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THE SPEAKING BLOOD AND OTHER SERMONS
By W. B. Walker

Other Books By The Author:

The Value of the Soul
The Art of Prayer
Gleams of Immortality
The More Excellent Way
How to Pray
The Cry in the Night
The Power of Prayer

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01 -- THE CARNAL AND SPIRITUAL MIND CONTRASTED

The Roman letter is a masterpiece of the consecrated skill of a master logician. It is about the most perfect piece of argument that has ever been known. The first five chapters give us an incomparable picture of sin. In the sixth chapter, the Apostle carefully guards against the danger

which might beset one who accepts the true justification without appreciating its fullness. He says, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" In the eighth chapter the Apostle has a great deal to say about the flesh and the carnal mind. He says, "For to be carnally minded is death, but to be spiritually minded is life and peace." (Romans 8:6).

First, let us discuss those who are carnally minded. "For to be carnally minded is death." The carnal mind is the root of sin. Heb. 12:15. Doubtless, the carnal mind is at the bottom of every sin committed among men. Thus, the carnal mind is the cause of all outward sin. The carnal mind remains in the heart of the unsanctified. It causes an inward warfare. Gal. 5:17. It causes a double-minded condition in the Christian. James 4:8. There are some striking characteristics of the carnal mind as recorded in the Bible. There is impatience, pride, sinful anger, division, and death. These facts are brought out in the following passages: James 1:4; Eph. 4:31; I Cor. 3:1-5.

There are several different kinds of death recorded in the Bible. The fruit of carnality is death. The carnal mind is death to holy ambitions. Holy ambitions are commendable, but unholy ambitions are ruinous and damnable. Thus, to be carnally minded means death to holy ambitions. It is also death to high and noble purposes. Col. 3:1. Daniel purposed in his heart that he would not defile himself with the king's meats. The person without a noble and high purpose in life will utterly fail. And it is death to spiritual discrimination. To be carnally minded is to become so confused that one is unable to discern between right and wrong. To the person who is pure, all things are pure. Yet, to the person who is vile, all things are corrupt. It is absolutely possible to be so dominated by carnality that the person is unable to differentiate between right and wrong.

To be carnally minded means death to hope. The Apostle says, "Without God and hope in the world." So long as the heart is dominated by carnality, there is no possibility of the soul coming out on top of circumstances. And when hope ceases to stir within the heart, then will come gloom and despair. Yes, it will mean death to a godly influence. "And many be defiled." "No man liveth to himself. and no man dieth to himself." How important to live free from carnality! No carnally minded person will wield a wide influence for good over others.

The carnal mind is death to all happiness. The person who is properly connected and adjusted to God's will is perfectly happy. And the soul that is out of harmony with God's will is unhappy. Carnality in the soul causes dissatisfaction and unhappiness. Thus, carnality is death to true happiness in the soul. To be carnally minded will finally lead to eternal death to the soul. To continue under the domination of carnality, the inherited disease of the soul means final destruction. Rev. 20:14. When a person is led and driven by the cruel master of carnality, it will mean eternal ruin.

But, what does it mean to be spiritually minded? "But to be spiritually minded is life and peace." The spiritually minded have life. There are many kinds of life in the world. The spiritually minded person has a settled life. Paul expressed this truth in these words: "But none of these things move me." Again, the Apostle says, "Stablished unblameable in holiness." Holiness settles us in God! We become a permanent fixture in the kingdom of God. We are not tossed about with every wind of doctrine that blows, nor with the trials and testings that come our way.

To be spiritually minded means, that our life is submitted and resigned to all the will of God. Jesus said, "Not my will, but thine be done." Paul says, "All things work together for good, to them that love the Lord." The spiritual person lives a life fully submitted to the Master. The will of God is the supreme thing in his life. Christ truly is the center of his life. The sanctified life is a satisfied and contented life. Paul says, "I have learned in whatsoever state I am, to be therewith content." Again, the writer says, "Godliness with contentment is great gain." David said, "He satisfieth the longing soul, and filleth the hungry with goodness." There is a definite experience of grace in which the soul is truly satisfied in God. The world cannot satisfy the soul, but the soul can be satisfied in a moment with the mighty grace of God coming into the soul. But we learn a great deal of contentment by the things we suffer. Paul says, "I have learned." What a lesson! He graduated with high honors.

The sanctified life is a life that is free from resentment. To be spiritually minded means the absence of resentment. He that hateth his brother is in death. The Apostle says, "Love one another, for God is love." You cannot be spiritually minded and carry resentment and hate in your heart toward any person. The fiery Baptism of the Holy Ghost will consume the foul spirit, and rid the soul of all resentment, and grudges. Truly, the deeply spiritual life means a life of courtesy. "Be courteous to all men." No person ever lost anything by being courteous. Many a load has been lightened by courtesy. Many a discouraged soul has been lifted into the very gates of heaven by Christian courtesy. Thus, the first result of being spiritually minded is to have life--spiritual life.

Not only does the spiritual person have life, but he has peace. The narrative says, "spiritually minded is life and peace." What a word! How the world needs real peace. What kind of peace comes to the heart of the sanctified soul? I think it means the peace of spiritual restfulness. David said, "Rest in the Lord." And the Apostle said, "There remaineth therefore a rest to the people of God." Blessed rest! We can rest upon the bosom of His peace. Everything may be going to pieces about us, but we can find blessed peace in Him. It is imported rest and quietness in God

It is the peace of reverence. Thus, the spiritually minded soul feels and expresses a spirit of reverence for the house of God, and for the things that are holy. There is a holy reverence toward God. "Hallowed be thy name." Truly, the house of the Lord should be a place of happiness and holy reverence. The sanctified life is a life of confidence and trust in the Lord. Isa. 26:3. The soul that is spiritual will trust the Lord.

The world is shattered by the fall, and there are destruction and bloodshed, but the spiritual soul has his trust in the Lord. There are so many things to rob us of our simple trust in the Lord. The future to the child of God is as bright as the promises of the Lord.

There is the peace of God in time of affliction. "In the world ye shall have tribulation, but in me ye shall have peace." There are bodily afflictions, soul afflictions and many things to weight us down. But in the midst of affliction, the Lord will give peace to the righteous. When the face is burning with fever, and aches and pain afflict the body, Jesus gives to the spiritually minded soul peace. Then, there is the peace of God, that will come to the Christian in the hour of death. David said, "Mark the perfect man, and behold the upright, for the end of that man is peace." Psalms 37:37. When our Master went to the cross and suffered the torturing death of a criminal, He had

peace. Jesus said, "My peace, I give unto you." An old saint came to the end of the way. Part of the time he was conscious, and part of the time he would be unconscious. A friend asked him during his moments of consciousness if he were thinking about Jesus. He replied, "When I am conscious, I am thinking of Jesus, and when I am unconscious, Jesus is thinking of me."

So friend, let us remember there is a full deliverance from the ravages of carnality. The blessed grace of God will keep us while living, and the Lord will not forsake us while dying. In the land of eternal sunshine, there will be no more trials and battles. Disappointments are never known there. There will be no more graves on the hillside of glory. Truly, there will be no carnality in that land. We must be freed from it here, and now, before we can live with Him there. What a gospel!

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02 -- THE COMING OF PENTECOST

The ancient Pentecost came during barley harvest. It came fifty days after the feast of the Passover. The Pentecost of Acts the second chapter, came exactly fifty days following the observing of Passover. Our personal Pentecost will come after the atoning blood of Jesus has been applied to the heart in regeneration. The coming of Pentecost is an established fact of history. Luke says, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave utterance." Acts 2:1-4.

Pentecost settles the sin question. Sin exists in the human soul after two forms, or modes. There is actual sin which requires forgiveness, and sin as a principle which necessitates cleansing. Jesus graciously forgave sins before Pentecost. He that commits actual sins will be under condemnation. It is the pardoning work of God that lifts this load of condemnation. While our outward sins must be forgiven in order to make us a Christian, yet the sinful nature must be cleansed with the mighty Baptism of the Holy Ghost. Jesus said, "Blessed are the pure in heart, for they shall see God." Sin has been the problem of the ages. And all sorts of remedies have been offered for its solution. But only Pentecost can cleanse the soul of its pollution. Yes, the inbeing of sin must be cleansed -- Pentecost will slay the old man of sin, and bring soul normalcy. The following scriptures teach this blessed truth: Acts 15:8, 9; Rom. 6:6. The Baptism of the Holy Ghost removes the moral infection from our blood stream.

Pentecost will equip the Christian for service. It gives spiritual power. Acts 1:8. This is power to serve sinful humanity. It is not power to bless and thrill only, but is an inward power that will enable the Christian to serve a bleeding and suffering world. The early disciples went everywhere preaching the word and visiting in the homes. The message had two hopeful notes in it -- Christ crucified, and the hope of the resurrection. They told this message with such fervor and power until the multitudes were moved to God. Within three hundred years following Pentecost we are told that ten million souls had been won to Christ. This glowing experience of Pentecost fully equipped those early disciples to witness for Christ in Jerusalem, in Judea, in Samaria, and the

uttermost part of the earth. We need this heavenly power today to witness for Christ. No Christian is equipped for real service without the Baptism of the Spirit.

Pentecost will solve the problem of unity. Jesus prayed for the unification of the disciples. In John 17, this seems to be the burden of His great heart. He wanted His disciples united as He and His Father were united. The inspired Paul says, "By one Spirit are we all baptized into one body." This unity involves three things: It brings blessed unity with God. Just to be one with Him -- in purpose, in aim, in passion, in motive, and in determination. It also brings unity between individuals. It is this blessing that destroys divisions among the people of God. It brings a oneness with our better self. Yes, it unifies every faculty of the soul. It is true -- Pentecost will settle the problem of Christian unity. Oh, how beautiful it is for Christians to dwell together in the bonds of unity!

Pentecost envisions and impassions the Christian for the evangelization of the world. It is indeed interesting to study the condition of the disciples before Pentecost and immediately following the reception of this blessed experience. Before Pentecost, the disciples were carnal, self-seeking, revengeful and jealous. Before the reception of the Spirit, they feared the threat of rulers, but following Pentecost there was no fear before their eyes. Death to them was only a near-cut to glory, but the carrying of the Gospel to all men was the important thing. No sacrifice was too great for them to make in order to take the message of Christ to men. The pages of the New Testament glow with the thrilling experiences of those early disciples, who had a world-wide vision. How can a person be filled with the Holy Ghost, and not carry a burning passion to see all men saved? Christ is the only hope for this sin-bound, heart-broken, and bleeding world.

Pentecost inspires the Christian with a blessed hope. James was beheaded for the Master, but went to a better land. Peter started to walk away from persecution, but tradition tells us he retraced his tracks, and offered himself to be crucified with his head downward -- because of his unworthiness. John was banished to the lonely island of Patmos, but received greater visions of the future than ever before. Paul lost his head, but his spirit took its departure and winged its way past rolling worlds, burning suns, and twinkling stars, and swept across the milky way, where the angels of God came out on dress parade to welcome the old saint home.

Men without God, do not have any hope. It is the Christian who is filled with gleams of heavenly immortality. This life is filled with disappointments, sorrows, and heartaches. Here we have long roads, deep valleys, and dark tunnels. Often we are baffled with the strange providence of the Lord. Men often misunderstand us, misjudge our motives, and criticize us. But thank God, there is a better day coming -- it will not always be so. That blessed day is not far off, when death shall be no more, and sorrows and suffering will pass away. No more funerals to attend where loved ones and friends have been taken away. Then we will have no more lonely hours, and sleepless nights. "Many are the afflictions of the righteous)" says the Psalmist, but then we shall know no aches nor pains in this body. In this blessed land we will enjoy the fellowship of our glorious Lord, and it will last forever. Heaven is the future home of the Christian. It is this hope in the heart that takes the sting out of the present, and fills the soul with gleams of blessed immortality. Yes, the blessing of Pentecost will inspire the Christian with a blessed prospect. What a glorious prospect for the Spirit filled Christian!

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03 -- CHOSEN UNTO SANCTIFICATION

"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." II Thess. 2:13.

The Apostle is writing to those who already had been converted. He calls them "brethren beloved of the Lord." They were converted, regenerated, justified, and adopted into the family of God. The end to which they were called was salvation -- it was salvation complete, eternal, and the deliverance from the corruption and misery of sin. Sin exists in the soul after two forms or mode -- actual sins, which require forgiveness or pardon -- then there is the pollution of the nature which stands in need of cleansing or purity. We need salvation from both forms of sin. The roots of sin is the viper which hatches out actual sins. Only salvation that saves to the uttermost will enable us to be wholly pleasing to the Lord.

The means of this glorious end is the "sanctification of the Spirit and belief of the truth." Our part is to believe the truth. The Bible is the truth of God. The narrative informs us that Jesus prayed for His disciples to be sanctified wholly. He commands us to be holy, He promises to send it to us, He chose us unto holiness, He died that we might enjoy it, and He will give us the power to overcome evil. Our part is to believe the truth, and the Lord's part is the sanctification of the soul through the baptism with the Holy Ghost.

The Lord tenderly calls believers to this blessing, "Whereunto He called you by our Gospel" -- "For God hath not called us unto uncleanness, but unto holiness." "Faithful is he that calleth you, who also will do it." There are more than one hundred passages in the New Testament urging upon believers their privilege and their duty of sanctification. The Lord has richly provided the experience through the death of Jesus on the cross, and He calls us unto it, but He does not force the blessing upon us. Truly, all believers are called to this glorious grace of holiness-and this call is as binding to believers as the call of repentance is to sinners.

There are many reasons why believers should seek and obtain this experience of full salvation. Their safety depends upon it -- no man or woman is safe whose heart is full of depravity. "My people are bent to backsliding." One reason why so many believers are weak, faltering, and finally backslide is because they do not go on unto perfection. Paul says "stablish your hearts unblameable in holiness."

Our usefulness is greatly lessened by the shortcomings and inconsistencies caused by carnality. A great express train was being pulled across the prairies on one of our Pacific railroads by a massive engine -- but suddenly the train came to a standstill between stations. The surprised engineer jumped off and inspected the oil cup, and found it well supplied with oil -- yet the engine would not go ahead. He took the oil out of the cup and found a fly at the bottom that stopped the flow of oil to the machinery, and for sheer want of lubrication the piston rod had heated and expanded and stopped the train. So, the deadly fly of carnality in many a heart has stopped the flow of divine grace.

The glory of Christ is involved in the believer's call to holiness. I heard of a poor German mother who had a boy who was born with a club foot. When he was nearing his teens, his mother sent him to one of the great institutions for deformed children. The doctor fell in love with the bright boy, and did his best to cure him. The boy said to the doctor, "Doctor, if you cure me, the world will never hear the last of it." He was graciously cured, and when the day came for him to go home, his mother met him at the train. She stood back and watched him come down the steps of the car, and stooped and kissed his foot, saying in tears, "Oh, my boy can walk as other boys now!" But the boy said, "Oh, mother! you ought to know my doctor!" How little glory the Great Physician gets out of these limping, half-starved, erring, and backsliding Christians!

We are told that the Lord has a grand prize in store for those who have been sanctified wholly. The narrative says, "The obtaining of the glory of our Lord Jesus Christ." It was a great day in London when the Crimean War came to an end in 1855. Great galleries had been erected for Parliament and the royal family. Queen Victoria sat on her throne -- Her Majesty, through the secretary, gave out the medals to the heroes of the war. One soldier lost his leg, but took hold of a tree, drew his sword ready to fight and die, but another cannon ball took off the other leg. He was carried to the hospital to die -- but he did not die. He was carried before the Queen on a stretcher -- his face was thin and pale. The Queen arose from the throne, and with her own hand pinned the medal on his breast, while tears of grateful love fell on the brave soldier's face. Multitudes waved their hands, wept and shouted "God save the Queen!"

One of these days the sanctified heroes of holiness will come from the battlefields of earth, and will march in grand review before the Lord Jesus Christ. With His own nail-pierced hands, He will give out the crowns of glory. Then, we will cast our crowns at His glorious feet, and crown Him Lord of all!

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04 -- ENTIRE SANCTIFICATION

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

Men often speak of entire sanctification as though it were something so mysterious and incomprehensible that very few people know its real meaning. There are many theories of sanctification. No sane person can make an honest pretense of believing the Bible without believing in some sort of sanctification. According to Cruden's Concordance, the words "sanctify," "sanctified" and "sanctification," are found 164 times in the Bible. Practically all religious people believe in some form or theory of sanctification.

In our lesson we have three fundamental facts about entire sanctification -- facts that ever should be emphasized in our preaching and in our teaching. First, entire sanctification is a second work of grace, wrought in the heart following regeneration. This work of grace is instantaneously wrought in the heart of the believer. We have never heard anyone testify of receiving this

experience by growth. The experience may be approached gradually, but the moment it is received, it comes instantly.

We do not need to go outside the letters of Paul to the Thessalonian Christians to discover this fact. Yes, this experience comes to the believer following his conversion. The Church was in God the Father and the Lord Jesus Christ. (I Thess. 1:1); the church manifested works of faith (1:3); the members of the church followed the Lord, had joy in the Holy Ghost, and were ensamples to others (1:6-8). The membership of this church had received the Word of God, loved one another, were no longer in darkness, and rejoiced in the Lord (4:9-10). They prayed, gave thanks, refused to quench the Spirit, despised not prophesying, were rational, and abstained from all evil (5:17-23).

Yet, Paul prayed earnestly and sincerely for these people to be sanctified wholly. If they were already sanctified, then the prayer of Paul was nothing more than mere mockery. Why should he pray for a people to receive a blessing that they had already received? Now if they did not receive this experience when converted, then, when the experience was graciously received, it came as a second work of grace.

Then, the Apostle reminds us that entire sanctification is a divine work. "And the very God of peace sanctify you wholly." God is the originating cause of entire sanctification. Jude says, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Holiness was God's choice for His people before the morning stars sang together. He is the Source of holiness-the Fountain from which it flows. (Eph. 1:4).

Jesus is the meritorious cause of entire sanctification. This is true according to Hebrews 12:13 and Ephesians 5:25-27. Christ provided our sanctification on the cross of Calvary. There He hung upon the cross. The sun in its strength and beauty refused to shine, and pulled sackcloth of darkness across its face. The moon looked cold and sad, and refused to look on the terrible scene. Every star receded to covering, and the rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs, and the cedars of Lebanon bowed and swayed with awful grief -- the earth heaved and broke its heart, while the mountains were convulsed in heart-breaking sorrow.

The Holy Ghost is the efficient cause of our sanctification. (II Thess. 2:13; Rom. 15:16). There can be no spiritual sanctification without the baptism with the Holy Ghost. The blessed Spirit consumes the sin principle, the sin of our disposition, our sinful nature. The Bible is the instrumental cause of the believer's sanctification. Jesus prayed, "Sanctify them through thy truth: thy word is truth." (John 17:17). And finally, we are sanctified by faith, as the conditional cause. (Acts 15:8, 9; 26:18).

Entire sanctification is a thorough work. There are no halfway measures. It is a work of grace in the heart, that is genuine, and thorough. Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." There are three realms mentioned here. All of our activities, whether they be spiritual or natural, are performed in these realms. There are the realms of the spirit, the soul, and the body. Man has been likened to a

three-story building. There is the basement, which is likened to the body -- the second story is the soul, while the third story stands for the spirit. Here the mighty Apostle is praying for the entire man to be sanctified wholly -- spirit, soul and body.

First, there is the spirit. Our conscience is in the realm of the spirit, and a sanctified spirit means a sanctified conscience. The Spirit of the Lord will purge the conscience from dead works to serve the living God. Thus, to possess a sanctified spirit, we must have a purified conscience. To have a sanctified spirit, we must have a sanctified will. There are two departments to the human will: (1) the power to choose, and (2) the power of determination.

Second, we are to be sanctified in the soul -- the seat of our affections and understanding. This is the realm of imaginations, emotions and the taste. Therefore, a sanctified soul means sanctified affections. This is the realm of love, attachments, likes and dislikes. Thus, a sanctified soul means sanctified thoughts and taste. The taste of the mouth determines the kind of food that will be taken into the body. The inner taste of the soul will determine the nature of the nutriment that will be taken into the moral and spiritual life.

Third, Paul prays for the body to be sanctified. A sanctified body means a sanctified tongue, sanctified eyes, sanctified hands, and sanctified ears. This experience means the complete destruction of the "old man." The body of a sanctified person is controlled by the indwelling of the Holy Ghost.

Beloved, are you in possession of the blessed experience of entire sanctification? Glorious provisions have been made for its reception. Consecrate your all today! Plunge beneath the crimson stream and be every whit made whole!

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05 -- PAUL'S SUBLIME PRAYER

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph. 3:16-20).

The apostle was in prison when he wrote this famous letter to the Ephesians. It seems that while he was behind those dingy walls the whole dispensation of the plan of God was given him. He describes the plan of the Lord in the most elevated language that can be conceived. The language compares with the finest of the Grecian writers. This prayer is one of the most grand and sublime in the whole oracles of God. The words of the prayer are expressed in highly nervous language. It seems to literally bend and tremble under the weight of the Divine ideas that the apostle endeavors to express. In this prayer the Lord was speaking to the unborn centuries.

The Christians in Ephesus needed spiritual strength; therefore the apostle prays for them, "to be strengthened with might by his Spirit in the inner man." This strength was to come from the measure of the Lord's fullness: "according to the riches of his glory." It would disgrace a king or nobleman to give no more than a tradesman or a peasant. The Lord acts upon the dignity of His infinite perfections. We have our trials and difficulties that are too great for our natural strength, temptations which no human power can successfully resist, duties to perform which we cannot accomplish by the mere strength of man.

This spiritual strength comes through the blessed spirit of the Lord. Christ graciously imparts the Spirit to us when we need Him most. This strength comes to the inner man -- that part of man which is out of sight; the outward man is the part that can be seen. The outward man needs food, clothing and the necessities of life. But the inward man is renewed day by day with love, peace, holiness, guidance and comfort. Jesus is that Bread which came down from heaven to feed man's inner soul. Blessed Bread!

There is also the need of the Divine indwelling of Christ, "that Christ may dwell in your hearts by faith." Here the apostle compares the body of the Church to a temple like that of Solomon's. It was built for the habitation of God through His Spirit -- "In whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:21, 22). The Ephesian church was well formed, but it needed Christ to dwell within. There is no divine indwelling without Christ, and Christ dwells within by faith. In the very beginning man was formed to be the temple of the Lord, and while in a state of purity he was the habitation of God; but when the temple became defiled, the Lord left.

The Christian also needs constancy, and the mighty apostle prays, "That ye, being rooted and grounded in love." We have here a double metaphor, one taken from agriculture, and the other from architecture. As trees are to be well rooted in the soil, we are to be firmly rooted in the love of God. We are to grow in His infinite love, strike deep roots in His love, and draw all our nourishment from these roots.

The foundation should be laid in this love, for this is the foundation that cannot be shaken. I have seen hundreds of trees uprooted in the forest by the terrific winds and gales; yet, out yonder in the open, I have seen an oak tree that challenged the blasting winds. After the storm had passed, the oak was still standing with its head pushed toward the skies -- the storm had toughened its fibers until it could laugh and defy every storm of life. Let us be "steadfast, unmovable, always abounding in the work of the Lord."

The apostle also prays for the comprehension of the Ephesians, "may be able to comprehend with all saints what is the breadth, the length, and depth, and height; and to know the love of Christ, which passeth knowledge." Who can comprehend this? He who attempts to describe it becomes lost in its immensity. But the love of God is broad enough to encompass the world. It girdles the world for sinful and fallen man. Its length reaches from the eternal purpose of Christ's mission to the eternity of His blessedness. The depth of this love reaches to the lowest sons of Adam's race and to the deepest depravity of the human heart; and its height reaches to the infinite dignities of the throne of Christ.

There is also the fullness of God, "that ye might be filled with all the fullness of God." To be filled with God is a great thing; but to be filled with all the fullness of God utterly bewilders the sense and confounds the understanding. By the fullness of God, the apostle seems to mean all those gifts and graces which He has promised to bestow upon man. To be filled with all the fullness of God is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy and truth.

When the Lord sanctifies the soul there is neither sin nor Satan left; consequently it implies that the soul is emptied of all sin -- both inherited and acquired. But it seems to me that this fullness of God reaches beyond the crisis of entire sanctification; it reaches on to the full development and maturity of the soul after it has been purified. But how much more these words imply we cannot tell. Just as there is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the improvement and development of the soul, so there can be no bounds set to the saving influence of the Lord Jesus Christ.

The Lord promises that it shall be so and the apostle prays, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." It is utterly impossible to express the full meaning of these 'words. They seem to express the ability of God; He is able to do all things -- superabundantly above the greatest abundance. And these wonders are not to be exerted on a physical universe, but rather, according to the power that worketh in us. Praise the Lord for such riches unto the children of men! What a Redeemer!

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06 -- THE SPEAKING BLOOD

We are living in days when the word "less" is attached to about everything we have to do. We have fireless cook stoves, horseless vehicles, smokeless and noiseless powder and noiseless machines. And in many places we have a bloodless religion. Our salvation is called a religion of gore, but according to the Scriptures there is no true salvation without the shedding of blood. Men may cavil, criticize, sneer, pride and haughtiness may reject the blood of Jesus, and yet it is settled in Heaven that "it is the blood that maketh atonement for the soul."

There is a passage in Hebrews (which reads, "And the blood of sprinkling, that speaketh better things than that of Abel." (Chapter 12:24). The story of Cain and Abel is found in the fourth chapter of Genesis. Of what does the blood of Abel speak? It speaks of sin. "The voice of thy brother's blood crieth unto me from the ground." It brought exposure, for it uncovered the crime of Cain. Yes, the blood of Abel speaks to us through the ages of guilt, of condemnation, of remorse and despair. The blood uncovers and reveals hearts. This is a verification of the passage which says, "Be sure your sin will find you out."

The blood of Abel speaks of punishment. "My punishment is greater than I can bear." This is the language of a sinner that is conscious of his guilt. The wrath of God abides on Cain. The wrath of man pursues him till he feels that everyone who sees him will try to kill him. Abel's blood could not atone for Cain's sin of murder. "Thou shalt be groaning and trembling."

Abel's blood speaks of insufficiency. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." His sacrifice was narrowly limited to the one worshipper only. It was not sufficient to cover the needs of the world. There was a vast difference between the offering of Cain and that of his brother. Cain offered unto the Lord only the fruit of the ground, while Abel offered the blood of an animal. Thus, Abel's offering was accepted, while his brother's was rejected.

The blood of Christ speaketh better things than that of Abel. The blood of Jesus speak of a sufficient atonement. It is not an atonement that is limited to one man, or one race, or one country, but is universal in its breadth. As "God made of one blood all nations of men", so the blood of Christ avails for bleeding and sobbing humanity in every clime. "God so loved the world." He not only loved one race, or one country, but humanity in every country. The blood of Jesus satisfied the demands of the Law. The Word says, "The soul that sinneth shall die." The Law of God had been broken, but our Master satisfied the full demands of the broken Law.

The story is told of an ancient king who made a law to which was attached a penalty demanding the loss of both eyes of the offender. The first to break the law was the son, the Crown Prince. To fail in inflicting the penalty would permit lawlessness to abound. He loved his son, and to meet the demands of the law he had one eye of his son put out, and one of his own. He gave his eye to save that of his son. But how much better is the atonement of Christ. He gave His life for His friends -- for His enemies -- not half, but suffered the whole of the punishment due to others. Glorious provision!

The blood of Jesus speaks of pardon. Thank God, "We have redemption through his blood, the forgiveness of sins." (Eph. 1:7, Heb. 9:22). It is truly wonderful to have our past forgiven. The people who are in sin, are in bondage. "Whom the son maketh free, they are free indeed." Some may seem to be so deep in sin, that there can be no hope of freedom, but "The Lion of the tribe of Judah" can break every shackle. After the sinner has been wonderfully pardoned of all his sins, the blood of Jesus will permit him to be adopted into the family of God. Then we become the children of God. We were aliens, foreigners, strangers to God, but we have been brought nigh by the blood of Christ. (Eph. 2:13). We do not have to soothe our conscience by arguing that we are divine, for we were dead in trespasses and sins. But we know that we have been adopted. (Rom. 8:16).

A rich man sees a poor, tattered child on the streets -- his cap is torn, his shoes are ragged -- he is dirty, poor, hungry and parentless. The rich man greets him, takes him to his home, gives him a bath, exchanges his ragged clothes for good ones, feeds him with the best, and goes to the court and establishes him as a member of his family. Why should the boy care who says he "is done with him?" He does not care if others make fun of him -- for his father is rich. The Lord has thus dealt with us. He took us from the husk pens of sin and iniquity, and washed us from the pollution of transgression.

The blood speaks of entire sanctification. (Heb. 18:12-13; Eph. 5:25-26; Heb. 9:13-14). The sufferings of Christ upon the cross were for a two-fold purpose. It was to forgive the sinner of his many sins, and to cleanse the believer from the nature of sin -- from carnality and all its corruption. Thus, there is forgiveness for the sinner, and purity for the believer. It should ever be

remembered that sin is two-fold in its very nature. It is the plan of God to deal with both of these -- which is forgiveness and cleansing. Hence, there can be no forgiveness nor cleansing without the royal blood of Christ.

Finally, the blood of Christ speaks of present and eternal glory. "We enter into the holiest by the blood of Jesus." Under the old dispensation, the high priest entered the holiest place once a year, sprinkling blood upon all that was in the place. No other person was permitted to enter these holy premises. But, since that Jesus went to the cross and died for us, He became our High Priest, and entered the holiest of all, and now we can go straight through to the Father, without going through an earthly high priest. In the book of Revelation we have a passage, which reads "And they overcome him (the devil) by the blood of the Lamb, and the word of their testimony." Again, we read, "Behold I stand at the door and knock." What a distinguished guest!

But does that mean a guest? Nay, He means to stay all night. If He had come for a little visit, He would have dined with us, but since He states He will come to supper, then He aims to stay all night with us -- all through the night of this life -- through the trials, afflictions, depressions, the baffling things, and the providential dealings of God with us. But in the morning, He will take us home with Him. Then, we shall wing our flight beyond the difficulties of this life. Thank God for the precious blood of Jesus! When we stand before Him, it will take the blood for entrance into Heaven. "When I see the blood I will pass over you."

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07 -- THE MIND OF CHRIST

The Apostle Paul says, "But we have the mind of Christ." In another passage he says, "Let this mind be in you, which was also in Christ Jesus." We have in this two-fold statement of truth a positive declaration and a striking injunction. Writers tell us that the word "mind" in the first passage is not identical with that of the second. The first has to do with that spiritual intelligence or consciousness in its relation to divine things. The second has to do with the characteristics of the mind of the Master as He came in touch with men.

Let us notice more fully the declaration. "But we have the mind of Christ." I Cor. 2:16. In dealing with Christian consciousness, Paul suggests the possibility of three conditions. First, he speaks of the "natural man, who receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." He further declares that in this natural condition, that men's understanding is darkened. He speaks in another place of man in his fallen condition as being dead in trespasses and sins. Thus, a man in his natural condition, can have no Christian consciousness, for Christian consciousness is related to Christian experience, and a Christian experience is vitally related to Christ.

Then, the Apostle speaks of the man who is "yet carnal." He says this man is a babe in Christ, has spiritual life, some appreciation of divine things, but is hindered by something he calls carnality. This is a sort of double-minded condition. James says, "And purify your hearts, ye double minded."

Again, the mighty Paul speaks of "he that is spiritual." He says, this man discerneth spiritual things, for he has the mind of Christ. The writer sums it up thus. "He that is spiritual." "They who are perfect." "We who have the mind of Christ." I think the Apostle refers to those who have been born again out of the natural state, cleansed from the carnal mind, in whose life the restoration of the lost order has been restored. Here is described the sanctified wholly experience of grace.

We also have a striking injunction in the Philippian passage. "Let this mind be in you." Phil. 2:5. Here, I suppose we have one of the highest injunctions ever given to the people of God. We are not only to possess the mind of Christ in its spiritual appreciation of divine things, but we are to manifest the mind of Christ as we come in contact with men. Of course, Paul did not mean we were to manifest the mind of Christ in all its scope of wisdom, greatness and power. He was Infinite, we are finite. He was unlimited, but we are limited. He was all-wise, we are ignorant. He never made a mistake, but we have made serious ones. He never took a step in the wrong direction, we walked for years in the wrong way. So it does not mean for us to possess the mind of Christ in quantity, but in quality. John says, "Of His fullness have all we received, and grace for grace." I think the writer means by this, that every grace that grew, blossomed, and bore fruit in the life of our Lord can be possessed by we earthly mortals.

Now, let us consider the characteristics of the mind of Christ, as they were manifested in the land of His ministry. He was the humble-minded Christ. Paul gives us a graphic description of our Master's humility. Phil. 2.6-10. He takes us back through the eternities to the pre-existent Christ. Here he declares that Christ was in the "form of God," but in the presence of the call for earth's redemption He took on Him the form of a servant. Thus, He came to the level of those needing succor. Here is the stoop of divinity on earth's redemptive scheme. So, the secret of our blood redemption, is humility. As a Christian, I must humble myself before the Lord, and In the presence of my fellow man.

He was the pure-minded Christ. He said, "Which one of you convinceth me of sin?" "The prince of this world cometh, and hath nothing In me." He was prophetically described as "the Lily of the Valley." They are snow white. His thoughts were pure; His propensities were pure; His words were pure, and there was nothing streaked in His nature, His life was transparent, and He neither talked smut, nor listened to smut. He is able to remove all the elements of impurity from the believer's soul, and fill it with His blessed purity. "Blessed are the pure in heart, for they shall see God."

He was the Christ of patience. Yes, He was patient indeed. He was patient with His friends, and patient with His enemies. His friends were always misunderstanding Him, and His enemies were always trying to trap Him. He held onto Simon Peter and said, "I have prayed for thee." He never gave Judas up until he said, "How much will you give me for him?" He never went to pieces under provocation, and nothing explosive was found in His nature, ever under fire. Oh, how patient He has been with the human family! We should be filled with His patience!

He was the Christ of love. Back of His humility, back of His purity and back of His patience was His great love. Love was the impulse of His service, sorrow and sufferings. He had compassion on the fainting multitudes, wept over a doomed city, sought the lost sheep, prayed for

His murderers, and saved the dying thief from the jaws of unfolding damnation. "Having loved His own, He loved them unto the end." Paul compares love with everything else and gives us its value. He analyzes it and gives us its nature. He breaks it up into its component parts and tells us its duration. Love is the true measure of Our spirituality.

Truly, He was the loyal-minded Christ. He never swerved an inch from truth nor duty. He 'was loyal to God when He was popular, and He was loyal to truth when it cost Him His followers. That was a close sermon He preached that day when He said, "Except ye eat my flesh and drink my blood, ye have no part with me." His disciples said, "That is a hard saying; who can hear it?" Many of them left the meeting, withdrew from the society, and followed Him no more. There was only a handful left. He turned to Simon Peter and said, "Will ye go away also?" Peter looked at the crowd going over the hill, then into the eyes of the Master, and said, "Lord, to whom shall we go? Thou hast the words of eternal life."

He was the Christ of victory. For awhile it looked as if He were a failure. When He was sold by His own disciple, arrested in the Olive Grove, stood before Pilate, staggered down the streets of Jerusalem and struggled up the hill, when they stripped Him of His raiment, when we listen to the sickening thud of the hammer, when we see Him hanging between the two thieves -- it seemed that He had failed. Hell thought He was defeated, and was jubilant, but it had been declared through the prophet of old, "He shall not fail."

So, amid the reeling earth, darkening sun, and opening graves there was a cry, "It is finished." The world was redeemed and hell was defeated. Figuratively speaking, there was a rattling at the gates of perdition. The gates were twisted from their rusty hinges, and this triumphant One walked through the ashes of damnation to the throne of darkness, and pulled the Prince from his smutty throne, and threw him in the ashes, and with one foot on his neck, cried out, "I am he that liveth and was dead, and am alive forevermore, and have the keys of hell and death, and I open and no man shuts, and I shut, and no man opens."

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THE END