The Holy Ghost, the other Comforter, was in those words, and in an instant my soul was melted before the Lord like wax before fire, and I knew Jesus. He was revealed in Me as He had promised and I loved Him with an unutterable love. I wept and adored, and loved and loved and loved. I walked out over Boston Common before breakfast, and still wept and adored and loved. Talk about the occupation of heaven! . . . My soul was satisfied, satisfied, satisfied."

Thank God we could call many other witnesses such as these, but we are searching the Scriptures, and so ask once more what saith St. Peter?

3. The Sufferings of Christ Heal the Soul. "By whose stripes ye were healed."—I Peter 2: 24.

Where St. Paul speaks much of the Cross of Christ and St. John of His Blood, St. Peter again and again emphasises His sufferings. And here He tells us that by the stripes of Christ there is perfect healing for the

soul. This perfect soundness of heart is only another name for the destruction of the body of sin, or the entire cleansing of the nature. The thought of healing for the soul is very common in the Scriptures, more particularly in the Old Testament. "The whole head is sick and the whole heart faint" says the prophet Isaiah (chap. 1: 5). "The heart is deceitful above all things and desperately sick" (Jer. 17: 9) (R.V.). "They have healed the hurt of the daughter of My people slightly" (Jer. 6: 14). Many other passages could be quoted.

The miracles, too, of the Lord Jesus upon the bodies of people when studied as parables of the soul, make the matter very plain and remind us that He is a great Physician as well as a great Saviour.

There is something very comforting in this view of things. From one aspect sin may be looked upon as a disease, something for which in the first place we are not responsible for having. "By one man's disobedience many were made sinners." Hence the Lord says "I will be merciful to their unrighteousness." A doctor does not begin to treat his patient by boxing his ears or scolding him for his carelessness. "The Lord moved with compassion put forth His hand and touched him and said I will be thou clean." Sin, inherited depravity, makes the soul sick. The Lord is present to heal and the Apostle reminds us

that it is by His stripes the cure is effected. Our conscience finds healing in His wounds; our will is healed by His sufferings; our disordered affections are healed by His passion; our desires are healed by His stripes; the foundation of our thoughts is healed by the blood that flowed from His veins.

That sacred *head* that only thought of mercy, love and truth was crowned with thorns that my foolish and sinful thoughts might be for ever purged. Those blessed *hands* that ministered only good were pierced that mine might be freed from covetousness and greed. His holy *feet* that only walked on errands of mercy were nailed to the cruel tree that mine might be delivered from their wayward and wilful wanderings. Those pure *lips* that spoke none but words of comfort, grace and truth, were parched with cruel thirst that mine might be cleansed of their folly pride, and sin. That beautiful *face* ever aglow with tenderness and love was spat upon and stained with blood that mine so often clouded with anger, murmuring and pride might be calm as His. His Divine *Heart* pure, stainless and full of heavenly love, was riven with the soldier's spear that mine might be made clean in His most precious blood.

Here is the testimony of one who was deeply burdened with the consciousness of his grievous malady, Mr. Reginald Radcliffe. He once wrote to

his wife as follows: "I feel as if my soul had been bitten and stung by Satan and that his venomous tongue had saturated every inmost recess of my soul with his poisonous essence of gall. Nothing but the miraculous cleansing, living and life-giving blood of Jesus can cleanse me. I am satanically infused. Nothing but the Lord Jesus dipping me in His blood can cleanse me! Thanks though! Yea! let the caverns of hell hear me shout as devils fly in impotence. His Blood is a million times too strong for them. What safety! What a tower! The waves had as well give over beating against it."

Yes, thanks be to God! by His stripes we too, like him, can be made perfectly whole.

We must bring our chapter to a close, and I cannot do better than quote from the writings of one of our greatest saints. No one in this country has perhaps had a deeper experience of God's sanctifying grace than Mrs. Hester Ann Rogers. She was one of John Wesley's most faithful helpers. Writing to a friend she says:—

"It is the blood of Jesus that cleanseth from all sin, not penal sufferings, not mortification of any kind, not anything we have, not grace already received, not anything we are or can be, not death nor purgatory, no, nor the purgatory of all doings and sufferings, and strivings put together. No! No! Christ is the

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procuring meritorious cause of all our salvation. He alone forgiveth sin and He alone cleanseth from all unrighteousness. Faith is the only condition and it shares in the omnipotence it dares to trust."

The wounds of Christ are open,
Open now for you and me ;
The wounds of Christ are open,
There for refuge flee.

" Let us then fear lest we receive the grace of God in vain " and fearing, let us hasten to plunge into the fountain that was opened for sin and uncleanness, and rest not till by His stripes we are made perfectly whole, and we can say with St. Paul " God forbid that I should glory save in the Cross of our Lord Jesus Christ whereby the world is crucified unto me and I unto the world."

REDEMPTION THROUGH
THE BLOOD



*Precious blood that hath redeemed us,
All the price is paid.
Perfect pardon now is offered ;
Peace is made.*

CHAPTER IX

REDEMPTION THROUGH THE BLOOD

“ Redeemed with the precious blood of Christ.”

1 PET. i. 18, 19.

THERE is no theme so solemn and yet so blessed as that of Redemption. It is distinct from other aspects of our Salvation as considered in these pages. The great words of Scripture such as Justification, Propitiation, Reconciliation, Regeneration, Sanctification, etc., have their distinctive and important values. Redemption is one of the greatest and one of the most significant.

In our present chapter we will consider three simple and elementary features: (1) Its purpose; (2) its cost, and (3) its scope.

1. The Purpose of our Redemption. “ Ye are not your own; ye are bought with a price ”—1 Cor. 6: 19-20. “. . . redeemed from your empty manner of life received by tradition from your fathers.”—1 Peter 1: 18.

The very word redemption implies that we are by nature in very evil state. And so we are. It suggests

a slave market, bondage and cruelty. And such truly is our state. In the original three words are used to denote redemption (1) to deliver by the payment of a price; (2) to purchase out of the market; (3) to liberate.

The word therefore does imply a real deliverance from something very terrible.

He redeemed us from the curse of the law (Gal. 3 : 13), from all iniquity (Titus 2 : 14), from guilt (Eph. 1 : 7); and in the coming days we shall yet be delivered from a dying corruptible body (Rom. 8 : 23).

These were our dungeons, our chains and our taskmasters, and from them all we have been liberated at the price of blood.

To the minds of many redemption has meant only this. But there is much more in this great word. The Apostle Peter puts it very plainly when he says, "Ye were redeemed from your empty manner of life," and the Apostle Paul declares its force when he says, "Ye are not your own, ye are bought with a price." Here is the very heart of the whole matter. Redemption speaks to us not merely of deliverance but of purchase for the possession of another. It is true that we are delivered from all these evil things, but primarily we have been *purchased*. We have been bought. We not only do not belong to ourselves, the world or the devil any longer, but we are the

property of ANOTHER even of Him who has paid the price for our deliverance. This is the central thought of Redemption. Here is its real purpose.

To be sure we are God's property by creation and preservation, but to put the matter beyond all dispute, to convince us that He loved us, that we were of priceless value in His sight; to answer all captious objections and to satisfy every claim, He bought us out and out for ever. "The Cross of Christ," said a Zulu convert, "condemns me to become a saint." Let us likewise be condemned and let the word Redemption ever speak to us, "Ye are not your own." All we have, our souls and bodies, our time, talents and possessions belong no more to ourselves. To treat them as though they do, is robbery and rebellion. To the unregenerate mind I know all this sounds hard and unreasonable enough; but the Christian who has been "renewed in the spirit of His mind" and so found "His yoke easy" and His "burden light" knows it to be both reasonable and sweet; he can sing with Madam Guyon:

Thou sweet beloved will of God,
My anchor's ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me and am still.

Praise God for so divine a purpose. He redeemed us UNTO HIMSELF, that we might be to Him a people for His own possession.

2. **The Cost of our Redemption.** "Not redeemed with corruptible things as silver and gold . . . but with the precious Blood of Christ."—1 Peter 1: 18, 19. "The Church of God which He hath purchased with His own blood."—Acts 20: 28.

"The Blood of God." The word almost startles us and if it had not been in Holy Writ we should scarce have dared to write it! But we write it thus, that it may fasten upon us an appreciation of the cost at which we have been redeemed. As we rejoice in the liberty our redemption brings, and remember the holy bondage to which we are committed, let us think much on the bond that has bound us, and the price that has been paid, lest we feel tempted at any time to chafe at our restraint.

In the *first* place then the greatness of the cost speaks to us of the value of the thing purchased; we can only estimate the value of an object by the cost of its purchase. No blood of bulls or of goats, neither of men nor of angels, not silver or gold, no, nor any precious thing in heaven or earth had power to redeem. And though we do well to remember that by nature we are vile and worthless, unprofitable alike to God and man, yet so great is the price which He has paid that we are become priceless in His eyes. The Church

of the Living God has been purchased by the Blood of His Son. And he that despises the least of the Redeemed, despises the Redeemer: he that despises his own soul tramples upon the blood that has been shed for his ransom. Let such iniquity never be found in us! Let the precious blood of Christ ever enhance in our eyes the value of our own redeemed soul and of all the Church of God. How softly should this make us walk! How tenderly should we deal with God's saints! How fearfully should we guard ourselves, our souls and bodies for our Lord! seeing that we have been redeemed by blood.

Secondly, the greatness of the cost speaks to us of the blessedness of God's claim and the safety of our yielding all to Him.

The thought of passing out of our own possession and becoming the absolute property of another, or in other words, of passing from one bondage to another, might well fill us with apprehension, unless we know not only Who our Master is, but also the way He obtained possession of us. When, however, we do know that and realise that it was effected by His own death and the shedding of His own blood, surely fear will no longer harass our spirit and we can be at rest. The service will be a service of love and the bonds of our bondage will be silken cords indeed. How could He Who has suffered and bled and died for our ransom

be other than a Perfect Master; or His Service other than perfect freedom?

Thirdly, the greatness of the cost should speak to us of the incalculable difficulty of His task. God can create a world by His word and destroy it by His power but can redeem it only by His blood. So inexorable is the curse that follows a broken law; so deep-seated and incurable is the presence of sin in the heart of humanity, that nothing in His universe avails to redeem us from them, but the sacrifice of His Son.

Let then the redeeming blood speak these things most constantly to our hearts—the value of the purchased possession, the blessedness of His claim, and the difficulty of the task He undertook, when He went all the way to Calvary for the salvation of a lost and ruined world.

3. The Scope of our Redemption. “Christ hath redeemed us from the curse of the law . . . that we might receive the promise of the Spirit through faith.”—Gal. 3: 13-14. “. . . That He might redeem us from all iniquity . . . a people for his own possession zealous of good works.”—Tit. 2: 14. “Waiting for the adoption, to wit, the redemption of our body.”—Rom. 8: 23.

The *purpose* of our redemption is that we should be entirely the Lord's. The *cost* of our redemption was

the blood of the Son of God. We should therefore expect that its *scope* would be commensurate with both its purpose and its cost. And so it assuredly is. The three passages quoted above are very illuminating. In the *first* passage, Gal. 3: 13-14 we learn that Christ has redeemed us from the curse of the law. Every law has a curse attached to its infringement; a penalty is demanded from every transgressor. Even nature grants no pardon and no reprieve. All that break her laws suffer without mercy. We do not blame her on that account, or regard her as unreasonable. How much more then is this true of the laws of the Kingdom of God. Penalties must be paid! The curse must fall! But thanks for ever be unto God! Christ has redeemed us from the curse of the law. He bore it all. It fell upon Him. We are free. The scope of Christ's redeeming however, is wider than this. The deliverance is not a mere negation, it is overwhelmingly positive. The Apostle makes haste to add that the price paid for our liberty has purchased for us a power that shall for ever keep us from falling under the curse again—even the "promise of the Father." The blood that set us free from the curse is now become the purchase money for the blessing. Because He shed His blood we have the right to receive the Holy Ghost,—our hearts once so darkened with the curse becoming His

sanctuary and home. "The blood ensures the boon divine." Who shall ever describe the scope of God's redeeming grace? We can but sum it up in the words, "An indwelling God."

In the *second* passage, Tit. 2: 14, the Apostle tells us the same secret, and more of it. He redeemed us, he says (not this time from the curse of the law) but from "all iniquity," i.e., all evil bias, in our nature—the cause of the curse—Sin. This we have seen in some detail in the foregoing pages. But again, he makes haste to unfold the fulness of our redemption. The precious blood that frees us from indwelling sin, makes possible an indwelling Christ Who can kindle within us a zeal for all holy living and good works.

Let these mysteries make us shout aloud for very joy of heart. Blessed it is that the curse should be removed, more blessed still that its cause should be taken away; but it is superabundantly blessed that the end of it should be an indwelling God!

Here is the result of Redemption—Purity of heart and possession by God in zeal for good works. All these are only possible because we have been redeemed.

Every nation has its peculiar characteristics. The British, French, German, and Japanese, etc., all have characteristics peculiar to their nationality.

Here the Lord tells us that this new race, this most cosmopolitan of all people—the Church of the

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Living God—comprising men and women of every race under heaven, has a characteristic peculiar to itself alone. “*Zeal for good works.*” And this is possible because, unlike all other peoples on the face of the earth, it has been redeemed by blood.

The deeper the consciousness of this fact, the greater will be our “*zeal for good works.*” Oh! that it might be deep as the ocean bed!

The characteristic is not merely doing good works but doing them zealously. Surely the reason of so little zeal among the people of God in this direction is due largely to their failure to feel and appreciate their blood-redemption, the possibility in consequence of heart purity and an indwelling Christ.

But the scope of Redemption is wider far than this. The *third* passage I have quoted opens up a more magnificent prospect.

As we study the pages of Divine Revelation we find the word Redemption is used in a further and fuller significance—“to wit, the redemption of our bodies.”

The Lord has redeemed to Himself the whole earth, the physical creation. It belongs to Him; and He is coming back to claim what He has bought. Who shall tell the blessedness of that day, when sin and death and suffering and decay are banished from the earth. “The whole creation is groaning and

travailing together in pain" in expectation of that time. Redemption will extend far and wide. The blessed effects will be everywhere abroad; all nature will be clad in her bridal array; the trees will clap their hands and the hills be joyful together before the Lord.

And yet nowhere will the scope of redemption be more wonderfully enlarged than in the bodies of men. I imagine that we have no idea of the wonderful powers latent in these mortal bodies of ours, then to be fully developed. Who shall say that in that day our sense shall not be so wonderfully developed that what is now only revealed through the microscope, telescope, spectroscope, wireless telephony, and all the wonders of science, shall be perceived by our unaided sense?

Yes, and much more! The veil between the psychic and the physical shall be done away. The vision of the *Aura* for example, possible even now under certain conditions, or to certain individuals, will then, I suppose, be common to all. Many other phenomena now mysterious and inexplicable, will be as plain as day.

We have, I repeat, no conception of the scope of our Redemption.

For this we are waiting. It is promised and foretold in the Word of God. It has been secured for us by the Blood-shedding of the Son of God; and in these

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coming days we shall through Eternity praise God for our restored inheritance—ever remembering the price which was paid in order to make it our own.

O infinite Redeemer,
I bring no other plea,
Because Thou dost invite me,
I cast myself on Thee.
Because Thou dost accept me,
I love and I adore ;
Because Thy love constraineth,
I'll praise Thee evermore.

CONSECRATION THROUGH
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*My faith would lay her hand
On that dead head of Thine ;
While like a penitent I stand,
And give Thee all that's mine.*

CHAPTER X

CONSECRATION THROUGH THE BLOOD

“ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.”—ROM. xii, 1.

A GAIN I fear the title of our chapter may appear strange, while the insertion of the subject of consecration at this point may seem equally out of place. In the minds of many it should precede the theme of Sanctification—but I trust that ere we close, neither the title nor the position of the chapter will appear either strange or dislocated.

In the opinion of the writer there is not a little misapprehension as to this important subject. A great many of God's children regard consecration of all we have and are, as the one condition on which the Sanctification of the heart depends. We might almost say that entire sanctification or the fulness of the Holy Ghost in the minds of many, is to be received through consecration or absolute surrender as it is sometimes designated; whereas the Word declares emphatically and unmistakably that our “ hearts are purified by *Faith* ”—and that we “ receive the

promise of His Spirit through *Faith*”—never by consecration and faith, much less by consecration alone.

Consecration is the glad and happy result and outcome of “the blessing.” The theme of Romans 12 comes after the theme of Chapters 6-8, and not before. We cannot consecrate till we have been sanctified and made holy within; it is because we cannot make an absolute surrender in glad and happy confidence that we need to be sanctified; the “I cannot” and “I will not—” the impotence, and the idol, have to be cast out by the Lord Jesus in all His Sanctifying power, before we can ever yield or consecrate to Him.

The modern teacher has made consecration the condition for heart cleansing and the fulness of the Holy Ghost, where our forefathers—more wisely taught in the scriptures—put “the repentance of believers”—a deep and real conviction and contrition for sin as the ground of faith that purifies. *They* directed the gaze to the sinfulness, the remaining rebellion and impotence of the heart, instead of fixing the attention on giving our all to God.

True Faith operates in the atmosphere of contrition, repentance and a humbled attitude before the Lord. The consciousness, that though an absolute consecration of all our powers to God is reasonable

beyond all dispute, we cannot gladly comply, and that there is within a fear, a distrust and an unwillingness to yield, it is this consciousness that drives us to the Lord Jesus for His sanctifying grace. When He according to His promises (Ezek. 36: 25) has cleansed, cast out and taken away, all the filthiness, all the idols and all the stony heart, then and only then is a true consecration possible.

After David had received a true heart, a clean heart and a broken heart (Ps. 51: 6, 10, 17) he cries out: " THEN (yes and only then) shalt Thou be pleased with the sacrifices of righteousness. . . THEN shall they offer. . ." (Verse 19).

With these preliminary remarks we come to our subject—consecration through Blood or perhaps more happily designated consecration through the efficacy of the death of Christ. St. Paul in chapter 12 of his letter to the Romans deals minutely and closely with the great theme of consecration, or the presentation of our bodies—a reasonable, living, holy, acceptable sacrifice to the Lord. He precedes his charge with the words " *Of Him and through Him and to Him are all things* " (11: 36). " *Therefore, I beseech you by the mercies of God, present your bodies, etc.*" (12: 1).

The verses that follow are an unfolding of these three prepositions, as used in connection with the theme of Consecration.

1. **The Power of Consecration** (The Ability to Consecrate). "*Of Him are all things. . . . Therefore I beseech you by the mercies of God present your bodies.*"—Rom. 12: 1.

Here is the blessed secret of success. Herein lies the hope that the command can be obeyed. Of Him is the power to do what He bids us. In speaking of consecration we naturally turn back to the type as given in Leviticus, of the burnt offering: there we behold the Lord Jesus being offered as the spotless victim to His Father, a sweet savour of perfect obedience and perfect consecration.

The offerer who slays the victim first places his hand upon his head—not as in the sin offering to transfer his guilt thereto, but to receive by transference the victim's virtue to himself.

The sacrifice of the Lamb, as sin offering, takes away his guilt and destroys the indwelling sin in the heart; so, too, as the burnt offering, does it give the power to offer all to God, Who works in us to will and to do. The power is of Him. Therefore we are without excuse and we ought to be without hesitation in obeying this blessed command.

The offering, we are told in Romans 12, has to be a *living sacrifice*. How many wait till they are dying or dead before they relinquish their hold on their

possessions, leaving their money or estates to some good cause after they are dead, whether they will or no, because they have to depart empty-handed. The Lord requires a living sacrifice—made while we are in health and strength and vigour of life. How blessed to know that as in faith we identify ourselves with the slain and risen Christ—as we lay our hands by FAITH on His head, and offer before the Father's face His most precious blood-shedding, the Holy Ghost transfers to us the power to offer all to God! No wonder the Apostle urges as the constraining reason —“ the mercies of God.”

One of the most striking illustrations of this important matter that I know, is the experience of that remarkable woman, Mrs. Phœbe Palmer. She tells the story in one, if not in two of her books, how, brought up in the teaching and atmosphere of Methodism, she had a peculiar dislike to the phraseology of their teaching on Entire Sanctification. Setting it aside she determined to be what is called a Bible Christian. She first of all searched the scriptures and applied the truths she found therein, to see if she truly were a child of God. Having satisfied herself that she was, she then discovered the fact that God expected her to be entirely devoted to Him. With great thoroughness and painstaking she proceeded to lay all on the altar, she made an inventory, so to

she speak, of her life, in detail ; she yielded and gladly yielded point after point, until she came to her husband. Often with her lips she had told the Lord that both he and her children were His. This time, however, as she again gave him to the Lord, it seemed as though God challenged her consecration by saying, "If you give him to me, I will take you at your word and remove him from you, otherwise he will continue to live the term of his natural life." When she was faced with so tremendous an issue, she discovered for the first time in her life that her consecration, at any rate of her husband, was only a matter of words and lip worship. She now discovered that fatal "I cannot" and "I will not" to the voice of God, within her breast, but as she waited in humble confession and earnest desire before the Lord, telling Him all her impotence and idolatry, she found springing up within, a strange calm willingness to yield even her dearest to the Lord she loved. Astonished at what had happened and wondering how it could be—the Divine Spirit whispered to her heart, "By what power has this miracle taken place in your soul." As she responded, "By Thy power, O Lord," He again enquired "Is not this entire sanctification. Is not this holiness of heart?" and at once the words and phrases she had so disliked, appeared to her mind as the only words and phrases that adequately

described the state of mind and feeling into which the Holy Ghost had brought her by His gracious power; with what delight and efficacy did she spend the rest of her days in declaring the blessed secret that "of Him are all things," even the power to consecrate ourselves wholly to His Grace and Cause.

2. **The Acceptability of Consecration.** "*Through Him are all things. . . . Therefore I beseech you by the mercies of God present your bodies.*"

Our God calls for something more in our consecration than mere willingness or gladness of surrender. He demands that it shall be both *holy* and offered in a way that shall be acceptable or *well-pleasing* to Himself.

How shall it ever be? How shall ought that we can offer be regarded as holy or acceptable in His sight? The answer is at once forthcoming "Through Him." To change the metaphor, making Christ the altar rather than the Victim—we read "the altar sanctifies the gift." The offering of ourselves is accepted because of the sanctity of the altar, or to return again to the type in Leviticus 1, we read in verses 3 and 4 respectively: "He shall offer it that **He** may be accepted" (R.V.), and "he shall put his hand upon the head of the burnt offering that **It** may be accepted for him." Please note this double

acceptance of the offerer and the offering: "that *he* may be accepted" and "that *it* may be accepted," are the words used. The Revised Version thus makes clear what is obscure in the Authorised. We find the same truth again in Lev. 22: 27-29 (R.V.), when we read that if the worshipper desires to offer the sacrifice of thanksgiving, he has to offer *with it* a sacrifice of blood, that both may be acceptable in God's sight. "It shall be accepted for an offering made of fire unto the Lord . . . and when ye will offer a sacrifice of thanksgiving unto the Lord, ye shall sacrifice that *ye* may be accepted." Thus we read that both the offering and the offerer are accepted of the Lord.

Here is the secret of the acceptance of what we offer, it is ever through Him. Herein therefore alone lies our confidence before God. Oh! to learn the lesson well; to rest all our hopes and expectations upon the Lord alone and His blood-shedding.

Hereby alone can the offering of our bodies be *holy* unto the Lord.

And yet there is more! To make it *well-pleasing* unto God, it has to be in Faith, for "without Faith it is impossible to please Him." There may be consecration, prayer, self-denial, service and all manner of earnest endeavour, but without a cordial, happy, confident faith in the efficacy of the Sacrifice

of His dear Son, there can be nothing that can be well-pleasing in His sight.

The perfect absolute obedience and death of the Son of God believed and rejoiced in, above all things else, makes our offering a sweet savour indeed, holy and acceptable unto our God. We *must* believe; to doubt is not only the source of all unrest, it is Sin. The altar does sanctify the gift. God accepts because of the sanctity of the altar ; and Faith herein brings peace and strength to the soul.

Alas! how many are treading the treadmill of supposed consecration, obtaining no rest, no assurance that they are accepted of the Lord. Their eyes are ever and only on the gift, their consecrated offering. If they would hearken to the Master's words, "Which is greater, the gift ? or the altar that sanctifieth the gift?" and in Faith rest upon the sanctity and sanctifying power of the altar, how swiftly would peace and assurance come to their tired hearts!

3. The Object of Consecration. " *To Him are all things. . . . Therefore I beseech you by the mercies of God present your bodies,*" etc.

And now we pass on to consider the " final cause," as the philosopher has it, of our subject—the purpose and the motive of a surrendered life.

All things are unto *Him*, for *His* sake, and the glory of *His* name. Oh! to declare unto others the secret of our power to live a surrendered life! Oh! that men may know that there is power in *His* blood to accomplish what no will power of our own can do! Let our testimony ever be "unto *Him*" for all things are unto *Him* and for *His* sake. We have to prove in our own experience that a life surrendered to *His* will and to *His* power is "good, well-pleasing and perfect." To live for *His* sake and unto *Him* is good, it is happy, and it is perfect in fruition, and service.

How many are seeking to live a consecrated life; but "Unto *Him*" is not the motive power. Love of praise, of power, of reputation, of success, is the force that moves them to action. Alas! their life is not good, happy or fruitful in the deepest and truest sense.

All that we do should redound to the glory of our Crucified Saviour. Our consecrated life should speak to others of *His* sacrifice, the efficacy of *His* Bloodshedding. The gaze of all should be directed to Calvary. The praise of men as well as of angels should be of *His* sufferings; the amazement of sinners as well as of devils should be that the blood of Christ poured forth two milleniums since, has still the power not only to forgive sin but cleanse the

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heart, change the motive, and enable men to live lives of self-sacrifice and devotion to Him and a perishing humanity.

“ To Him are all things ”—therefore let us present our bodies a living sacrifice unto the Lord. “ **Of Him** ” and “ **Through Him** ” come all the Power and all the acceptability; then assuredly should we make haste to render **to Him** all the glory and the praise. Let these be given to His Blood-shedding, His death and sufferings through which alone rebellious, sinful, selfish, dying humanity has been restored to peace with God, holiness of heart, self-sacrifice of life, and eternal salvation in the realms of the blest!

Does the title of our chapter still sound strange? Do we still imagine that consecration can ever be made or lived out, apart from the Cross and Blood-shedding of Christ? Is His death merely a noble example of martyrdom, that we are bidden to imitate through the power of our own will?

Oh! how great “ the mystery of Faith ” only less than “ the mystery of Godliness.” Let us draw near and laying our hands upon the Holy Victim, dare to believe that through His atoning sacrifice all fears, all distrust, all unbelief, and all unwillingness to follow in His steps, can be for ever destroyed, and so we shall present our bodies day by day, and hour

by hour, a living sacrifice, holy acceptable unto our God, and being renewed in the spirit of our mind, we shall prove in our hearts, that to do His will is the sweetest, safest and best, and most profitable thing on earth.

*ACCESS THROUGH
THE BLOOD*



*Now the Holiest with boldness
We may enter in ;
For the open fountain cleanseth
From all sin.*

CHAPTER XI

ACCESS THROUGH THE BLOOD

“ Having, therefore, boldness to enter into the Holiest by the Blood of Jesus . . . let us draw near.”

HEBREWS x. 19-22.

“ **N**EVER,” said the great soul-winner, John Smith, of the last century, “ have I felt a greater need of the blood of Jesus than now, and never have I been enabled to make such use of it.” What a pregnant phrase! Herein lay the secret of His wonderful life—the ability to make a present and practical use of the sacrifice of the Son of God.

Of all the inspired utterances of Scripture, the ninth chapter of the Epistle to the Hebrews contains some of the deepest teaching about the precious blood of Christ. Closing the doctrinal instruction of the Epistle with a warm and earnest appeal to enter into the holiest of all, the writer assures us that our right to enter with boldness lies in the blood of Jesus. The meaning of that secret he unfolds for us in the preceding chapter, and it is just that secret that the saint

of last century, referred to above, knew so intimately and so well.

If we would draw near with a boldness to a Holy God into His Holy place, we too, need to be sure of its reasons, to know, and so use without doubt or fear, this sacred talisman of victory.

After speaking of God's new covenant with His people, he goes on to say that there are certain ordinances (*δικαιώματα*) connected therewith, and yet he refrains from speaking in detail of them, as he has only time and space to emphasise but one, namely, the shedding of blood. And it is thus that he introduces to us this most important of all New Testament themes, the efficacy of the blood of Christ.

From what is written we will select but three important lessons, and pray that the Holy Ghost may write them so deeply on our hearts that we may learn never to forget their holy secrets.

I. The Blood upon the Conscience. "How much more shall the Blood of Christ . . . cleanse your conscience from dead works to serve the living God."—Heb. 9: 14.

To serve the Living God—to wait upon Him, to worship Him, and that in the Holiest of all—is our wonderful objective.

This is one of the wonders of the Epistle. Blessed as it is to know that Christ is our Mediator and Advocate in the Holiest, yet it is more wonderful, and equally blessed, that He calls and expects us to be with Him there.

The priests of old could go no further than the Holy place. Their ministry, blessed as it was, stopped within these limits. But ours is the privilege to enter the Holiest of all, and wait together with our High Priest on the Living God. The blood upon our conscience sprinkling and cleansing us from sin, and guilt and shame, delivers us in addition from dead works, i.e., doing dead things, setting us free to wait upon a living God, Who waits to do for us all we need or desire, instead of our doing it of ourselves.

The blood upon the conscience is a positive and appropriated thing. How many rest in having a conscience void of offence toward their fellow men and know nothing of that positive and quickening experience as expressed in the words, "the blood of Christ upon the conscience." It is this that calms our fears, this that gives boldness, this that enables us to consciously draw nigh to God. Oh! to make use of so mighty and efficacious a means to accomplish so tremendous an end as this!

Here we might digress a little. How important to observe that the cleansed conscience of which the

writer speaks is a conscience cleansed not from sin, but from dead works. The allusion is plain. It refers to the seventh of the Mosaic sacrifices. The first is in Exodus, the lamb slain for the people's redemption, the following five given us in Leviticus, are for a redeemed people as the medium of worship. None of these are referred to here. The seventh, or last of the offerings, mentioned only in Numbers, is that of the heifer whose ashes, mingled with pure water, were used for a purification of defilement contracted by contact with a dead body. Hence we have here the phrase "dead works." For many days the priests had been busy burying the corpses of those who had been slain, instead of waiting upon a living God. No wonder they needed a cleansing which could only be through the blood of a victim, mingled with, and applied through, pure water.

This may well speak to us. For only the blood of the spotless Victim, applied to our hearts through the water of His Word, can give us boldness as we draw nigh unto God.

Long, all too long, have we been handling the "old man which was crucified with Christ." Alas! Alas! The burial has been a tardy and tedious business, longer far than need be. "Let the dead bury their dead," the Saviour cries, as He bids us draw near through His own most precious blood,

and through His own most precious word. It is enough! Only believe! According to your faith it shall be done unto you. And so we can enter in to share with Christ His Holy Priestly Service of intercession.

2. **The Blood upon the Book.** "He took the blood . . . and sprinkled the book."
—Heb. 9: 19.

So does the covenant become a testament. A covenant is only valid so long as both parties are alive. It is exactly the reverse in the case of a will. No will can be executed till the testator dies. Thanks be to God that the New Covenant is Christ's last will and testament, which is for ever valid, seeing that the testator has died. The blood upon the book is the certain token that the will can be, and, praise God, is being executed. The Holy Spirit, its great and wonderful Executor, sees to it that all things contained within its terms will be granted to all that put in their claim.

Hereby we may be bold. The blood upon our conscience dispels every fear, the blood upon the book scatters every doubt! Oh! to read the will of our great and wondrous benefactor in the light of Calvary. The darkness that came upon all the earth cannot hide from us the light that breaks forth from that

will. Oh, let us read it again and let His blood upon the book assure our hearts that it is a will and not merely a covenant, giving us boldness to draw near to the Throne of Grace so as to obtain mercy, and find grace to help in time of need.

We can never pray in the Holy Ghost, and never draw near in faith unless our minds are stayed upon the promises and stored with His word, sealed with the blood of the Son. This is the ground work of all our praying. When God spake in olden time to the fathers and prophets, their hearts were at once stimulated to pray. God's voice through His Word is what provokes unto prayer. As we hear that voice, and remember the seal of blood upon it, we shall be encouraged to draw nigh unto our prayer-hearing God.

There may be many *stimuli* to prayer, such as our need, our sin, our care, not to mention the needs and burdens of others, but the chiefest of them all is the Voice of God talking with us from the mount called Calvary.

The blood of Christ SPEAKS better things than that of Abel. "Far off." "Let no man come nigh," was the voice from Sinai's hill. "Draw near," "come boldly," are the blessed utterances of the blood of Christ, not crying to us from the earth, but "speaking to us from heaven."

3. **The Blood in Heaven.** "By His own blood He entered in once into the holy place."—Heb. 9: 12. "He sprinkled with blood . . . the heavenly things."—Heb. 9: 21,23.

Let us draw near with boldness—our consciences cleansed by blood; the promises ratified and ensured with blood. What more do we need? And yet there is more! Let us take the shoes from off our feet, for the place on which we tread is strange and mysterious. The Holy Ghost supplies us with higher reasons for being bold in our approach to our heavenly Father. We gather from these verses before us that if we could enter heaven itself, we should there find on every hand tokens of the Blood-shedding on Calvary.

The Apocalypse also declares it unto us. The seer on the Patmos Isle in all the rapt visions that he beheld, is ever proclaiming a sight of the Lamb that had been slain. In speaking of Christ in heaven, it is always of the Lamb. The wrath of the Lamb, the bride of the Lamb, the book of the Lamb, the blood of the Lamb, the throne of the Lamb, the song of the Lamb, the marriage of the Lamb—these are to Him, and to us, a constant reminder that the sacrifice on Calvary, and His precious Blood-shedding, are the eternal themes of praise and adoration, of wonder and worship in the heavens.

Here, too, as I have said, in the ninth chapter of Hebrews, we are reminded that in heaven there is the sprinkled blood, to give us boldness of entrance into the presence of the most Holy God. Wherever we look we may see the crimson ensign!

Our boldness is assured. We need not fear, all is secured! No worthiness of our own, no zeal, no tears, no penitence, and no works that we can do will ever give such boldness as this. For is it not the blood of our Redeemer taken by His own hands, and then presented by Him as our great advocate in Heaven, Who Himself was also the propitiation of our sins upon earth?

We may not, nay, we *can* not understand why the spotless places of our heavenly home must needs be sprinkled with His blood, but we believe it, and believing we can draw near with the true assurance of faith, and one day we shall wonderingly behold the fact, and maybe understand some portion of its great mystery.

Meanwhile, shall we not, like the saint of old, hereby learn "to make use of the blood of Jesus," believe in its efficacy and sacred power, plead it, rejoice in it all the day, till we find the Holy Ghost responding to our faith, and bringing us consciously into His presence, there to know Him as a God that delights to welcome us as co-priests with His Beloved Son, ready to answer all our petitions offered in His name.

We have been speaking in our last section of the death of the testator as being the pledge and surety of our inheritance. We saw that the will was valid, because He had died. But here we read of better things. The testator has risen again; He is alive once more, to superintend the execution of His own will, which now becomes a covenant again of which He is the surety.

His presence in the heavens with His own blood, where for us He ever " shows His wounds and spreads His hands " before the Father's face, shall then provide for us a yet deeper cause for assurance and joy.

The title of our chapter is, Access by Blood. As we turn to our reference it speaks of boldness to enter the Holiest. As we have noted, in olden days none but the great High Priest could enter there. The priests could but stand this side of the veil, and though they ministered at the golden altar, they knew nothing of the mystery of intercession in the Holiest of all. In the Epistle to the Hebrews is revealed the wonder of wonders.

Through His sacrifice on Calvary, we are called within the veil, to share the intercessory work of our great High Priest. Blessed as it is to know that Christ ever lives to intercede for us, as blessed and more wonderful still is it to learn that we have access to share His work. This is the access through blood of

which we speak. Power to pray and to prevail is ours. With the blood upon our conscience, the blood upon the book, sealing all the promise of God to our hearts, with the assurance that the blood is sprinkled in heaven, we may draw nigh. We may plead, we may believe, we may prevail and obtain. Nay, more, ours is the right and privilege and duty to stand together, with our High Priest, bear His burdens, share His petitions for the coming of His Kingdom.

Oh! that we were enabled by the Holy Ghost "to make use of the blood of Christ," and so fulfil that which God has planned and prepared for us.

*ASSURANCE THROUGH
THE BLOOD*



*Death and the curse were in our cup,
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup, love drank it up,
Now blessing's draught for me.*

CHAPTER XII

ASSURANCE THROUGH THE BLOOD

“How much more shall the blood of Christ Who offered Himself without spot. . . .”—HEB. ix. 14.

THE title of our present chapter rather suggests a repetition of what has already been unfolded in the preceding one, and is, perhaps, a little unhappy in its wording. But a perusal will reveal a very different line of thought and argument. The question of our chapter as to why the blood of Christ has such efficacy and power is suggested by the text which heads the page.

In dealing with a theme so tremendous and so full of mystery, we may well hesitate to tread when much, if not most, is veiled to our understanding, but we only seek to follow where the Holy Ghost has led, and in no sense attempt to go beyond what is written into rash and reckless speculation, so perilously dear to the academic theologians, and the modernist vandal, who, with no fear before his eyes, delights to be clever where, alas! he cannot be wise.

It may seem almost sacrilegious to make enquiry as to whence the blood of Christ draws its efficacy and power; nor could we attempt either to encourage the query or reply to it, had not the Holy Spirit declared for our understanding and profit as much as is best for us to know. So far, then, and no further, we may enquire in reverence and godly fear.

Following on the ninth chapter of the Epistle to the Hebrews, the author continuing the theme in the opening verses of the tenth, unfolds to us a three-fold reason for the efficacy of the blood of Christ, and answers the earnest enquiry of every thoughtful mind, as to why the sacrifice of the Redeemer avails to save, and sanctify, and ensure an entrance unabashed into the presence of a Holy God.

1. **It is the Blood of a Body Prepared by God the Holy Ghost.** "A body hast Thou prepared me. . ."—Heb. 10: 5. "That holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

Here the Spirit tells us that it is the blood of the Son of God. It is called, later on in the chapter, "the blood of the Covenant" (10: 29), and in chapter 13: 20. "The blood of the everlasting covenant." Our old Puritan forefathers would see

in this expression a reference to what they believed to exist *viz*: the Covenant made between the Father and the Son—two persons of the Blessed Trinity—for the Redemption and Salvation of the world, wherein the Son promising to the Father to undertake the mighty task receives from the Father the assurance of His favour, and power of acceptance of His sufferings and work. Be that as it may, the blood of the everlasting Covenant is the blood of the Son of God, perfect in His humanity because born of the Holy Ghost.

We judge of the value of sacrifice by the value of the one who makes it, no less than the cause for which it is made. A sight of a pool of blood upon our path awakes but little interest or emotion if we suppose it to be but the blood of an animal that has met its death. Let our information assure us that it is the blood of a human being, and it at once excites our interest; and, it may be, compassion and sympathy are aroused. But if, on further enquiry, we ascertain that it is the blood of some distinguished person shed on behalf of another, and perhaps in circumstances of peculiar horror and tragedy, not only is our interest and compassion awakened, but we find that people of every description, the whole nation in fact, and perhaps the whole world, are moved to indignation and reverence and love. The greater and more

distinguished the victim, the more moving and stirring will be the effect of the sacrifice.

The simile, I know, is feeble enough and yet it will suggest to us the implied significance of the Spirit's declaration.

The point and power whereof lies in its statement of the Incarnation of the Son of God. Later on we shall see that the efficacy of the *blood* of Christ was due to the use of His body in a life of perfect obedience to the will of God, and further still to the offering of that *body* to death, but here it is due to the fact that this was prepared by the Third Person of the Blessed Trinity.

Our understanding, I know, fails us here. We can only believe, and bow, and worship! And this the true Christian delights to do. He knows, and feels, that the infinity of Divine mysteries is for ever outside the limits of finite intelligence, but he bows to the reasonableness of what satisfies his heart and brings peace to his troubled conscience. He *knows* it to be TRUE. He *proves* it to be EFFICACIOUS.

We can but cry out, "Oh! the depth of the mystery of faith. Oh! the breadth, the length, the height of the love of Christ! All His stupendous humiliation from His Father's bosom, through the Virgin's womb to the accursed tree, all His astonishing exaltation from the dust of the grave and the sorrows

of hell to the joys of heaven, and the highest throne of glory, all the immense progress of incarnate love, all, all is ours! His mysterious incarnation endears us to God; His natural birth procures our spiritual regeneration; His unspotted life restores us to a blissful immortality; His bitter agony gives us calm repose; His bloody sweat washes away our manifold pollutions; His deep wounds distil the balm that heals our envenomed sores; His perfect obedience is our first title to sudden felicity; His full atonement purchases our free justification; His cruel death is the spring of immortal life; His grave the gate of Heaven; His resurrection the pledge of glory; His ascension the triumph of our souls; His sitting in majesty on high the earnest of our future coronation, and exalted felicity, and His prevailing intercession the inexhaustible fountain of all blessings."

2. **It is the Blood of One Who perfectly did the Will of God.** "Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do Thy will, O God."—Heb. 10: 8-9.

As we have tried to show in the foregoing section, the value and efficacy of the Blood of Christ depended upon the incarnation; Christ was

born the Son of God by the Holy Ghost; no taint of evil had any place in that Holy Thing. But Christ was not merely born into this world in order to offer Himself as an atoning sacrifice for men, and die; He lived and laboured to accomplish the will of God. His spotless birth, and His perfect life constituted the fulfilment of the type that the victim should be without blemish.

Oh! to get a vision of His perfections. I know no declaration thereof outside the sacred page more wonderful than that marvellous piece of sacred literature already referred to "An address to Earnest Seekers of Salvation," by John Fletcher, the Vicar of Madeley. I will let him speak to us across a century and half of years.

"Though He was the Creator of men, He vouchsafed to be born of woman, that we wretched offspring of degenerate Adam might be born again, born of God. Though He stretched forth His heavens like curtains and bespangled them with stars innumerable, He wrapped Himself in the fading garment of our flesh and put on the veil of our miserable humanity that we might be invested with the glory and the communicable perfections of the Divine Nature.

"Though He was the King of Kings, and Lord of Lords, He did not disdain to take upon Him the form and office of a servant, that we might be delivered

from the slavery of Satan and that angels might be sent forth to minister for us who are the heirs of salvation. Though He was the fulness of Him who fills all in all, He worked that we might not want, toiled that we might rest ; and endured hunger and thirst that we might taste the hidden manna, eat the bread of life and drink with Him the mystic wine of His Father's Kingdom.

“ His omnipotent word covers a thousand hills with verdure and clothes millions of creatures with rich furs, glittering scales and shining plumage ; but oh, infinite condescension, He submitted to be stripped of His plain raiment that our shame might not appear; He became naked that we might be adorned with robes of righteousness, and garments of salvation. Though His riches were immense and unsearchable, like Himself, though Heaven was His throne and earth His footstool, He became poor and destitute of a place where to lay His head, that we might be rich in faith here and heirs of the Kingdom hereafter.

“ Though He was, is now, and ever shall be, the joy of the heavenly powers, and the object of their deepest adoration, He was voluntarily despised of men that we might be honoured of God; He was ‘acquainted with griefs’ that we might ‘rejoice with joy unspeakable and full of glory.’ Though supreme Law-giver and Judge of all, matchless love

made Him yield to be judged, and unjustly condemned at Pilate's bar, that we might be honourably acquitted and gloriously rewarded before His awful tribunal.

“ Though archangels laid their crowns at His feet, and Seraphim veiled their faces before Him, unable to stand the dazzling effulgence of His glory, He suffered Himself to be derided, scoffed, spit upon, scourged and crowned with thorns, that we might be acknowledged, applauded, embraced and presented with never-fading crowns of righteousness and glory. The Lord of Hosts is His Name, He is deservedly called, ‘ Wonderful, Counsellor, the everlasting Father, the Mighty God, the Prince of Peace.’ Cherubic legions fly at His nod, and yet, astonishing humiliation ! His shoulders, on which is laid the government of the world, felt the infamous load of a malefactor's cross; and barbarous soldiers, followed by an enraged mob, led Him as a ‘ Lamb to the slaughter ’ that we might be delivered from the heavy curse of the law, and gently conveyed by celestial powers into Abraham's bosom.

“ ‘ Let all the Angels of God worship Him ’ is the great decree to which the heavenly hierarchy submits with incessant transports of the most ardent devotion; and yet he was crucified as an execrable wretch guilty of treason and blasphemy, that we daring rebels and abominable sinners might be made ‘ kings and priests

unto God's partaking of His highest glory as He partook of our deepest shame; and to crown His loving kindness He expired in the midst of rending of rocks and a supernatural darkness, that we might feel His tender mercies and be indulged with the Light of Heaven, when we go through the dreary valley of the shadow of death to reap the joys of eternal life.

“ Can we wonder why the blood of such an One has such mighty power? Oh, let us

Survey the wondrous Cross

And at each step yet higher wonder rise,

Pardon for infinite offence, a pardon too,

Through means that speak its value infinite,

A pardon bought with blood, with Blood Divine,

With Blood Divine of Him we made our foe,

Persisted to provoke, though woo'd and awed,

Bent and chastised, bold, flagrant rebels still!

Bold rebels 'midst the thunder of His throne!

Nor we alone, a rebel universe!

Yet for the foulest of the foul He dies.”

3. **It is the Blood of One Who offered His Body a Sacrifice for Sin.** “ By the which will we are sanctified by the offering of the body of Christ once for all”.—Heb. 10: 10.

It was the will of the Father that we should be saved and made holy for His glory. To accomplish

that wonderful will of His Father, Christ offered His body to be broken, bruised and slain. We need to note here with caution that it was not merely the Blood-shedding, the pouring out of His life's blood that was accomplished. This He might have done by an instantaneous death that involved no suffering or pain. But His decease was not so. He died a suffering death. "*Christ also suffered*" (1 Peter 2: 21) and an innocent death, "*did no sin*" (2:22); a non-resisting death, "*He threatened not*" (2: 23); a voluntary death, "*His own self in His own body*" (2: 24); an ignominious death, "*on the tree*" (2: 24); and, praise be to God! an effective death, "*by whose stripes ye were healed*" (2: 24).

This is how the Apostle Peter describes it all, but the significance of that great and awful transaction, in the point we are considering, is that it was a *suffering* death. His body was lacerated and torn, bruised and broken, that our "old man" might be crucified and destroyed in Him; this is the new and living way, of which the Apostle speaks. The life-blood of a body willingly offered to endure a suffering, lingering death, gives us boldness indeed. How can we doubt? Oh! that we would fling from us the spear of unbelief. Oh! that we would "behold Him through the glass of His Word, and not through the mist of our fears."

“ Pardon,” yea, the boldness of access too, “ is written with pointed steel and streaming blood on His pierced hands and feet ; the double flood issuing from His wounded side more than seals the dear-bought blessing. His open arms invite, draw and welcome returning prodigals, and there encircled the worst of sinners may find a safe and delightful retreat—a real and present heaven—even access into the Holiest of all through the Blood of Jesus.”

The Lord in instituting the Last Supper, broke the bread as well as poured forth the wine. He bade us eat His flesh as well as drink His blood. His body was broken as well as His blood outpoured. In Hebrews while it is told us that the blood procures the boldness, yet the rent veil,—the broken body, the lacerated flesh are spoken of as the living way—the power that brings us in. May that only “ Witness of His dying ” that “ true Recorder of His Passion,” that “ Remembrancer Divine ” make all these deep mysteries plain to our hearts.

Christ, then, the incarnate Son of God, Christ Who perfectly fulfilled the law and did the will of God, Christ Who gave His body a willing sacrifice with a lingering, cruel death, is a surety of the New Covenant. His spotless birth, His perfect life, His willing death, these are the credentials which assure us that there is a power in His blood to meet any requirement, to

remove every hindrance, to satisfy every claim, to give every satisfaction and ensure every right that is needed for a bold and happy entrance into God's most Holy Presence, of men who were once vile sinners, open-handed rebels, outcast aliens from the heavenly commonwealth, and the City of the Living God.

VICTORY THROUGH
THE BLOOD



*Precious blood, by this we conquer,
In the fiercest fight,
Sin and Satan overcoming,
By its might.*

CHAPTER XIII

VICTORY THROUGH THE BLOOD

“They overcame him by the blood of the Lamb.”

REV. xii. 11.

WILL it be ever possible to fathom the depth of that fountain which was opened for sin and uncleanness? Every blessing that has come to the sons of men has been secured by the blood of Jesus.

The subject of our chapter is victory. Much has been written of late about the Victorious life. The secret of such a life lies in the Cross of Calvary. The purview of our chapter then will be the victory over the three great enemies of the Christian—the world, Satan and death.

It is most important to remember that nowhere in the word of God are we promised victory over sin, though this expression is common enough everywhere. God promises something better than this. He has provided us with death to sin and its destruction (Rom. 6: 6). God never intends sin to remain in our heart and nature promising victory over it, any

more than He expected the Israelites to fight with Jericho once a month and get the victory. No, He commanded and ensured the utter *destruction* both of Jericho and all the enemies in the land, so that they might be strong to resist those that attacked them from without.

So it is with indwelling sin. We have already seen in a preceding chapter the provision that God has made for us in the cross and blood-shedding of the Son of God. Reckon ye yourselves to be dead *indeed* unto sin. Thank God He never tells us to reckon as a fact something that is not one. Faith is not what a little Sunday School boy once declared it to be "Trying to believe something that isn't true." But of this we have already spoken and so need not dwell on it here.

It is just because sin has been dealt with and evicted from the heart that we are able to be braced for the battle against the Devil, the world and death.

I. **Victory over the Devil.** "They overcame him by the blood of the Lamb."—Rev. 12: 11.

Many a soul knows nothing of the temptation of the devil. He succumbs far too readily to those of the world and the flesh for the devil to pay him much attention. As soon, however, as he has entered into

the full deliverance provided for him by the sacrifice of Christ, and he is dead indeed unto sin and dead indeed unto the world, the devil attacks him with rage and wile and power.

The great enemy of souls is described and declared to us under a variety of simile—which, as we study, will make his method of attack plain to our understanding.

He is likened in the first place to the *birds* of the air descending to take away the seed that has been planted. We see him at his work in the very first picture that is portrayed for us, "Hath God said?" was the very first temptation to our parents. There can be no abiding faith without the word of God. Let this be snatched from us, and there is naught.

He is depicted as a *serpent*—deceiving and beguiling the soul. He does not try to deceive the whole earth. He does it. Men *are* deceived; this is a fact. To be deceived means that we are not conscious of it, If we were conscious of it we should not and could not be deceived.

He is likened to a *lion* terrifying by his roar, that, when paralysed, we may fall a helpless prey into his devouring maw.

He is spoken of as an *angel of light*, beautiful, attractive, ministering as a counterfeit, like the originals, to the bodies of men for their undoing,

bringing false messages to allure and destroy the soul.

He is called the *accuser* of the brethren ready to accuse God to us and us to God.

The *adversary* is another of His names. He stands in the presence of God to resist and oppose our sanctification by the Spirit.

A great *dragon*, the murderer of souls, cruel and relentless, "coming to steal, to mutilate and destroy."

The father of lies is another of his titles, the fountain-head of all deception and falsehood and untruth. How shall the puny sons of men withstand the power, understand the wiles, escape the snares, detect the falsehood, stem the tide of accusation, be delivered from the dazzle, or extricate themselves from the deception of this masterpiece of iniquity? Thanks be to God, there is victory and deliverance through the Blood of the Lamb.

We have not space to speak of all the satanic characteristics suggested by the various titles given us in the Scriptures.

I desire, however, to mention two lines along which victory is assured to us through the blood of Christ.

(1) When the devil attacks us; and (2) when we attack the devil. It is vital that we remember this distinction.

(1) *When the devil attacks us.*

A study of the Lord's temptation in the wilderness will best reveal to us Satan's sorest method of temptation. The Lord Jesus has just received the witness of His Father to His Sonship, both through the coming of the Holy Ghost and the voice from heaven. The devil we may be sure, searched his quiver well. He needed to select the keenest, swiftest and surest arrow that he had, for was he not in mortal combat with the Son of God? and here it is: "When the tempter came to Him he said If——." The whole point of his attack was to wrest from Him the assurance of His divine sonship, to rob Him of His perfect confidence in God—and wound Him in this most vital and vulnerable spot. This is the hall mark of all Satanic temptations. This is his masterpiece; the devil—slanderer is his name and nature. He slanders us to God, as he did in the days of Job. He slanders God to us, as he did in the Garden of Eden. He is always the prosecuting attorney, as well as the persecuting adversary. Thank God the Lord Jesus ever pleads for us against him, and while the devil misrepresents God to us, Christ is His blessed interpreter to our stupid, darkened minds.

We shall get the victory over him on our part through the blood of the Lamb and the word of our testimony.

“Hath God said?”; “Can God?”; “Where is now their God?”—these are but specimens of his suggested insinuations! Oh! the hard thoughts, the murmuring spirit, the slavish fear of God! Whence come they in the human breast? The slanderer has put them there. He is the cause of all our fears and suspicions.

Where lies the secret of victory? I repeat it again in reply: “the blood of the Lamb.”

We need to recognise and know our enemy—know that “it is an enemy that hath done this,” and then meet him with the only weapon that he fears. On the Cross he was defeated and spoiled, and at the Cross he still quails and falters and flees.

(2) *When we attack the devil.*

Here is an entirely different situation to that to which we have been referring.

We may well imagine that if we take the offensive seek to meet the enemy on his own ground and snatch from his power, souls held captive at his will, we shall need the panoply of God indeed.

This offensive attitude is, of course, the conflict of prayer and intercession. We are called not only to resist the devil as he attacks us, but to strike at the seat of his kingdom and by intercession and faith in Jesus' name set the captive free.

Throughout the Scriptures we get pictures of this battle in the place of prayer.

There is no place where the enemy of souls is more insistent and punctual than the place of prayer. We are sure to meet him there, if nowhere else. "Avenge me of my adversary" is the cry of one at prayer (Luke 18: 3).

The picture in the Prophet Zechariah portrays in dramatic detail the opponent of the High Priest as he stands in his official capacity of Intercessor, before the Lord of Hosts (chap. 3). He is the adversary, set to resist our access before the Throne.

The Apostle closes his great letter to the Ephesians with "Finally my brethren, address yourselves for the battle." There had been no mention of warfare up to the closing chapter, but ere he takes leave of them he warns them of the fight. In so doing, he tells them of a three-fold equipment: (1) Be strong in the Lord, referring to the power he had described in chapter 1, that lifts us up and puts us in Christ; and (2) Be strong in the power of His might—referring to the power he had described in chapter 3, that brings the Spirit down and puts Christ in us; and (3) Put on the whole armour of God; for though we may be in Christ and Christ may be in us, we yet need in our conflict with the powers of darkness, to put on the panoply of God if we would successfully prevail against our foe. After speaking of several of its parts, he says, "above all," or "in all," take

the shield of Faith to quench the fiery darts of the evil One. In the preceding verses he had implied our conflict was with various powers and principalities of evil ; here, however, he refers in particular to the Devil himself, and his fiery darts.

The word "quench" suggests water or fluid substance—though he speaks of a shield. Some have supposed that Faith itself was a shield and yet this can hardly be. The shield is that which the hand of Faith grasps and presents to meet the fiery darts of Satan. That shield is none other than the blood of Jesus. Therein is all their fire quenched, their poison made of none effect, and their force deflected from their mark.

The fight and battle of which the apostle speaks is the conflict in prayer. After enumerating the pieces of armour and urging us to take them up and "put them on," he then discloses the battle ground. "*Praying always with all prayer.*" Our use of the blood of Jesus, in meeting the enemy is in the secret place of fellowship and prayer. By this means and this alone can we quench the darts of fire, burning, stinging, poisoning all the secret springs of hope and faith and assurance.

How often as we pray do we feel the insistence of the foe, the wall of opposition, the dulness of feeling, the silence of our God, the inability to find access,

the persuasion that praying is to no purpose, the interruptions that invariably break in upon us as we seek the secret chamber ; these are the oppositions of the adversary. A determined presentation of all that the blood shedding of the Saviour secures, pleaded in Faith will enable us to break through, and drive back and make us more than victors in the conflict.

Oh! like Abel of old, to “offer the better sacrifice!”—not talk of it, sing of it, believe in it, read of it, hear sermons about it, understand it, but to present and press it into the presence of God—“offer it” unto the Lord—pressing it against the accusation of our malignant enemy.

Only a living Faith in its power and the power of our opponent will enable us to follow in the steps of Abel, and so like him through faith in its efficacy, obtain the witness that the enemy is defeated and our acceptance with God is completed and assured.

2. **Victory over the World.** “God forbid that I should glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified to me and I unto the world.”—Gal. 6: 14. “This is the victory that overcometh the world, even our faith.”—I John 5: 4.

The Apostle tells us that “Christ died . . . that He might deliver us from this present evil world.”

How should we describe the world—the lust of the flesh—the lust of the eye—the pride of life—a witchery—a charm—an idol, anything that comes between us and God. It may wear a garb of innocence, it may speak in the tones of our dearest and best, and yet if it makes unseen things less real, makes the Cross of Christ less attractive and heaven farther off, surely that to us is the world. Who hath not known and felt its power?—"the corruption that is in the world through lust," or desire!

The victory, says the Apostle John, is assured to us through faith; but faith in what? St. Paul supplies the answer, faith in the Crucified One. The experienced victory was so real and complete in Him, and the means whereby that victory was achieved so clearly apprehended, that he bursts out "God forbid that I should glory, save in the Cross, . . . whereby the world hath been gibbeted to me." The world and all its charms, says the Apostle, its fame and name and wealth and pleasure, its ease and witchery are nothing more than a gibbeted thing, a corpse on the gallows—something to be put for ever out of sight. And all this not through any struggle or effort on my part, but through the blood-shedding and sufferings of the Son of God upon the Cross as apprehended and appropriated, by faith—for "this is the victory that overcometh the world." Hallelujah.

And yet victory over the world means far more than this. It is true that the world has a wonderful charm—she holds out a velvet hand to her votaries. But let them revolt from her dominion, and call her to her face a gibbeted thing—how quickly will they learn to their cost that underneath the velvet glove is an iron fist.

Yes! fear of the world is an even greater danger than love of it.

But the Apostle Paul found deliverance and victory over both alike through the Cross of the Lord Jesus. He found that both admiration and fear of it disappeared as he trusted in the blood of the Lamb or by faith viewed the crucified Saviour dying to deliver him from this present evil world. Only believe and it shall be unto thee according to thy faith.

3. **Victory over Death.** “Through death to destroy him that had the power of death, that is the devil.”—Heb. 11: 14. “O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ.”—1 Cor. 15: 55-57.

We pass over many aspects of satanic conflict and consider together his strongest stronghold. Those who can defeat him are victors indeed—the valley

of the shadow of death is the darkest place—the seat of his power; and yet there is no place where the triumph over him is more complete and glorious.

The death-bed scenes of some of God's greatest saints and the devil's mightiest opponents glow with a light Divine and re-echo with songs of praise and gladness.

To visit these scenes and enquire carefully of the secret of their victory, is to discover in every case the same talisman—Faith in the blood of Jesus. Those who have been most mighty in service for the Lord, have often experienced the fiercest conflict in their closing hours, and yet a reiterated pleading of the blood of Jesus has always brought them through into a large and wealthy place of peace and quietness of soul. It is recorded of that remarkable servant of Christ—John Smith, one of the earliest Methodists, that in his closing hours his conflict with Satanic powers was nothing less than terrible. With extraordinary power and authority he addressed Satan himself, and closed with these words, “ I believe that His precious blood avails for *me*, and I cast my soul upon Him, I rest upon the Atonement, and I defy thee, Satan! Thou art a malignant being, the enemy of God and man! Thou art seeking to destroy me, but I defy thee! I commit my soul to Jesus and I defy thee. Thou canst not hurt me. In the name of

Jesus, I defy thee, Satan! ” This remarkable contest, the closing words of which I quote, continued from ten o’clock till three in the morning, with loud and distressing cries, moans and prayers. It was unutterably distressing to behold him and to hear him many times successively crying in the most pathetic tone—“ Jesus—Jesus—Je-sus, help.” At length deliverance came, the enemy was overcome, peace returned and this time his heart was uninterruptedly glad in the light of the Divine Countenance.

There are no more wonderful evidences of the victory over death recorded in history than the testimony of soldiers on the battlefield. The mighty revival under the Wesleys reached the hard-drinking, hard-swearing British army on the battlefields of Flanders; some of the stories albeit near two centuries old, are as fresh to-day as when told.

Let us listen to them as they speak from the bloody fields of Fontenoy and Dettingen. Here is the testimony written in 1744 of a lonely sentry on the battlefield: “ From twelve at night it was my turn to stand sentry at a dangerous post—as soon as I was alone, I kneeled down and determined not to rise till God had mercy on me. How long I was in that agony I cannot tell, but as I looked up to Heaven I saw the clouds open exceeding bright, and I saw Jesus hanging on the Cross. At the same moment

these words were applied to my heart, 'Thy sins are forgiven thee.' My chains fell off. My heart was free. My soul was filled with unutterable peace. I loved God and all mankind, and the fear of death and hell was vanished away."

Another writes: "Some days before the late battle, one standing at his tent door broke out into raptures of joy, knowing that his departure was at hand, and was so filled with the love of God that he danced before his comrades. In the battle he openly declared, 'I am going to rest from my labours in the bosom of Jesus.' I believe nothing like this was ever heard of before in the midst of so wicked an army as ours, there was such boldness in the battle among this little despised flock that it made the officers as well as common soldiers amazed. And they acknowledge it to this day.

Another writes: "All the day (of the battle) I was in great spirits and as composed in my mind as if I had been hearing a sermon. I neither desired life nor death, but was entirely happy in God."

And another: "Such was the religion of the soldiers at this time. . . . I then thought this state of life is the only one to love and serve God in; I would not change it for any other under the sun, upon any consideration whatever."

And another: "When W. Clements had his arm broken by a musket ball, they would have carried him out of the battle, but he said. 'No, I have one arm left to hold my sword. I will not go yet.' When a second shot broke his other arm he said, 'Now I am as happy as I can be out of Paradise.'

"John Evans, having both of his legs taken off by a cannon-shell, was laid across a cannon to die, where as long as he could speak he was praising God with joyful lips. For my part I stood the hottest fire from the enemy for about seven hours, . . . the hotter the battle grew, the more strength was given me. I was as full of joy as I could contain."

And again: "As I was quitting the field I met one of our brethren with a little dish in his hand seeking water. I did not know him at first, being covered with blood. He smiled and said, 'Brother Haime, I have got a sore wound.' I asked, 'Have you got Christ in your heart?' He said, 'I have, and have had Him all this day. I have seen many good and glorious days with much of God, but I never saw more of it than this day. Glory be to God for all His mercies.' "

These are little vignettes of blessed victory. Such is the scope commensurate indeed with both the purpose and the cost. Surely there is no limit to the greatness of His victory!

The spiritual father of these mighty men, John Wesley himself—how did he meet the last great enemy. Twice he faced him and on both occasions his plea was the same:—

I, the chief of sinners am,
But Jesus died for me.

If any servant of God had reason to employ other weapons—the life of sacrifice and suffering in the service of his Master, a life of unparalleled success, a life of unremitting toil, a life of self-denial and holiness, a life calm and resplendent with the grace of God—certainly John Wesley had, but none of these was so much as even thought of. His only plea was the all-sufficient atoning blood of His Redeemer, and with that weapon he conquered, and with the words, “The best of all, God is with us,” he triumphed over all the power of the enemy and passed victorious into the presence of his God he had so faithfully served. “Jesus” the Saviour, proved in the last great conflict to be “Immanuel” (God with us) also.

So then victory in life and victory in death are ensured for the believer, who, looking unto Jesus, the Author and Finisher of our Faith, resists the devil with confidence in the blood of the Lamb.

LIFE THROUGH
THE BLOOD



*Precious, precious blood of Jesus,
Wine for me outpoured ;
Precious food, the body broken,
Of my Lord.*

CHAPTER XIV

LIFE THROUGH THE BLOOD

“ For my flesh is meat indeed and my blood is drink indeed.”

JOHN vi. 55.

WE come now to the deepest of all mysteries, feeding by faith on the sacrifice of the Son of God—assimilating within our souls the life blood of the Redeemer, nourishing and refreshing, strengthening and cleansing the inner man.

The passage whence the words of our text are taken preclude for ever the thought that they have any exclusive reference to the ordinance of the Holy Communion. Although the grace of which we are speaking may be and is partly conveyed to the *believing* soul through that ordinance; yet it is more generally conveyed through the meditation and prayerful application in faith of the word of the Lord. The words that He speaks they are spirit and they are life.

It is important to notice in passing the striking difference between the old and the new Covenant. Under the old, drinking of the blood was strictly

prohibited, while under the new, the Lord commands "This is my blood, take, drink ye all of it."

Now it is plain that hunger and thirst are two different things, so the partaking of food and of drink are equally different: "He that cometh to Me shall never hunger and He that believeth on Me shall never thirst." Similarly also, eating of His flesh and drinking of His blood are attended with two different results. Food strengthens the body and builds up the muscles and flesh and sinews, while drink cleanses and refreshes the system.

There is then a partaking of His flesh, and there is a drinking of His blood, whereby hunger and thirst are no more.

And yet, whether we speak of one or the other, or both, we mean an assimilation, a conscious appropriation by faith of His work upon the Cross. It is by feeding in faith upon this work through the *Word*, that we grow in grace, become strong in spiritual life and are filled with the wine of heavenly assurance and joy.

When the Lord Jesus after His resurrection wished to unfold to His wondering disciples on their way to Emmaus the meaning and power of His own sufferings at Calvary, we should have expected Him to have told them directly without any medium, all that He had passed through, His sufferings and its purpose, the

hiding of His Father's face, the spiritual agony of bearing sin and its mystery. But no! He would only tell them through the Scriptures.

In order to describe and unfold His atoning work and its necessity, He employed the written Word, through the shadows revealed the substance, and through the types the reality of the great Anti-type; though they stood face to face with the very Substance and the living Anti-type Himself.

Should we be taught otherwise? Verily nay; No more let us seek to know Christ after the flesh; let us turn back to the types, there to learn what feeding by faith on His flesh and blood may mean, through the Holy Spirit.

In the Pentateuch there is a sevenfold picture of the Atoning work of the Lord Jesus, one in Exodus, the story of the Pascal Lamb, five in Leviticus, sacrifices for the worship of God's people, one in Numbers, the ashes of a red heifer for the purification of a defiled believer.

In only three of these offerings of blood was the offerer bidden to eat and partake. By a prayerful study of them we may learn something of the meaning of the Saviour's charge to eat His flesh and drink His blood.

In His remarkable discourse as given in John 6, there, too, we find three blessed effects from partaking

of that sacred feast; and these we shall find in perfect harmony with the Old Testament typology.

I. Eternal Life. "Whoso eateth My flesh and drinketh My blood hath eternal life."—John 6: 54.

The first of the three occasions on which the offerer was bidden to eat of the sacrifice was at his exodus from Egypt. The lamb had been slain, the blood sprinkled on the door-post, the slave in bondage, all ready and girt for quick travel is bidden to eat of the Lamb, roast with fire, to eat it with unleavened bread and bitter herbs, to eat it in haste, and thus be sustained on his journey, as he fled from bondage, suffering and death.

The eating was of the *flesh* of the victim whose *blood* had been sprinkled. It was the very same victim.

The blood upon the lintel brought security, and peace, but a feeding upon the flesh, strength and comfort for the journey. By faith we too may feed upon Him, "HE IS OUR LIFE." Not raw, was the command, suggestive is it not, of that frequent but futile attempt to stir up within us a grateful remembrance of His love by a harrowing recital of the physical sufferings of the Lamb of God. "Not sodden with the water" of the Word reminds us of a seeking to feed our souls

by a mere intellectual understanding of the sacred record. How oft have we tried one of these two ways in order to stir our callous hearts in grateful memory of His Cross and Passion. Alas! it has been in vain! The eating had to be of the flesh roast with fire; this means for us the fire of the Holy Ghost. For only by the Spirit can we profit. The flesh profiteth nothing. Only as the Holy Ghost takes of the things of His suffering and death and applies them to our hearts can we in faith partake of His flesh and blood.

The blood upon the lintel brought a sense of security and peace, but a feeding upon the flesh speaks to us of a thoughtful understanding of the great mystery. To know as well as to feel, to understand as well as to believe, to appreciate by reflection and meditation His redeeming love, all this is ours conveyed to our souls through this Old Testament type.

Let this partaking be with hearts purged from the old leaven of all malice and wickedness. Let the understanding and meditation (though with joyful hearts) be with the bitter herbs of penitence and godly fear, and oh! let it be in haste. Faith always says Now.

“He that eateth My flesh and drinketh My blood hath eternal life,” not life merely beyond the grave, but life here and now, vigorous and strong, abundant life filling the soul with both pleasure and power as it

bounds along the highway to Zion, leaving far behind the world with its follies and its sin. Oh! let us partake of Jesus the Paschal Lamb in faith through His word in lowly penitence, thanksgiving and praise.

2. **An Indwelling Christ.** "He that eateth my flesh and drinketh my blood dwelleth in Me and I in him."—John 6: 56.

The second of the occasions on which the offering priest was bidden to partake of the flesh of the victim under the Old Testament economy is recorded in Leviticus 3 and 7—the peace-offering. With the burnt offering it was otherwise. There the whole had to be consumed; but here in the peace offering the priest was allowed to partake; a special portion was set aside for him. Christ is our Peace offering, the place of fellowship with the Father.

Part of the victim was consumed upon the altar, an offering of sweet savour unto God; and part was given to the offering priest. "I will sup with him and he with Me," that gracious promise is here foretold in type.

In 1 John 1: 3 the Apostle speaks of a double fellowship first with the Father and then with the Son—with the Son about a lost world and a redeemed Church, with the Father about His only begotten Son. Fellowship with the Father must ever centre there.

We have fellowship thus by feeding in faith upon His flesh and blood.

“ He that eateth my flesh and drinketh my blood dwelleth in Me and I in him,” more wonderful than the possession of eternal life in this indwelling presence. Paul found the secret here—he says, “ Christ liveth in me and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”

He thus says in effect—the Risen and Ascended Christ liveth in me because of my *faith* in a crucified Christ.

Through eating the flesh and blood of the *slain* Lamb he found a *living* Christ dwelling within and he in Christ.

The allotted portion of the priest was the shoulder and the breast—the seat of power and affection. This is our portion. We, too, may feed upon His strength and His love in perfect peace; finding that in this fellowship, the God of Peace is with us to bless us indeed.

Oh! to learn the lesson well! Christ can only consciously live within us as we consciously by faith assimilate His flesh and His blood; a moment by moment faith in His blood ensures a moment by moment assurance of His indwelling, “ Eat, O friends, yea, drink abundantly, beloved.” Be insistent in believing, feeding on Him in the heart by faith with thanksgiving.

3. **Service and Soul-Winning.** "He that eateth Me shall live by Me."—John 6: 57.

I said that only three of the offerings of blood were allowed to be eaten under the Old Testament law: strictly speaking this was incorrect, if we take the trespass offering and the sin offering as distinct and separate. If we take them as one, then the statement was true. Here we will so regard them.

The burnt offering was wholly consumed on the brazen altar; the Peace offering was partly there consumed and partly eaten. The sin and trespass offerings were partly offered on the altar, partly eaten and partly consumed outside the Camp.

There could be no eating of the burnt offering. Of the peace offering we have already spoken, and now of the sin offering. We learn that under certain restrictions the offering priest was bidden to partake. When the blood of the sacrifice was taken into the Holiest of all, of that sacrifice there could be no partaking. As we enquire further we find that this meant that when the sin offering was for the priest's own sin, or for that of the whole congregation, feeding upon the flesh was prohibited. Where, however, the sacrifice was on behalf of an individual sinner, among the people or a ruler in the congregation, then the priest was bidden to partake of the offering. The priest had not only to offer the sacrifice on behalf of the sinning

worshipper, but had to eat of it himself. Surely here is the type of a deeper experience than most of us know anything of! A well-known writer has put it helpfully thus:—

“ There is such a thing as making a brother's sin my own and bearing it in spirit before God as though it were my own. This is shadowed forth by Aaron's sons eating the sin offering in a most holy place. It was only the sons who did so, ‘ Every male shall eat it.’ It was the very highest order of priestly service.

“ We need to be very near to Christ in order to enter into the spiritual meaning and application of all this. It is a wonderfully blessed and holy exercise and it can only be known in the immediate presence of God! How little we really know of this, the heart can testify.

“ Our tendency is, when a brother has sinned to sit in judgment upon him, to take the place of severe censor, to look upon his sin as something with which we have nothing to do. This is to fail sadly in our priestly function. It is refusing to eat the sin offering in the most holy place. It is a most precious fruit of grace to be able to identify oneself with an erring brother, so as to make his sin one's own, to bear it in spirit before God. This truly is a very high order of priestly service and demands a large measure of the spirit and mind of Christ.”

It is important and instructive to notice that when the sin was that of a priest himself, or of the whole congregation, there could be no eating of the sin offering. It could only be done and was only allowed where the sinner was other than himself and a single individual.

There is no need to enlarge on the lesson here conveyed to our hearts. Blessed as it is to partake of His flesh and blood for our own soul's sake, to feed upon Him for our life and find Him as our indwelling Saviour, yet here we learn there is a feeding upon Him for others, entering by faith into His sacrifice for the sins of men, spending time and pleading in faith for their salvation and forgiveness.

“ He that eateth me shall live by Me,” saith the Saviour, finding in Christ the power to live for others, deriving all our love for the souls of men from His wounded side.

The partaking of this Holy Food has to be in “ *a holy place* ” within the Tabernacle. None can eat of such a feast save in the very presence of God; none can bear the sin of others, pleading for it the sacrifice of the Saviour, feeling both it and the efficacy of the remedy, save in the holy place of His presence. This is not only the *duty* of the priestly soul; it affords nourishment and food to his own spiritual life, meat to eat which others know not of, yea, and enjoyment also.

What joy and strength to our soul it is, some of us know full well, the delight of pleading the efficacy of His sacrifice on behalf of some dear one whom we are seeking to lead to Christ, gaining the assurance that it avails to save and sanctify.

“ He that cometh to me shall never hunger and he that believeth in Me shall never thirst.”

“ For My flesh is meat indeed, and My blood is drink indeed.”

I hunger and I thirst,
Jesu, my manna be !
Thou living waters burst,
Out of the Rock for me.

CONDEMNATION THROUGH THE BLOOD



*Danger and death were impending,
Judgment seemed awfully near,
Conscience and self were contending,
Making me tremble with fear.
Justice seemed ready to slay me ;
Jesus gave ear to my groan,
Pardoned, and cleansed, and received me ;
Never to leave me alone.*

CHAPTER XV

CONDEMNATION THROUGH THE BLOOD

“The wrath of the Lamb.”—REV. vi. 16.

WE have come to the close of our studies on this wondrous theme. The last word must be one of warning. Oh! that we may judge of our spiritual condition by our attitude to the blood of Christ. For this is the touchstone of all spiritual religion. On every hand we are meeting with subtle substitutes for vital and true godliness. Spiritism and Christian Science that abhor all mention of the blood of Christ—a blasphemous rationalism that speaks with a sneer of the religion of the shambles, Anglo-catholicism and its parent Rome that make a fetish of the symbol, these and many other counterfeits are deluding the souls of multitudes, who like a broad and easy way to heaven—a way without reproach for Christ and His name.

1. **Neglecting the Blood.** “How shall we escape if we neglect so great salvation.”—Heb. 2: 3.

As I have already observed—men and women are in hell to-day not because they have committed vile

and awful sin, but because they have neglected despised or rejected the remedy. A simple illustration will not be out of place.

I am seized with a sudden fatal malady. The doctors have given me up. I hear, however, of a physician and his remedy that have never failed to effect a cure of this particular disease. Though the treatment is costly and so out of my reach, a friend offers to meet all expense. I go to the doctor. He hands me the medicine with careful instructions, and assures me of a radical cure. I return home, and placing the medicine in my cupboard, I refuse to take it. In consequence the disease takes its course and in a few days I succumb. Strictly speaking, I do not die because of the disease. *I die because I fail to take the remedy.* So it is with the sinner. He perishes not because he has committed murder or any other terrible crime. If he perishes everlastingly, it is because he has neglected the merits and efficacy of the blood of Christ. Worse then, more foolish and more tragic even than committal of all crimes, all vice and all other sins, is the counting of the blood of Jesus a common, worthless thing.

Unbelief has blinded the eyes so that they shall not see either sin or its remedy. Unbelief has so numbed the soul that it has lost all energy, all ability to press its need and claim before God.

What must I do to be lost? Nothing. Neglect, indifference, procrastination, disregard of the sacrifice of the Lord Jesus are the prime factors in the damnation of thousands of precious souls. "How shall we escape if we neglect?" How indeed? To neglect something which has cost us nothing, a gift free, unmerited, eternal, full of blessedness inconceivable—and yet which has cost the Son of God such untold loss, agony and shame, how can it be forgiven? How can it be overlooked? How can we escape the judgment that must fall on such culpable, inexcusable and fatuous neglect—criminal beyond reckoning?

Oh! Let us make haste and see our danger. Let us cry to God to open our eyes. Let us make haste in faith to flee to our eternal refuge. Let us confess our sin, our neglect of the blood of Jesus and never rest until through the Holy Ghost it appears in our eyes as the most precious thing in God's universe till we feel the weight and authority of that solemn utterance: "Of how much sorer punishment shall he be thought worthy who hath . . . counted the blood of the covenant . . . a common thing" (Heb. 10: 29, R.V.).

2. **Misuse of the Blood.** "He that eateth and drinketh unworthily, eateth and drinketh

damnation to himself, not discerning the Lord's body."—I Cor. II: 29.

Yet even more fearful than neglect is a misuse of this priceless gift. Alas! everywhere abroad to-day within the so-called Church of Christ do we find a drinking of damnation in that which should be a drinking of life and power and liberty and joy. Throughout the ages God has made various covenants with man, and in each case attached a sacrament thereto. "In the garden of Eden," said old Bishop Hall, "God's very sacraments grew before the eyes of Adam and Eve." In the covenant with Noah He made a rainbow a sacramental sign; with Abraham He ordained circumcision to be the sacrament. With His people at Sinai He gave the Sabbath day; with David, the sun and moon and stars; and with us He has bestowed the symbols of Christ's broken body and blood outpoured—the bread and wine.

Alas, in almost every case there has been a fearful taking advantage of His grace, an abuse of His blessings through the sign and sacrament that He gave. Did not Adam use the very trees He gave for blessing, as a means of hiding from His face? Did not survivors of the deluge disregarding God's solemn pledge and promise in the rainbow, seek to build a tower to heaven so as to escape another deluge? Alas! how awfully did Jacob and his sons misuse

circumcision, the sacrament given to their fathers, employing it as a cloak for murder, cruelty and rapine (Gen. 34).

Did not the Israelites make a fetish of the Sabbath day, keeping its letter, ignoring its meaning and its blessedness? Alas! they knew nothing of that rest of heart of which it was the sign. Was there not an idolatrous worship of the pole on which the serpent had been lifted—till it had to be destroyed? What a picture in type of the idolatry of the crucifix in our own times. Did not the Jewish people fall to worshipping the sun, moon and stars instead of observing the covenant of which they were but sacraments? And to-day, what about the symbols of God's last and greatest covenant with us, His people—the bread and the wine, tokens of the broken body and blood outpoured of our Divine Redeemer? On all sides we behold a worship of the symbol, taking advantage of God's grace and a substituting of an observance for a living faith in Christ—the bread sent down from heaven. Piety and pleasure, worldliness and worship are the marks of modern religion. Provided that men and women partake of the sacrament with all the outward marks of deep devotion, they can be as worldly as they please. The dance, the theatre, the whist-drive six days a week, are all in order, provided that on the seventh they

attend church and a sacrament. Pleasure-loving, selfishness and worldliness, not to mention backbiting and gossip, yea, and worse, are all allowed and condoned by the "priest," if only Mrs. Grundy's votaries will give a portion of their time to the worship of the sacrament. Alas! for so grievous a misuse of the precious blood of Christ!

Though men thus seek to dye their robes in the blood of the Lamb (they hate to wash them in that sacred stream), what a fearful disillusionment will be theirs in that day when they discover that they have been eating and drinking of His body and blood unto their eternal damnation.

These very sacred symbols have become Nehushtan indeed. Let us take heed lest a regard for the sacrament rob us of the blessing promised by covenant to the humbled believing soul.

3. **Rejection of the Blood.** "Denying the Lord that *bought* them."—2 Peter 2: 1.

Worse than neglect and misuse is an intelligent and reasoned rejection of the blood of Christ.

In these latter days we find it on every hand: a rationalistic reading of Christianity found *in* our Churches,—Spiritism and Christian Science *outside* them, all deny the Lord who *bought* them.

Christ died, we are told, not that our sins might be forgiven, but that by beholding His martyrdom, we should desire their forgiveness. The cross is merely a psychological contrivance. It was not demanded by any moral necessity. It was merely a means of moving our heart to desire and pardon and thus indirectly bring us to a God who can forgive us without any satisfying the demands of justice; as there was no merit in that death to procure forgiveness, neither was there any efficacy in it to work our regeneration. This can be affected by the effort of our own will and the moving of our affections by a vision of the Cross. We have not been bought by His death. We have only been instructed, taught and encouraged, thereby, to return unto God. In other words, we are not "by nature dead in trespasses and sins"—not "alienated in our minds by wicked works," not "the children of wrath and disobedience," not "the children of the devil," as both the Saviour and His apostle declared we are. We are but the victims of environment. Let us only be properly instructed. Let us be illumined and enlightened by a vision of the self-sacrifice of Christ, and all that is noble within us will rise up and demand that we follow in his steps,—the effort of our will, education and other extraneous aids supplying the power to obey the dictates of our enlightened conscience.

It is amazing that anyone who knows his own heart can persuade himself that such sentiments are anything but the purest balderdash. But, alas! so it is!

But there are other forms of rejection more terrible and determined than this. That most Satanic of all delusions, Christian Science is one of them. False peace in the heart, a smile upon the face, sweetness of disposition, healing of the body, can all be given and assured through the devil's agency, provided that sin against a holy God be denied, a humble confession be ignored, and above all faith in the atoning blood of God's Son be rejected.

A leading writer has pointed out that it is by no means to the devil's interest that all his followers should be drunkards and harlots. "Good" is a very relative term. What men count goodness may be in God's sight nothing but "filthy rags." What cares the devil how "good" we are, if we will but deny the Lord who bought us, and the fact that He did buy us back unto Himself? Satan's enemy is Jesus Christ, the Son of God; and man is only the object of his hatred and attack in so far as he swears allegiance to Him—the blessed Son of God and Lord of Glory!

This rejection of the blood of Jesus; this denying that the Lord has bought us, condemns us eternally.

How shall we escape? Whence shall we flee from the "wrath of the Lamb"? It is the wrath of the slain and bleeding Son of God, that is the most fearful of all. The very phrase suggests the sin—"The wrath of the Lamb." Why "the Lamb"?—why not "the Judge" if it was not to suggest the sin of neglecting, misusing and rejecting that great and blessed sacrifice?

Oh! Let us beware, search our hearts and see lest we may incur the wrath of the Lamb of God against us and our unbelief.

"How shall we escape if we *neglect* . . ."

"Of how much sorer punishment shall we be thought worthy if we *count* the blood . . . a *common thing*?" What shall we do and whither in that day shall we flee, if we "*eat and drink unworthily* thus eating and drinking damnation to ourselves."

Who shall save us if we "deny the Lord that bought us?"

In closing, we might notice the cause of this neglect and rejection so fatally common to so many.

In the opening sentences of this chapter I spoke of the multitudes who like a broad and easy way to heaven—a way without reproach for Christ and His name.

The denial, misuse and neglect of the blood of Jesus find their cause just here. It is a moral and practical rather than an intellectual one.

If we are bought with blood, then we are condemned by grace to a life of devotion to Him who bought us. If we are forgiven by blood, we are condemned to a grateful love for Him who shed it.

If we are sanctified by blood, we are condemned to a humbling ourself before God, that we may obtain what we can never attain in our own strength.

If we are dependent every moment of our days on the grace and power of God bestowed upon us in virtue of that fearful blood-shedding, then we are condemned to proclaim it far and wide in the face of a scoffing world and unbelieving Church.

We are condemned, I say, to be Evangelists of this blessed yet humbling evangel. There is no escape from this condemnation of grace. There is no other way to live but for His glory. And this, alas, our unregenerate or half-regenerate hearts (if I may be allowed the expression) refuse to accept.

We prefer to deny the disease rather than take the remedy. If Christ the Son of God has died for us, as the Scriptures declare, there is no way open for us except to make an absolute surrender to Him, to live for His glory and the salvation of lost souls—and for this, alas! how few are prepared.

Thus it is that in the great day of His appearing, we shall cry to the rocks to cover us from the wrath of the Lamb, for we shall stand condemned by His blood.

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If to-day we refuse the condemnation of grace to be saints, we shall have to endure the condemnation unto everlasting judgment, which is to come upon all who have counted the blood of the covenant a common and worthless thing.

CONCLUSION



*Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Shall have my soul, my life, my all.*

CHAPTER XVI

CONCLUSION

WHAT then shall be to us the conclusion of this wonderful matter? As we search the Scriptures we find on almost every page the charge of the Holy Spirit concerning it. There He bids us "listen to the Blood that speaks" to offer "the better sacrifice," to fear lest we "count it a common thing," to "reckon ourselves dead" through its power, to "glory only in the Cross," to "wash our robes in His blood," to "remember Him" through its symbols, to "eat of His flesh and drink of His blood," to proclaim to all "forgiveness of sins through His Blood."

These are but some of the solemn charges of God the Holy Ghost to our souls. Oh! that we give earnest heed and search the Scriptures again and again, till in type and shadow, precept and parable doctrine and example, they reveal to us what we should do with the Christ of Calvary and how we can appropriate and make use of all that the shedding of His blood has intended to procure for our needy helpless estate.

Let us see to it that the measure of our appreciation of the Blood of Jesus be the standard whereby we measure our true spiritual state.

Here is an unerring test. Had we time to look into the mysteries and glories of heaven as revealed in the Apocalypse, we should there behold where every veil is done away, that the glory of Immanuel's Land is the LAMB OF GOD that was SLAIN. Not only do the Redeemed from every kindred and nation and tongue sing songs of praise to the Lamb, but even the angelic hosts who have experienced nothing of redeeming grace, join in the song,

"Worthy is the Lamb that was slain"

The Lamb of God Who shed His blood for a rebel world is the glory of heaven. So too are His throne, His wrath, His song, His bride, His marriage feast, His Book of Life, His blood. Yea, always the Lamb slain is the object of worship, adoration and praise, the source of life and light and joy. The Judge, the coming King, and Lord of all the earth is the slain One; His vesture is dipped in blood; the robes of His bride have been washed therein, and their song throughout eternity tells of that blood which has redeemed them from all iniquity unto Himself.

If this be so in Heaven, had not we better make haste and see what all this is to us on earth? Can we, like St. Peter, call it the treasure of our hearts?

What is it to our memories? What has it done for our minds and thoughts? What for our conscience? What for our heart and its affections? What has it done for our immortal soul?

Let this be the test of our Spiritual life. St. Paul refuses to glory in anything else but that blood which had cleansed him from the world and its lust. His mind was determined to know nothing amongst men but Christ and His Cross. Is it so with us? Let us search and see.

The saintly Fletcher of Madeley has put into the lips of the Saviour searching words indeed. Let them speak again across a century and a half to our souls:

“Thou hast played with fiery serpents, they have bitten thy heart but I have already sucked the worst of the mortal poison.

“In the perilous attempt my soul was seized with sorrow even unto death; an unheard of agony attended with a bloody sweat came upon my body. A racking Cross was the bed I was stretched upon. sharp thorns were the pillow on which I rested my fainting head. The bitterest sarcasms were my consolations; vinegar and gall my cordials; a band of bloody soldiers the cruel wretches appointed to tear open my veins; whips, nails, hammers and a spear, the instruments allowed them to do the dreadful operation.

For hours I bled under their merciless hands and thy fearful curse, Oh! sinner, flowed together with my blood. In the meantime noonday light was turned into the gloom of night, a dire emblem of the darkness that overspread my agonising soul; and at last, while earthquakes rocked me into the sleep of death, I gave up the ghost with cries that astonished my bitterest enemies and made them smite their breasts.

“ Then to make thee partaker of my saving health I took the shameful and painful consequences of thy mortal distemper upon me. And now, sinner, despise no more such amazing love, requite it with a believing look. Consider my wounds till thy conscience feels their wonderful effects. Behold my atoning blood till thou canst witness that it heals thy infirmities.”

Surely here is true conviction, here the place of penitence and pain, here the secret of healing, life and power.

God will hold us responsible for our heart's attitude to the blood of His Son. This will be His test and the touchstone of our hearts and character and life. Let us ever apply the test, and humbling our hearts seek His face till we feel and know these things whereof we speak.

In these days we do indeed do well “ to take heed lest when our unregenerate hearers get orthodox ideas about the way of salvation into their *heads*, evangelical

phrases concerning Jesus' love into their *mouths*, and a warm zeal for their party and favourite forms into their *hearts*, without any more ado, we help them to rank themselves among the children of God. But alas, self-adoption into the family of God will no more pass in heaven than self-imputation of Christ's righteousness. Only the work of the Spirit will stand then, and then alone." Amen.

Let then the "measure of faith" in the Blood of Christ be the standard whereby we think of ourselves as we ought to think. Never let us seek to measure ourselves by the standard of our gifts or powers or success or self-denial. Such measurement will only lead to disaster.

In order that we may with profit apply this standard of measurement to our souls what shall we do?

1. **Let us come boldly and draw near to the Throne of Grace.** "Let us draw near having our hearts sprinkled. . . ." "For we are come to the blood of sprinkling. . . ."—Heb. 10: 22; 12: 24.

Yes, we are come to the blood of sprinkling. It *has* been sprinkled upon the *lintel*, speaking peace to our fearful heart and troubled conscience. Hebrews 11: 28. It *has* been sprinkled on the *book* of the

covenant, forever assuring our hearts of the death of the testator, and so the certainty of our right to inheritance.—Heb. 9: 19.

It *has* been sprinkled on our *conscience* to serve the living God.—Heb. 9: 14.

It will be sprinkled on our *heart* if we will only believe unto obedience. We shall feel its sin destroying power; we shall know that it can eliminate all “the bent to sinning,” and make our hearts free to obey his holy will.—Hebrews 9: 19; Exodus 24: 7-8; 1 Peter 1: 2.

It *has* been sprinkled on *things in the heavens*. Hebrews 9: 23. It is there on the brazen altars so that we may draw nigh, sinful though we have been.

It is there upon the golden altar of prayer, so that we may come with boldness into the Holy Place.

It is there on the mercy seat within the Holiest of All, so that we may even enter there with our Great High Priest.

Some know only the court life of the Lord Jesus—His life on earth, the story of the Cross and His ministry of teaching and love; others enter in and know a Risen Christ—His life in the Holy Place after He had risen from the dead. How few alas! know Him as the ascended One, and enter with Him into the Holiest of All, to be an intercessor together with the Great High Priest after the order of Melchisedec.

And yet all is open to us; the blood of sprinkling has secured for us the right of way. Let us then draw near.

It *has* been sprinkled on *us his sons* and fellow-priests with him, as well as upon Him, whose garments one day shall be dyed from Bozrah.

Yes we are come to the blood of sprinkling; and it speaks. Let us then draw near and listen to its voice. The way is a living way—a way that carries us along with itself, a veritable moving stairway to heaven. That way is the crucified body of His Son. By appropriating and feeding upon his flesh, we find that all that is evil was crucified with Him; that He did away with what, we cannot do. This is the living way through which we *can* draw near. Boldness through the *blood*, and power through the crucified flesh of the Lord of Glory, bid us come. Let us come then boldly to the throne of grace, and to Him that sits thereon; for though we are come to the blood of sprinkling, we need to beware lest we seek to believe and appropriate, without first drawing near just as we are, in penitence of spirit.

There is a great fear in these days of coming merely to the Book, to doctrines, to orthodoxy, to spiritual notions. Oh let us see to it that we get through the Book to God Himself, the living God who waits to work for Him that waits upon Him. The

blood-stained path is the way, but the goal is the living Lord Himself. What further shall we do?

2. **Let us Exercise a Living Faith in the Redeemer Himself.** "Let us hold fast the profession of our faith, for he is faithful that promised."—Heb. 10: 23.

Are we drawing near? Then our second step in grace is to hold fast the profession of our faith in the Lord Himself.

The writer of the Hebrew letter closes it with these words: "Ye are come . . . to Jesus the Mediator of the new covenant and to the blood of sprinkling," and goes on to tell of their two voices. The blood of the covenant speaks on earth, but the Mediator of that covenant speaks from heaven, not only *shaking* the old, the unsatisfactory and the unstable, but *removing* what it has shaken. If we have heard the voice of his blood through the preceding pages, let us take heed that we listen to the other—the voice of the Lord Jesus Himself, the Mediator of that covenant, which has been sealed by His own blood.

He is the one that mediates; He is the one that writes it upon our hearts—the living Lord in heaven. Let us hold fast the profession of our faith in Him; for He is faithful that promised. We need to do more

than come and draw near, we must BELIEVE into Him, "For he that cometh to God must believe that He is . . ." Yes! that He is receiving, forgiving, cleansing, possessing and that he is doing it now. Unbelief is no more disbelief, than faith is mere orthodoxy. Unbelief is a paralysis of the soul—a failure to appropriate all that is offered us in and by Him.

With regard to this all important matter I cannot do better than quote again what the Vicar of Madeley said with such convicting power long ago.

"Be not afraid," he says, "of the conviction of unbelief, for it generally goes before Divine faith, as the fermentation of a grain of corn in the earth is previous to its shooting its stalk towards heaven.

"This is the transgression that peculiarly deserves the name of sin, the damning sin according to the gospel (Mark 16). The sin that binds upon us the guilt of all other iniquities and keeps up the power of all our corruptions. Its immediate effect is to harden the heart (Mark 16: 14), and make it depart from the Living God (Heb. 3: 12), and this hardness and departure are the genuine parents of all our actual sins, the number and blackness of which increase and decrease as the strength of unbelief grows or decays.

"A conviction of this sin is of the utmost importance as nothing but an affecting sense of its heinousness

and power can make us entirely weary of ourselves, nothing but a sight of its destructive nature can prevent our resting without a complete cure.

“ But when thou art convinced of unbelief, do not increase the difficulty of believing by imagining true faith to be at an immense distance. Consider it very near thine heart. Determine, as St. Paul, to know nothing but Christ and Him crucified, aim at believing, realising, applicatory views of what He is and what He has done and suffered for thee. Through all the clouds of thy guilt and unbelief, behold Him as the Lamb of God that taketh away the sin of the world and thine. Consider the inexpressible value and inconceivable efficacy of His precious all-atoning blood. It is the blood of the sacred body assumed by the Eternal *λόγος* when He appeared in the likeness of sinful flesh both as victim and priest to suffer the penalty of His own righteous Law for us; the blood of the Lamb of God slain to besprinkle many nations, the blood of that mysterious Being Who fills the bosom of the Father and the Everlasting throne, at Whose feet all the heavenly powers cast their crowns . . . and then knock with the earnestness of the importunate widow till the door of faith opens and thou begin to see the salvation of God. But stop not here on the threshold of Christianity.

“ ‘ Have boldness to enter the holiest by the blood of Jesus.’ Go on from faith to faith till the day of Pentecost is fully come, till thou art endued with power from on high, baptised with the Holy Ghost and with fire, and sealed with that Holy Spirit of promise which Christ revealed of the Father and abundantly shed on His servants and handmaids when He was glorified. Jesus Himself will yet be God’s Advocate for thee. O, let thy clamorous conscience keep silence while He preaches to thee the everlasting gospel of His grace. And if, to-day, thou wilt hear His voice, harden not thy heart, come out of the cave of unbelief, wrap thyself in the mantle of Divine mercy and worship the pardoning God, the God of never-failing truth and everlasting love.”

The epistle to the Hebrews unfolding the wondrous theme of the blood of Jesus adds yet a third exhortation in its conclusion.

3. **Let us Testify and Proclaim its Power.** “ Let us consider one another to provoke unto love and good works.”—Hebrews 10: 24.

What greater and more provoking power is there on earth, than the genuine, artless, heartfelt testimony of those who have proved the efficacy of the atoning, sanctifying, empowering blood of Jesus. Let us tell it far and wide; let us proclaim it, but let us also

testify to what we have experienced. "I have believed therefore have I spoken," said the Psalmist. A real genuine belief that God *has* done in us, what He has promised, necessitates a confession with our lips. If we don't believe that He has done in and for us, what we understand or profess, we shall of course keep silence. Let our testimony however be to glorify the Lord, and to encourage his people to seek and find. Let it be to provoke unto love and the good work of faith. Let us like the Apostle be determined to *know* nothing but Jesus Christ and Him crucified.

Let us like him *glory* in nothing but the cross.

Let us like him *preach* only a crucified Saviour.

Such preaching, such testimony, such knowledge, and such glorying will assuredly provoke men to love the Lord with all their heart, and provoke them unto good works in gratitude for all that He has done.

We need furthermore to remember that the purpose of drawing near and entering the Holiest of All is not primarily for our own pleasure or profit; it is that we may stand there in order to intercede for others, to be identified with the Lord Jesus in His priestly office, as He prays for His people.

Oh, let us then consider one another to provoke unto love and good works by interceding on their

behalf. Let us draw near to believe for others, and to make application for them; this is what the blood shedding of Christ demands of us, His people.

Only one other thing remains to be said. The writer of the Epistle to the Hebrews adds a closing word to his conclusion:—"By Him therefore let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to his name."

In our drawing near then, in the profession of our faith, in the proclamation of our message, and in our intercession for men, let praise ever abound and overflow.

If the angels in heaven are always engaged in these heavenly songs, angels that have never needed the merits of atoning blood, how much more should we sinful, rebellious mortals overflow with songs of gladness and hymns of thanksgiving.

Praise is the secret of further victory. Praise is the proof of real faith. Praise is music in the ears of God. Praise and thanksgiving and joy on the lips of God's people are like arrows in the heart of his enemies. There is nothing so convicting as joy.

Praise prepares the way of God to show us His salvation.

Let us begin to praise by faith and we shall soon continue it by feeling.

How many a soul would get into immediate liberty if instead of praying and making supplication, he would burst forth into praise and giving of thanks.

“ Let us draw near having boldness to enter into the holiest by the blood of Jesus.”

“ Let us hold fast the profession of our faith without wavering, for faithful is He that promised.”

Let “ us consider one another to provoke unto love and good works.”

“ By him therefore let us offer the sacrifice of praise to God continually.”

“ For of how much sorer punishment shall he be thought worthy, who hath . . . counted the blood of the covenant wherewith he was sanctified a common thing.”

EPILOGUE.

How can I frame an epilogue? Can it be in language more searching and gracious, that that indited by him whose almost inspired writings I have so frequently quoted?

If in reading the preceding pages, any have had a fuller view of all that the sacrifice of Christ has purchased for them if their hearts have been stirred up to seek and find, to knock and enter into the sanctuary, unlocked and opened for us by the thorns and nails and spear, I would direct them to draw near unto God with the following words upon their lips:—

“ How long, Lord, shall my soul, Thy spiritual temple, be a den of thieves, or a house of merchandise? How long shall vain thoughts profane, as the buyers and sellers profaned Thy temple made with human hands? How long shall evil tempers lodge within me, how long shall unbelief, formality, hypocrisy, envy, hankering after sensual pleasure, indifference to spiritual delights, and backwardness to painful or ignominious duty harbour there? How long shall these sheep and doves, yea, these goats and serpents

defile my breast, which should be pure as the Holy of Holies? How long shall they hinder me from being one of those who worship Thee in spirit and in truth? Oh! help me to take away these cages of unclean birds! Suddenly come to Thy Temple! Turn out all that offends the eye of Thy purity; and destroy all that keeps me out of 'the rest which remains for Thy Christian people'; so shall I keep a spiritual Sabbath, a Christian Jubilee to the God of my life; so shall I witness my share in the oil of joy with which Thou anointest perfect Christians above their fellow believers.

"I stand in need of that oil, Lord; my lamp burns dim; sometimes it seems to be even gone out, as that of the foolish virgins, it is more like a smoking flax than a burning and a shining light. Oh, quench it not, raise it to a flame.

"Thou knowest that I do believe in Thee. The trembling hand of my faith holds Thee; and though I have ten thousand times grieved Thy pardoning love, Thine everlasting arm is still under me to redeem my life from destruction; while Thy right hand is over me to crown me with mercies and loving-kindness. But alas! I am neither sufficiently thankful for Thy present mercies, nor sufficiently athirst for Thy future favours; hence I feel an aching void in my soul, being conscious that I have not attained the heights of grace described

in Thy Word, and enjoyed by Thy holiest servants. Their deep experiences, the diligence and ardour with which they did Thy will, the patience and fortitude with which they endured the Cross, reproach me and convince me of my manifold wants. I want power from on high, I want the penetrating lasting unction of the HOLY ONE; I want to have my vessel—my capacious heart—full of the oil which maketh the countenance of wise virgins cheerful; I want a lamp of heavenly illumination, and a fire of divine love, burning day and night in my breast, as the typical lamps did in the Temple, and the sacred fire on the Altar; I want a full application of 'the blood which cleanses from all sin,' and a strong faith in Thy sanctifying Word, a faith by which Thou mayest dwell in my heart, as the unwavering hope of glory, and the fixed object of my love; I want the internal oracle—'Thy still small voice' together with 'Urim and Thummim,'* the new name which none knoweth but he that receiveth it; in a word, Lord, I want a plentitude of Thy Spirit, the full promise of the Father, and the rivers which flow from the inmost soul of the believers who have gone on to the perfection of Thy dispensation. I do believe that thou canst and wilt thus baptise me with the Holy Ghost and with fire.

* Two Hebrew words which mean "lights" and "perfections."

Help my unbelief ; confirm and increase my faith with regard to this important baptism. Lord, I have need to be thus ' baptised of Thee,' and I am straitened till this baptism is accomplished. By thy baptism of tears in the manger, of water in Jordan, of sweat in Gethsemane, of blood and fire and vapour of smoke and flaming wrath on Calvary—baptise, oh, baptise my soul, and make as full an end of the original sin which I have from Adam as Thy last baptism made of the likeness of sinful flesh which Thou hadst from a daughter of Eve. Some of Thy people look at death for full salvation from sin ; but at Thy command, Lord, I look unto Thee. Say to my soul, ' I am thy salvation,' and let me feel in my heart as well as see with my understanding that Thou canst save from sin ' to the uttermost all that come unto God by Thee.' I am tired of forms, professions, and orthodox notions so far as they are not pipes or channels to convey, life, light and love to my dead, dark and stony heart. Neither the plain letter of Thy gospel, nor the sweet foretaste and transient illuminations of Thy Spirit can satisfy the large desires of my faith. Give me Thine abiding Spirit that He may continually shed abroad Thy love in my soul.

“ Come, O Lord, with that blessed Spirit ; come Thou and Thy Father, in that Holy Comforter ; come to make your abode with me; or I shall go meekly

mourning to my grave. Blessed mourning! Lord, increase it. I had rather wait in tears for Thy fulness than wantonly waste the fragments of Thy spiritual bounties, or feed with Laodicean contentment upon the tainted manna of my former experiences. Righteous Father, I hunger and thirst after Thy righteousness, send Thy Holy Spirit of Promise, to fill me therewith, to sanctify me throughout and to seal me centrally to the day of eternal redemption and finished salvation. 'Not for works of righteousness which I have done, but of Thy mercy for Christ's sake,' save Thou me by the complete washing of regeneration and the full renewing of the Holy Ghost; and in order to this, pour out of Thy Spirit, shed it abundantly on me, till the fountain of living water abundantly springs up in my soul, and I can say in the full sense of the words, that Thou livest in me, and that my spirit is returned to Him that gave it—to Thee the first and the last, my author and my end, my God and my all."