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THE BLOOD OF CHRIST
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THE BLOOD OF CHRIST

Each time in Bible history that God made a covenant with His people it was always sealed
or witnessed by the shedding of blood.

With the erring Adam and Eve God Himself slew the animals and used the skins to clothe
His fallen creatures.

Noah offered a sacrifice when he came out of the ark after the flood and God covenanted
with him that He would not again destroy the whole earth by water. Gen. 8:20.

Abraham had spilt the blood of a heifer, a shegoat, a ram, a turtle-dove and a pigeon in his accepted sacrifice, and immediately even the (verse 18) same day God made a covenant with Abraham. Gen. 15.

The same is true when God enjoined the covenant of the law through Moses. (Heb. 9:18).

But in Hebrews 8:13 we see that a new covenant was forthcoming as foretold by the prophets, and since it was to be a covenant of grace dealing also with the spiritual man, and promising eternal redemption for the souls of men, then the blood with which the New Covenant was to be sealed and witnessed, must far surpass the old for it was a better covenant established on better promises. (Heb. 8:6). The common adage that "Blood is thicker than water" is not found in Scripture, but if it needed proof other than our own every day observations, we need not go very far in Scripture to find it.

To set forth the seven essential requirements of the blood of the New Covenant and how they were perfectly met and satisfied in the Blood of Christ is the desire of the author of this book.

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I. IT MUST BE HUMAN BLOOD

A. The New Covenant was being made not with angels or saints only if at all for the New Covenant was necessary to produce saints. All had sinned and come short of the glory of God. It was the race of men who had sinned. Free moral agents, with the power of choice. But the possibility of an individual being his own sacrifice for sin or giving his own life or blood for his sin was out of the question not only because his blood was unholy, but also because God wanted him to be a redeemed creature and pass through a series of testings and trials and gain victory through faith over the world, the flesh, the devil and all inward and outward sin in this life.

B. It must be human blood for God's holy law required it Gen. 9:5, 6, "And surely your blood of your lives will I require; at the hand of every beast will I require it; And at the hand of man; At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here is expressed the infinite and perfect equality in God's divine justice of government.

And since also "Whosoever shall keep the whole law and yet offend in one point he is guilty of all," so every sinner regardless of what his sin was, was as guilty as if he had spilt blood, so we see the justice of God's requirement of a blood sacrifice for every transgression.

C. Also since the blood is the life of the body and since sin of any nature, shortens, diminishes or weakens life directly or indirectly, again we see the logical and reasonable requirement of blood as a sacrifice for sin, and a substitute for forfeited life.

But since the Perfect Man was not yet manifest, and no mortal's blood was either holy or divine; God in His wonderful economy of mercy substituted the temporary plan of shedding the

blood of clean animals, to "cover" the sins of the guilty until the Perfect Sacrifice should come. (Psa. 32:1).

So animals were substituted as a type of God's sinless Lamb Who was to come, in that animals had not sinned, but they could not be the sacrifice, nor furnish the blood to obtain eternal redemption because it was not human blood, and they had no capacity for sin. It must be human blood also because of that eternally enduring quality of the soul of man which animals do not have. (Eccl. 3:21).

Thus Moses; through whom God had given the detailed plan of the tabernacle with all it contained; and the order of sacrifice to the smallest requirement; and Elijah, who had offered such an acceptable offering on Mt. Carmel that God had witnessed with fire from Heaven, both meet with Christ on the Mount of Transfiguration to discuss a very burning and eternal question pertaining to the law and the prophets. What was the theme of their conversation that day? They spake of Christ's decease which He should accomplish at Jerusalem! (Luke 9:31). What wonderful meaningful words! Why did they use the word accomplish? Why did they not say suffer?

Here is the answer from the Word of God to silence all the skeptics who would say that the death of Christ was a mistake on His part or a tragedy to His cause. Jesus said, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." (John 10:18).

His decease which He should accomplish at Jerusalem.

Why were Moses and Elijah particularly interested in it? Was it for present and future generations only? Did it not concern them personally? Had not God taken Moses upon Mount Nebo and kissed him to sleep and taken care of all his funeral arrangements and expenses? Had not God sent a chariot of fire for Elijah? Why should these two remarkable men of God be interested in the death of Christ. The answer to all these questions is given in the faith chapter of Hebrews. (Heb. 11). Abel -- righteous, Noah -- obedient and patient, Abraham -- full of faith, these all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. (Heb. 11:18).

And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. (Heb. 11:39, 40).

To prove that Christ had a human nature seems hardly necessary to the writer, nevertheless for those who read of His wonderful works, and might be led to believe that because He was the only begotten Son of God, He did not have a human body, and therefore did not suffer in the "days of His flesh," as other human beings in like circumstances would have suffered, we offer here a few references for proof. First, we will state the truth.

That Mary was the Mother of Jesus in conception and birth in the same way (though not in the same manner) as any mother gives her strength and blood to her offspring, and that He, though as divine as His Father, was as human as His mother.

It seems that consistently through the gospels, God is trying to get the truth across to us that Jesus was a human being, clothed in the likeness of sinful flesh, (Rom. 8:3), for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. (Heb. 2:16). Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.

No human leader, who is seeking to gain a following ever wants to have any of his physical weaknesses known. Kaiser Wilhelm was very self-conscious about his withered arm. Goebbels will not allow a full-length photograph showing his lame foot. Mussolini did everything possible to hide the fact that he was suffering from heart trouble, and Stalin forbade any mention being made of his birthday by either paper or radio, after he was sixty.

But on the contrary a loving Heavenly Father is trying to show us that the One ordained to be our Saviour is also a High Priest and Advocate Who is perfectly sympathetic with us in all our human weaknesses, by virtue of the fact that He too was partaker of the same. And repeatedly this weakness is stated. As "He hungered," "He was tired," "Jesus wept," "He prayed in agony and sweat as it were great drops of blood," and weakened with the ordeal of an unjust trial, and loss of blood through scourging, He was not able to carry His own cross all the way to Golgotha and someone was forced to carry it for Him. Yes, Jesus was human with human flesh and blood.

This is easily understood, for something unholy could not make atonement for someone unholy. This was the reason for the use of the blood of clean animals. Their blood was not tainted by sin for they had no capacity for sin. In this sense their blood was holy and was the substitute atonement for the sins of humans until the time appointed of the Father, when the perfect atonement would be made. Since we have already seen that it must be human blood then the problem was to find a human whose blood had never been tainted by either inward or outward sin.

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II. IT MUST BE HOLY BLOOD

The Scripture makes it plain that the blood of Jesus Christ was the only blood that ever flowed in the veins of a human being untainted from conception until death.

At this point true believers in the truthfulness of God's Word and modernists (so-called) will part, and rightly so. The first say that Christ was the Only Begotten Son of God in a way that no other human being ever was. The latter say that considering "the universal Fatherhood of God, and the universal brotherhood of man, Christ was the Son of God as every human being is a child of God."

Looking at this issue squarely from a Bible standpoint, we arrive at this inevitable conclusion, i e., either Christ was divinely, and supernaturally begotten by the Holy Ghost, immaculately conceived in the womb of the virgin Mary, as the Only Begotten Son of God, or else

the whole warp and woof of both the Old and New Testaments fall apart, there is no workable plan of redemption, and the world is left without a Saviour.

If Christ were the son of Joseph, as these antique modernists 6,000 years behind time claim, then He was mis-named, for He was not then the Christ, the Messiah, "The Anointed One," whom the prophets foresaw and for whose redemption Israel watched and waited. In this case He would have been shapen in iniquity and conceived in sin as all other descendants of the first Adam were, and His spilt blood would have had no vicarious virtue. (Psa. 51:5).

But notice how careful the inspired record is of this all-important truth. Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so the rest of the first chapter of Matthew is devoted to recording the evidence that He was no relation to Joseph, but was the Son of God and the Son of the Virgin.

Now some might say, "But how could Christ's blood be holy since He had a human mother?" or "Would not He inherit the carnal nature from her?" The Bible answers that question plainly. There is no place in Scripture where the inward principle of inherited sin is called the "Old Woman," but is always spoken of as the "Old Man." The Scripture does not say that Eve transmitted sin unto all the race but rather as by one man sin entered into the world and death by sin, and so death passed upon all men -- for by one man's (Adam's) disobedience many were made sinners -- so by the obedience of One (Christ) shall many be made righteous." (Rom. 5:12-19).

Thus we see that the inherited or inborn sin is always transmitted by the man; never by the woman. Both son and daughter received the nature of sin from the father, but only the son had power to transmit it to the offspring. [1]

Thus we see that the complete nature of Christ from conception to crucifixion was never tainted by sin for He had no earthly father. Neither sinful principle nor practice was ever found about His person. This the inspired apostle affirms when he says, "He did no sin, neither was any guile found in his mouth." (1 Pet 2:22).

Thus at any time in His earthly sojourn Jesus could look His accusers in the face, point to His life and record, present and past, and ask, "Which of you convinceth me of sin?" (John 8:46).

Even Jeremiah, to whom God later testified that before he came forth from the womb He sanctified him, and John Baptist, to whose father the angel testified that he should be filled with the Holy Ghost even from his mother's womb, were yet in the common class of all mankind born of woman and begotten by a descendant of the first Adam, in that they were conceived in sin and shapen in iniquity. Thus no other human being could ever have been the sacrifice for the sins of the race. And we can see how foolish and tragic are all the religions of men in spite of all their lofty morals, ideals, good works and charitable deeds. They had teachers, leaders and prophets, but not one could provide a Saviour.

We have already given sufficient proof for anyone to see that the blood of Christ was holy in every sense of the word. Dear reader, if you are leaning toward this tolerant teaching, "Do as

you please with the virgin birth" beware! A much sorer punishment than anyone ever received for rejecting the law of Moses will be meted out to those who trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified an unholy thing. (Heb. 10:29). The inference here is plain: The blood of the covenant was holy. To count it otherwise brought this solemn warning of eternal and terrible judgment: "It is a fearful thing to fall into the hands of the living God."

This includes the large majority of the members of many churches today who reject the virgin birth. (We have already shown that the virgin birth was necessary in order for the blood of Christ to be holy.) And that class of people have no right to call themselves Christians for they are yet Christ-less and in their sins. I greatly fear many of them are in that class of people about whom Paul wrote, when he said "they would not receive a love for the truth that they might be saved, and for this cause God would send them strong delusion that they might all believe a lie and be damned, who believed not the truth but had pleasure in unrighteousness." (2 Thess. 2:10).

To the leaders of these people Satan has transformed himself into an angel of light, and makes them his own ministers of righteousness. (2 Cor. 11:14)

But Satan's churches would never dare to call themselves by their right name, so to give themselves prestige and dignity in the eyes of passers-by, they call themselves Spiritualist, Church of Christ Scientist, Witness of Jehovah, or something similar to impress the passing crowd who may be curious, and cover up their own Satanic origin and connection.

And finally, having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh. (Heb. 10:19). Praise God! The holy blood of God's Son makes it possible for the brethren to enter into the holiest of all. Glory to God. Notice how clearly and closely connected is the blood of Christ with the holiest place of all. Evidently those who do not believe that His was the holy blood of the only begotten Son of God can never enter into a state of holiness in this world or a holy heaven in the next.

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III. IT MUST BE DIVINE BLOOD

By this we do not mean that God has blood but that the blood had to have some of the elements of divinity in it.

A. It must have power to impart divine life to the dead soul. In this sense it is pre-eminently divine.

For the people with whom the covenant was made, and for whom the blood was shed, were dead in trespasses and sins, and had no inherent power to produce the slightest spark of spiritual life, or to resurrect their dead soul to a newness of life.

There are a few "behind the times" scientists who still believe in the old theory of spontaneous generation of life. This was the way they proved it. [2] A flask of water with some organic matter such as hay in it was boiled to sterilize both the water and the air above it, and then sealed air-tight. After several days the sealed mixture was found to be teeming with life invisible to the naked eye. Since the air above the mixture was supposedly sterilized with steam they arrived at the conclusion that life was being spontaneously generated all the time everywhere.

However, another scientist was not satisfied with this experiment. He found that after the water had boiled for some time there were left yet, many organisms that resisted the boiling temperature, and could be killed only with the use of fire. After thus sterilizing his experimental flask and sealing it, no sign of life ever appeared. This law is called the law of Bio-genesis; that is, all life must come from preexisting life.

It is tragic that many wishful-thinking leaders in the religious world today still think that church activities will eventually generate spiritual life. They talk of growing into religion, or growing into grace, or growing into holiness, or growing into spiritual life. We do not deny there will be a remarkable growth in all of these after they are imparted by divine power but we flatly deny that any of these can be received by any physical or religious exercises on the part of the seeker. Hear the word of the Lord.

"Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." (John 6:53). What could be plainer than this?

Yet how many leaders there are who are teaching their flock of followers, and trying themselves to find spiritual life by a burdensome round of religious activities. Deceiving themselves into believing that somewhere in the indefinite and unknown future they are going to find spiritual life as a result of their works. But this is contrary to both natural and spiritual law. Causes produce effects and this law cannot be reversed. A hurricane can level a mighty oak to the ground but a man leveling the oak by other means cannot cause a hurricane. So all our religious activities should be a result of the imparted dynamic force of divine light, and life and love, and this order cannot be reversed. A cause is always greater than the effect. Owing to friction, impediments in the connecting channel and other things there is always a waste of power. After the soul has been made anew and divine life has been imparted, and the Holy Ghost dwells in a man in all His fullness, yet this man's character and conduct will never be as great as God's because of natural ignorance, infirmities, and defects, as well as all human boundaries, limitations and weaknesses. Now to think that the lesser effects could be reversed to produce the greater causes, is both unreasonable, and unscientific; both unscriptural and impossible.

No, all life must come from pre-existing life. The statement, "The blood is the life of the body," is stated several times in the Old Testament. God's people in both the Old and New Testaments were commanded not to eat blood. The reason was "For the blood is the life thereof." Even as it takes human blood to begin natural life and sustain it, so must there be divine blood to begin and sustain spiritual life. Blood transfusions are an established practice among surgeons today, but oh, how ignorant the majority of professing Christians are about the great transfusion that must take place before a dead sinner can be brought to life. Christ furnishes the blood, the Holy

Ghost is the Divine Physician and the blood He uses has power to impart divine life to the dead soul of the seeking and penitent sinner. Praise the Lord.

Yes! The blood of Christ was the blood of the God-man! The human Divine, and the divine Human. These two facts that He was both as human as His mother and as Divine as His Father are repeatedly proven throughout the gospel record.

As a human He was born of a woman, wrapped in swaddling clothes and cradled in a manger. But as divine, the angels descended to proclaim His glorious Personage, and sing for joy and praise God because of His incarnation; the wondering shepherds worshipped, and the wise men came from afar, seeing His star and brought their gifts. At the age of twelve we see these two natures manifest again. As divine He confounded the doctors and lawyers with His questions and answers. As human He went back to Nazareth with His mother and step-father and was subject unto them. As human He wept outside the grave of Lazarus, but as divine, He cried, "Lazarus, come forth," and "he that was dead, came forth bound hand and foot with graveclothes." Yes, His blood was divine and still has divine life-giving power.

"The blood that Jesus once shed for me, As my Redeemer upon the tree, The blood that setteth the prisoner free Will never lose its power.

"It has never lost its power, It has never lost its power, The blood that cleanseth from all sin, Has never lost its power.

"Amazing grace! 'Tis Heaven below
To feel the blood applied,
And Jesus only, Jesus know,
My Jesus crucified."

Thus to become a Christian means more than simply remaking or patching up the old sinner. No man putteth a piece of new cloth into an old garment, (Matt 9:16), but "if any man be in Christ he is a new creature, old things are passed away and behold all things are become new." (2 Cor. 5 :17). So that a man who today is a foul-mouthed, filthy-talking, blaspheming, bleary-eyed, and drunken thief, may, if he turn from sin to God with a godly sorrow for his sin, confess to Jesus Christ, our great High Priest, be instantly changed by the life-giving power of the blood of the divine Christ, and tomorrow you'll see him walking down the street with a sparkle in his eye and a spring in his heel, and a new love in his heart, to face some creditor to pay up an old debt, or make restitution; and if you could hear the song he's humming as he walks it might be these words:

"Amazing grace! How sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see."

"The dying thief rejoiced to see
That fountain in his day,
And there have I, though vile as he,

Washed all my sins away."

Another requirement of the blood of the covenant that would come under its quality of being divine was, that it must be incorruptible. That is, it must not diminish in amount, lose its vitality, or putrefy.

The covenant of grace was with the souls of men, dealing with their eternal life and destiny. Since it was to be witnessed with the blood of a man, that blood must be of a nature and character, so that He would not need to suffer, nor it be spilt but once. Hence, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:25).

The old covenant was faulty, for the blood was faulty, and soon decayed and there was a remembrance again made of sins every year. (Heb. 10:3).

Did the blood of Christ meet this requirement? Was it really incorruptible? We offer one Scripture reference here to show that it was. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18).

We shall mention other proofs to show its divine quality of incorruption in a later chapter, "It Must Be Sprinkled."

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IV. IT MUST BE SPILT BLOOD

[I would here insert my opinion about terming the blood of Christ "spilt" blood. I have long preferred using the term "shed" blood, instead of the term "spilt" blood. This, because while "shed" always designates intention and purpose, "spill" can mean accidentally or unintentionally. However, it is a mistake to say that the term "spill" or "spilt" always indicates that which is accidental and unintentional. According to my Oxford Dictionary, "Spill" means: "fall or run or cause (a liquid, powder, etc.) to fall or run out of a vessel, especially unintentionally." But the term "spill" need not always mean that which is unintentional. For example, the "spillway" of a dam is that portion of a dam over which water is intentionally "spilled" out of a reservoir. We do not insist that it be called a "shedway," and we realize that the "spilling" of the water over a "spillway" will be (at least most of the time) an intentional action. Furthermore, unless I be mistaken, none other than Charles Wesley used the term "spill" or "spilt" in reference to the blood of Christ in one or more of his hymns. Therefore, the writer of this book is not mis-using the term in reference to Christ's blood. -- DVM]

Here it is stated in Scripture. For where a testament (covenant) is there must also of necessity be the death of the testator. (Heb. 9:16-22). For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first

testament was dedicated without blood. For when Moses had spoke every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, "This is the blood of the testament which God hath enjoined unto you." Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

For the blood of Christ holy and divine though it was to have continued to flow in His veins would not have fulfilled the demands of the law, and would not have made an atonement for the sins of the race. For Him to have been stoned to death, drowned, poisoned or any other manner of death would not have been sufficient. The law had said that the priest was to kill the lamb outside the tabernacle and catch the warm blood with which to make the atonement.

How perfectly to a letter was the law fulfilled. It was the chief priests who insisted on Christ's crucifixion. Though the Roman soldiers obeyed Pilate in crucifying the Lord yet it was at the command of the high priest at that time. How perfectly did the real atonement conform to the type. Outside the temple as the law had said; rocky Golgotha was the altar of unhewed stones. (Ex. 20:25). The old rugged cross was the wood for the sacrifice and Jesus Christ the only begotten of the Father, full of grace and truth, was indeed the Lamb of God. How perfectly and fully did the Lamb bleed!

From the stinging holes caused by the crown of thorns! from the long gashes in His back caused by the scourging before Pilate; from the jagged holes in His spiked hands and feet came the precious life blood of the tender Lamb. When the soldier pierced His side and blood and water came, it revealed that even His great loving heart had burst, and all of His blood had been shed. Dear reader, what does this sacrifice mean to you? Does it affect you like it did one devout man who said:

"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.

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine
Demands my soul, my life, my all."

No one can look long at Calvary without agreeing with the love-awed multitude who've already been there that there's no room left for doubt, but truly God so loved the world.

And so at long last the promised Lamb had come. The question of the submissive Isaac to Abraham as they went up to Mount Moriah had been passed down through the centuries from generation to generation. Isaac said, "Father, where's the lamb?" That question was finally answered when John the Baptist raised his hand and pointed saying, "Behold the Lamb of God that taketh away the sin of the world." And in the near vicinity, perhaps in the same spot where God

substituted the ram for Isaac, God gave us our substitute, Who died in our stead, the Just for the unjust that He might bring us to God. Praise His Holy Name!

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V. IT MUST BE SPRINKLED

So Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, entered once into the holy place having obtained eternal redemption for us! (Heb. 9:11, 12). What a glorious improvement. The priest of the law must make an atonement every year, for he was imperfect and so was his sacrifice, but thank God, we are not come into the mount that burned with fire, nor unto blackness, and darkness and tempest, but we are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the First Born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant and to the blood of sprinkling which speaketh of better things than the blood of Abel. (Heb. 12:18).

Again the Apostle Peter tells us the reason for our election of God was the sprinkling of the blood of Jesus. (1 Pet 1:2).

Now notice how God's holy law of sacrifice was fulfilled to the letter, but in a more infinite way than any priest ever imagined.

The law had stated that the priest should slay the lamb for the yearly atonement, outside the tabernacle, catch the blood and take it into the most holy place behind the second or inner veil to sprinkle it on the mercy seat to make reconciliation for the sins of the people for the past year. From the time he slew the lamb until he reached the holy place, no one was allowed to touch him.

How did Jesus fulfill this? Do you remember on the first wonderful Easter morning when Mary saw Him in the garden and after He called her by name she also recognized Him, and no doubt started to fall before Him to clasp His feet, or perhaps kiss them, but at least to be sure it was He and not a spirit? But Jesus stopped her by saying, "Touch me not for I am not yet ascended unto my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father and to my God and your God." (John 20:17).

Then the same day at evening, just a few hours later He appeared to them and showed them His hands and His side, and when they were so terrified and affrighted, He said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (Luke 24:39). Why this seeming contradiction? That morning His restraining "Touch me not." That afternoon His invitation "Touch me and see?" Why was it? There was only one answer. The perfect, and only and final atonement had been made. The blood had been sprinkled.

You remember it was Jesus the Lamb of God Who was slain, but it was Christ a High Priest forever who arose from the dead. As High Priest then He goes back to the cross where He the Lamb was slain, after His conversation in the morning, takes up His own holy, sinless, divine

and incorruptible blood to enter into the Holiest of all. Because His blood was holy and incorruptible it did not lose its divine vitality, nor putrefy. But where was He to take that precious blood to make the atonement? Into the holy place in the temple at Jerusalem? No, for that veil had been rent in twain from the top to the bottom by divine power at His crucifixion, signifying that the material, visible and earthly holy place had been superseded by the spiritual and divine holy place behind Heaven's veil.

There need be no doubt in anyone's mind about what happened here. Jesus told Mary where He was going. "Touch me not for I have not yet ascended unto my Father." That afternoon He could have well said to the disciples, "Now touch me, for I have ascended unto my Father." For in the intervening hours, the eternal High Priest who is "holy, harmless, undefiled, separate from sinners and made higher than the Heavens" went back to the cross and took up His own pure blood and ascended to Heaven, and there on Heaven's mercy seat before the eternal Father on His majestic throne of the universe He sprinkled His own blood to atone for the sins of the race, and obtained eternal redemption for us. Oh, what a heavenly jubilee must have broken out when those bright, crimson drops of the blood of God's holy Lamb began to fall on Heaven's mercy seat. A jubilee of shouting and praising that will probably never be excelled or exceeded until the great Marriage Supper is finally ready and all of God's children are gathered in.

And there His blood speaketh today, and speaks in such a way that it avails for us in our epochs of redemption. "Speaketh better things than the blood of Abel." Abel's blood cried out from the ground for justice and vengeance. Christ's blood cries out from Heaven's mercy seat for mercy and forgiveness. Speaketh. Yes, at the very present time, now and forever it speaketh better things than the blood of Abel. Praise the Lord!

Yes, the blood has been sprinkled on Heaven's mercy seat, by the Great High Priest, who continueth ever, who has an eternal unchangeable Priesthood, and therefore thank God, He is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them. (Heb. 7:25). Save us to the uttermost from our past history in sin! Save us from its indwelling depths in the nature of the race, and save us now and forevermore! Amen and amen! Reader, are you willing and obedient?

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VI. IT MUST BE DRUNK, OR RECEIVED, BY FAITH

The song writer, A. B. Simpson, has correctly said:

"I have learned the wondrous secret
Of abiding in the Lord.
I have found the strength and sweetness
Of confiding in His Word.
I have tasted life's pure fountain;
I am drinking in His blood,
I have lost myself in Jesus;
I am sinking into God."

Yes, drinking His blood. Some who do not realize the infinite difference between His and other blood, might allow their sensibilities to revolt at this thought, but it is entirely Scriptural. For Jesus said, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." "For my flesh is meat indeed, and my blood is drink indeed." No one should allow any wrong feelings at this point, for every time they take communion or sacrament, and eat the unleavened bread and drink the wine, they are acknowledging (ignorantly or otherwise) that nothing short of eating His flesh and drinking His blood can give eternal life.

But there need be no difficulty here. For faith is the hand of the soul. As our natural hands bring the natural food and drink to the mouth to be taken into the natural system to sustain life, so heart-faith appropriates the body and blood of the Son of God to our hearts or spiritual natures to give spiritual life.

Are we not all familiar with the practice of human blood transfusions? "How much more then shall the blood of Christ purge your conscience from dead works to serve the living God." (Hebrew).

So then it is not the people who have never sinned who will get to Heaven, "For all have sinned and come short of the glory of God; but being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:23-25). The repenting sinner, feeling a godly sorrow for sin, after forsaking and confessing them, can obtain the work of regeneration and the witness of the Spirit to His justification and pardon by exercising faith in the spilt blood of the Son of God. He may express it by confessions similar to the following: "I believe Thy blood covers the past," or "I'm out on the promise and under the blood," or, "I believe the blood blots out all my sins."

The child of God who is seeking the baptism of the Holy Ghost can also plead the blood. For had the blood not been spilt, the Holy Ghost could not have made His personal Advent, to come into the lives and take possession of the personalities of believers, reigning supreme on the throne of their hearts; for we could not have presented our bodies a living sacrifice, holy acceptable unto the Lord. So as the Holy Ghost and fire is the active agency in our sanctification, so the blood is the meritorious agent. The seeker can prevail by pleading the blood when seeking for the incoming of the Holy Spirit.

Later when unexplainable darkness seems to creep in, and there comes a fierce battle over things that have become doubtful or questionable, the whole spiritual atmosphere can be quickly and gloriously clarified, by kneeling and earnestly pleading the precious blood with all its divine merits.

When the Spirit has checked us and reproved us for what were sins of ignorance in the past, we can confess and plead the blood and continue to walk in fellowship with God. O, that young converts could realize this.

And even when the Devil himself opposes us in our fight of faith; as Christians, we can overcome him by the blood of the Lamb and the word of our testimony.

The abiding, enduring power of the blood is also set forth when John says, There are three that bear witness in earth, the Spirit and the water and the blood and these three agree all one.

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VII. IT MUST BE APPLIED BY THE HOLY GHOST

"Unto him that loved us and washed us from our sins in his own blood" is not a primitive nor outdated theology. (Rev. 1:5). But holy men of old spoke and wrote as they were moved by the Holy Ghost and true salvation resulting in a truly religious life, can come only from the supernatural power of the life-giving blood of Christ applied to the dead soul in regeneration to make him a new creature and by the baptism of the Holy Ghost and fire to crucify the "old man," destroy the body of sin, purify the heart and fill the believer with the Spirit's abiding Presence.

O, the multitudes who are deceived today by believing that in commemorating the Eucharist or Lord's Supper, they are taking of the Lord's body and blood. And those deceived millions of Romanists who believe in the doctrine of transubstantiation; that is, that the unleavened bread and grape juice are miraculously changed to the veritable body and blood of our Lord. No, the bread and wine are only symbols to "shew forth the Lord's death until He come," and have no power to impart divine life.

If people could only come to realize the wide difference between head faith and heart faith. To believe in the Lord Jesus Christ, intellectually and historically is necessary, but is only the approach to repentance, forsaking and confessing of sin. To say that "I believe that Jesus Christ was the Son of God and therefore I will be saved," and yet continue to live in known, willful sin is both foolish and dangerous.

Satan believes in God and believes in Jesus Christ as the only begotten Son of God, and trembles while he believes, but is still the devil for all his faith. Satan also believes in personal holiness, for he once enjoyed it, and knows that there are a few people on earth who are still enjoying it today. His demons believe in a burning hell as a place of torment for they besought Jesus from their habitation in the man possessed, in the country of the Gadarenes not to torment us before the time." (Matt. 8:29; Mark 5:7; Luke 8:28).

O, it's not enough to believe in God and Christ and the Holy Ghost, and Heaven and Hell, and holiness with a cold, lifeless, loveless, intellectual historical belief, but with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, (Rom. 10:10), and "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead thou shalt be saved." (Rom. 10:9).

Now what must happen between head faith and heart faith? Namely, this: The individual must be seized with a deep, godly sorrow (which only the Holy Ghost can bring) for his sin. It usually comes after hearing the Word of God preached with Scriptural demonstration and power in

the Holy Ghost sent down from Heaven, and as a result of the earnest, fervent and effectual praying of the soul-burdened saint.

Then after the convicted sinner has forsaken his sinful companions, habits and practices, confessed his sins to God, acknowledged his willingness to make all restitution possible; then and not until then can he believe to the saving of his soul.

Jesus said to the intellectual believers of His day, "Verily I say unto you that the publicans and harlots shall go into the kingdom of God before you, for John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him." (Matt. 21:31). Christ's message was repent and believe the gospel. Repentance toward God and faith in our Lord Jesus Christ. Heart faith without repentance is impossible.

No, God was too good a ruler, and too perfect an economist to save anyone and leave him in his sins, but Jesus came to save people from their sins.

And the Holy Ghost will not help him to exercise saving faith, neither will He apply the precious blood to anyone's heart who is living in open, known, or cherished sin.

Decision days should be properly called deceiving days. For it takes more than a human decision to bring a soul from darkness to light and from death to life, and the substitution of decision days for the God-owned revival efforts of any successful evangelistic movement will bring a flood of unregenerate, blind people into the church to follow their blind leaders until both tumble over eternity's precipice into the scorching fires of a burning hell.

O reader, what are you going to do about this message of the blood. It is the blood of the New Testament, the New Covenant. It is the blood of the human Christ. It is the blood of the divine Christ. It is the blood of the Holy Christ. It was shed on Calvary for you. It was sprinkled on Heaven's mercy seat for you, and now speaks to the Judge of all the earth and pleads for mercy for you while you continue in sin, that your life may be spared until you repent.

Repent now of all your wicked deeds, confess out to our great High Priest Christ Jesus, and soon faith will be easy and spontaneous and the Holy Ghost will apply the blood of Christ to your heart in regenerating power. Praise God! And you may soon be singing:

All anew! All anew!
Jesus pardoned my transgressions
And He sanctified me too.
I'm happy now to tell you
As this world I travel through,
That I'm satisfied with Jesus,
Since He made me all anew.

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ENDNOTES

1 This would seem to contradict the idea that a mother could exert a pre-natal influence on her child. But it does not. Even as she adds to the natural seed until the full natural body of the child is formed, so she also could add to the seed of sin by a life of vile thoughts, conversations and deeds, until the child would be almost a demon when born, accounting for the immense difference in spiritual tendencies of two small infants, of the same age.

2 Natural Law in the Spiritual World, by Henry Drummond.

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THE END