

SALVATION

BY

BLOOD.

HIS BLOOD

Makes Peace.

Brings Pardon.

Reinstates in Position.

Promotes Purity.

Clothes with Power.

Ushers into Paradise.

Tunes to Praise.

By WM. THOMSON,

Evangelist.



Glasgow:
R. L. ALLAN & SON,
143 Sauchiehall Street.

London:
ALFRED HOLNESS,
14 Paternoster Row.

PREFACE.

“Remember that thou magnify His work” (Job xxxvi. 24).

THE above is our object in writing this booklet. It is for this the Holy Spirit abides in and with the church of Christ on earth. It is for this the church exists. The redeemed soul who does not make this the alpha and omega of his daily life has not begun to live according to the will of God. God has decreed that Christ’s person and work must take the first place in heaven and earth—“That in all things He might have the pre-eminence.”

Christ’s principal work on earth was *Blood-shedding*. He came to die. It was His Father’s will—just as the lamb was introduced to the Israelitish household and sojourned there, that it might, on the fifth evening thereafter, die. So Christ, God’s Lamb, was introduced to the human family, and sojourned among us for a short space, that He might die. He lived to die. His life showed His excellency, and therefore fitness to die. Life led to death. His life was incomplete without His death. With us life is everything, and death is but an incident. With Him it was the other way. His life was but an incident which led to the grand consummation. That is God’s thought. That is the Holy Spirit’s thought through the prophets and apostles. And that, we make bold to say, is the thought, Spirit begotten, in the minds of all the redeemed. From that death all their hopes spring. With Him, who died and now lives, they have a vital union. They could have no union with Him had He not died. Therefore to those who are Christ’s, His death is everything.

“ Upon a life they did not live,
Upon a death they did not die
(Another’s life, another’s death),
They stake their whole eternity.”

SALVATION BY BLOOD.



HIS BLOOD

Makes PEACE.

Brings PARDON.

Reinstates in POSITION.

Promotes PURITY.

Clothes with POWER.

Ushers into PARADISE.

Tunes to PRAISE.

LET us in the succeeding pages of this booklet take each of these points in paragraph form.

1. His Blood makes Peace.

“Having made peace through the blood of His Cross”
(Colossians i. 20).

There is no other ground of peace between God and man. It was as if there was an old, long-standing quarrel between God and man, and nothing that man could think, or say, or do, could put matters right. The quarrel was not on God's side. There never was a time when there was not peace and goodwill in God's heart to man. Yet compatibly with righteousness, that peace and goodwill in God's heart could not issue forth to men. The blood shed on the cross opened righteously the sluice gates of the dammed-up flood of peace and goodwill in the heart of God, and permitted the saving, ameliorating tide to reach lost man.

The Americans years ago quarrelled over the question of slavery, and for

nearly four years were like tigers at each other's throats. When was peace proclaimed? When the blood of tens of thousands of America's bravest sons had dyed American soil, then peace was proclaimed. They flew into each other's arms over the shed blood. There they are, and there they are likely to remain till time shall be no longer. So when the blood of heaven's best and bravest dyed earth's soil at Calvary, peace between God and man was ratified. The position between parties now is just this. God is running after men everywhere, holding out the right hand of friendship, and saying "I have nothing against you, I would be friends with you and have your love." Nobody ever has or can make peace with God. It is an accomplished fact to all eternity.

A poor Irish Roman Catholic woman was dying in a certain American city. She had not even been a good Roman Catholic in her day. "Send for somebody," said she, "who will speak to me about my soul." They sent for Dr. Penticost. When he came he said, "What do you want with me, my good woman?" "Ah! sir," said she, "I haven't made my peace with God." "My poor woman," said the doctor, "you don't need to make any peace with God. It is made already." Then he put his hat on one side and sat by the bedside, and told her how the angels sang peace

on Bethlehem's plains by night. He told her of the Babe lying in the manger, who is our peace. He told her of the wonderful life He lived as He travelled over Galilee, Judea, and Samaria, preaching peace; and how that life was consummated on the cross, where, pouring out His blood, He made peace with God for us all. "Now," said he, "if you could get up off that bed and go away and live a spotlessly holy life till the end of time, that would not make peace with God; you would perish notwithstanding. But where you lie there, if, as well as you know how, you will accept Jesus, who is our Peace, as your own Saviour, that instant you will be at peace with God to all eternity. Do you understand?" The only answer he got was—"I wish you would tell me it all over again, sir." He did so, although it took him a long half hour. Again, when he had finished, he said, "Now you understand peace with God is made already. You can never make it; nobody can. All you have to do is to accept Jesus. He is our Peace, and that moment you are at peace with God eternally. Now do you understand?" For answer, she turned her back to him, and her face to the wall. He bent over her and heard her whisper to herself, "Aint it nice, aint it nice? Peace with God through the blood of His cross." "That's enough for me," said Dr. Penticost, as he took his hat and went off

homewards singing to himself, "Aint it nice, aint it nice? Peace with God through the blood of His cross."

My dear reader, have you yet experienced the exquisite niceness of being at peace with God through the blood of Christ's cross? Of course, you must believe it ere it can be experienced by you and thereafter influence your whole future life. I understand that in the last battle fought in the American Civil War, a soldier on the losing side took to the woods and skulked there in a state of starvation for somewhere about eight days. In the interim peace had been proclaimed. A gentleman, riding along the outskirts of the wood, was alarmed to see a gaunt and haggard man in confederate uniform rush out, and gripping his horse's bridle, cry out "Oh! for the love of God, sir, will you give me something to eat?" "Why, what's the matter?" said the horseman. "Oh! sir, I was on the losing side in the last fight, and if I'm caught I'll be shot or strung up to the nearest tree." "My good fellow," said the gentleman, "don't you know that peace has been proclaimed, the armies have been disbanded, and the men have gone off home?" The man was staggered for a moment, but he took it in. He believed the statement and walked right out into the open. There was nothing to fear; no more need for skulking. With the money the rider gave

him he walked into a cook shop in the nearest town and had a good dinner.

The record must be *believed*, that Christ's blood has made peace. There must be no more skulking. Come right out into the open, shake hands with God. There's nothing to fear; the war is over. If, however, you do not believe—ah! then, although Jesus had shed His blood a dozen times over—it would not and could not do you any good; whereas, on the other hand, "we which have believed do enter into rest" (Hebrews iv. 3).

2. His Blood brings Pardon.

"Through His Blood the forgiveness of sins"

(Ephesians i. 7).

"My Blood of the New Testament which is shed for many for the remission of sins" (Matthew xxvi. 28).

"Without shedding of Blood is no remission"

(Hebrews ix. 22).

That is the first definitely conscious blessing a sinner receives when, realizing his desperate need, he is drawn by the magnetic power of the blood to Him who shed it. No hand but that of the crucified can bestow pardon. And what a pardon! For all the past, so that it is as if it had never been; for all the present, so that the sinner is at that moment before God what He is who died for Him. And the merit of the blood is so great that this pardon carries with it provision for the pardon of all future sin as often as it is committed, as soon as it is confessed, and as quickly as it is turned from. Surely the

blood that permits the Holy and Just God to bestow a pardon like that on sinners must be infinitely precious. Make no mistake, however, about that future provision. There is no license or liberty given to pardoned men to sin, just because that precious blood will never lose its power. If they sin after becoming Christians they will be pardoned, yet they will suffer loss. None can sin, saint or sinner, without suffering. And where is the Christian who has not needed that future provision? He does not exist in the church. "If we (Christians, redeemed souls) confess our sins, He (God) is faithful (to Him who shed His blood) and just (to us sinners) to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Thank God that such a verse is in His word. It is there for the comfort and consolation, and cleansing of sinning, confessing, and repentant *Christians*. Better, infinitely better, if you do not need to use it, if by His matchless grace and power you are kept from sinning; but if you have slipped and trespassed, then thank God there is for His *blood's sake* cleansing and restoration for you.

3. His Blood Reinstates in Position.

"Being now justified by His Blood" (Romans v. 9).

Justification is the doctrine of the Book which, more than any other, treats of the lifting up of man from the debris and

wreckage of the fall. This is the true ascent of man. When man fell, he fell to pieces an utter wreck, Dagon-like. You remember when the Philistines captured the Ark of God, they shut it up in the house of their god Dagon, giving him the glory. Next morning, on opening the door, they discovered that Dagon had fallen flat down before the Ark. They reset him in his place and again shut the door. During the night a greater catastrophe took place, for when they opened the door, lo ! Dagon was in pieces, his head yonder, the palms of his hands on the threshold, and his stump elsewhere. So man, when he fell, not only lost his position before God, but became an utter ruin ; true, a noble ruin, but a ruin all the same.

The blood of Christ lifts man up out of the wreckage of Adam's fall and gives him a new position. See that black beetle crawling on the ground. I will change its position. Accordingly I lift it up and deposit it in a green glass globe lying on a table near my hand. Now I will have a look at it from above. What do I see ? a black beetle ? No, a green one. From below, either side, before and behind I look, and lo ! it is no longer black, but green. How is that ? Just in this way ! Its position is changed, and it takes on the appearance of that by which it is surrounded. I have put it in a green glass globe and I look at it through the

medium of the green glass. In my eyes it is no longer black but green. Is it really green? Oh! no. It is as black as ever, but it appears to be green, being surrounded by the green glass. That is justification. It lifts the black sinner up and gives him a new position in the Righteous One. The Shorter Catechism says: "Justification is an act of God's free grace wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone."

In our own language, justification has a negative and a positive side. The negative is—No longer guilty: the positive—Now righteous as Christ is righteous, and that eternally. Some people say, but surely they are woefully mistaken, that when God pardons a man's sins, He, as it were, pats him on the back, and says, now make the best of your way to Heaven. Ah! such a man would never see heaven. No, no, reverently we say, God does nothing of the sort. When He pardons a black sinner, He gives him a new position, *i.e.*, He puts him *in Christ*, and who is He? He is the Lord, our Righteousness.

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians v. 21).

Yes! God puts us into Righteousness. He makes the black sinner indissolubly, inseparably, eternally, one with Christ.

Then He looks upon him, and what does He see? A black sinner? No, the righteous Christ, above, beneath, on either side, before and behind. The man's position is changed; formerly he was lying in the *debris* of ruin, now he stands in life, clothed upon with divine and eternal righteousness.

Perhaps an illustration of another sort may help to make this change of position brought about by Christ's Blood, clearer.

Here is a marriage scene. The bride, a factory girl earning twelve shillings a week, and living next door to poverty in an east-end slum. The bridegroom, who is he? The factory owner, a millionaire twice over, living in splendour in the suburbs, keeping a carriage and a great staff of servants. With him it was a case of love at first sight as he walked through his factory one day. He proposed honourable marriage, and the day has come. When before witnesses, and in response to the clergyman, there has been the mutual "I will," that moment in heaven's eye, and in the eye of the civil law they are one.

What a change for the bride! She loses her own old name; she is known no longer by it; her husband's name now is hers, and she loses her old social position. No longer the east-end; now the west! No longer a bare existence, now luxurious plenty! No longer a beggarly home, now a mansion! No longer hard, daily labour, now servants to do her every bidding!

Even so the justified soul gets a new name and a new position.

The Bridegroom's name is put upon him, and with the Bridegroom he is a joint heir. Read Jeremiah xxiii. 6.

"In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our Righteousness."

Doubtless that verse refers literally to the Jew in the good time coming, but we Gentile sinners that are justified have a spiritual life-rent in all these unfulfilled Old and New Testament promises.

There is mentioned our Bridegroom's name, "The Lord our Righteousness."

Now read Jeremiah xxxiii. 16.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, The Lord our Righteousness."

Notice, it is almost word for word the same as Jeremiah xxiii. 6, the most important exception being the little word *she*.

The Bride taking the Bridegroom's name. She shall be called, the Lord our Righteousness. To all eternity, if she takes His name, she will take her place with Him, and share His wealth. Does she not even now sit together with Him in the heavenlies, "far above all." Her name and position is His. That is justification, and His most precious blood brings it all about.

4. His Blood promotes Purity.

His blood not only puts the sinner's *standing* right, but also his *state*. Here am I, a justified man without a doubt, yet I am painfully conscious that I have passions and appetites within, that every now and again would gallop away with me like wild horses. I have a brain, the thoughts of which are not all the slaves of Christ. I have eyes that sometimes wander on the mountains of vanity, a tongue that does not always speak with circumspection. Am I justified? Oh, yes, but I am not *sanctified*. The blood meets me, however, and says, "I can supply *all* your need. I can turn away your eyes from beholding vanity; bring into captivity every thought to the obedience of Christ; keep the door of your lips, and render inoperative every fleshly appetite and lust that wars against your soul. In short, I can bring your *state* daily into harmony with your *standing*. Note what is in Hebrews ix. 14.

"How much more shall the blood of Christ . . .
purge your conscience from dead works, to
serve the living God?"

Dead works. What are they? Just the things you practised, and took pleasure in, before your position God-wards was rectified; in other words, before you were justified. Wrong desires, emotions, looks, words, actions; the things you lived on and loved and lived

for, in days gone by. These you carried with you into your new relationship with Christ. Like the factory girl married to the millionaire above mentioned, her social position has been changed, but alas, she carries many of her old social tastes and practices into her new relationship. And sometimes she behaves herself much more like a romping factory girl than a west-end millionaire's wife. So we unfortunately carry the dead works of our former estate into our new connection in life with Christ. But the blood meets me again on the threshold of the new life, and says, "I can purge your conscience from these." Purge your conscience. What is that? Well you know that when you as a Christian say or think or act inconsistently, and out of harmony with your position as a Christian, your conscience nags, and says, "You a Christian, and talk like that," "You a Christian, and allow these thoughts," "You a Christian and yield to these desires," "Shame on you." But the blood can rescue you from an offended conscience by enabling you so to live that conscience will not nag, so that with the apostle you may be able to say, "Herein do I exercise myself, to have always a conscience void of offence, toward God, and toward men" (Acts xxiv. 16).

The purity promoting blood brings all this about. It is the procuring cause, the Holy Spirit is its agent, and the two-fold

agency He employs, are the Word and Providences of God.

Sanctification, like Justification, has a negative as well as a positive side. The Negative is *Cleansing from*, the Positive is *Development in*. No earthly illustration stands absolutely on all fours with the Divine, but to make things, if possible, more clear, let us put it this way. Suppose a country house has lain empty for fifty years. There were heavy bonds and mortgages on it. You, with your big purse, come along, and, admiring the architectural design, surroundings, and accommodation of the place, went off to the solicitor in the city, in whose hands the mortgage and title deeds were, and came to terms with him. You set the place free, you redeemed it, and became its owner. But you also desired to become its occupier. You have bought it that you might inhabit it. In its present condition you cannot dwell in it. It has fifty years' accumulation of dust and dirt in it, and it is therefore quite unfit for occupation. What then? Then you go off to a large furnishing firm who are also painters and paper hangers. You tell them of your purchase and of your desire. You put the business into their hands to complete. They then set about it at once. What do they do first? Do they send down a lot of rich carpets, valuable furniture, and choice paintings? No! What then? Do they cover the walls

with the sweetest paper of the most exquisite pattern, while they adorn other parts with beautiful and varied colouring? Certainly not. Well, how do they begin to render the place fit for occupation by him who is already owner? They cleanse it. They scrape roof and walls, and floors, and carry out the uncleanness of fifty years' accumulation. Not till then do they attempt to beautify. But when the cleansing has been done, and done thoroughly, then the painters proceed. When they are finished, there comes down furniture of all sorts, till the house is ready. The owner is apprised of the fact. He comes, is charmed and delighted, and it becomes his home.

Now let us apply this. My body is the house. Buildded for a habitation of God, but sold under sin. The Blood redeems it. The same blood provides for its purification that it may be fit for occupation. The Holy Spirit is the agent employed to do the work. When the Holy Spirit takes it in hand with this end in view, what are His processes?

First, Cleansing From.

"From all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses" (Ezekiel xxxvi. 25-29).

When my body is yielded to Him, then He saves me from my old sins, idols, uncleannesses. This cleansing cannot be experienced even by a justified man until his body is surrendered to the Spirit's hands.

Before the surrender he must believe that such a thing is possible for him. This is the negative side of sanctification.

Second, Furnishing and Fitting for Occupation, or, Development in the Divine Life.

“ I will put My Spirit within you, and cause you to walk in My statutes; and ye shall keep My judgments and do them ” (Ezekiel xxxvi. 27).

When the cleansing has been so far advanced as to permit of this, then the Holy Spirit brings in the furniture. What is that? What but His own blessed graces, love, joy, peace, long-suffering, etc! This is the beauty of holiness. This makes the King's daughter all glorious within. This is not righteousness imputed, but imparted. Then! What then? Then the owner whose Blood bought, and whose Blood purified, comes to take possession as never before. This is my rest, He says, here will I dwell, for I have desired it. The soul thus indwelt, begins to know in measure what it is to be filled with the fulness of God.

5. His Blood Clothes with Power.

“ They overcame him by the blood of the Lamb ”
(Rev. xii. 11).

The “ him ” there is “ that old serpent the devil,” referred to in verse 9.

The blood clothes with power to overcome him. The power is the power of the Holy Spirit procured by the blood.

All that are redeemed by the blood may become victors over all the power of

the enemy by the Holy Spirit. The biggest cheat the Devil ever got was at Calvary. When he had turned the nation's rulers against the Christ; when he had taken possession of Judas and consummated the betrayal; when, at the ecclesiastical tribunal, he got the Christ condemned, and at the civil tribunal got the warrant for His execution signed; and when, at his instigation, the sentence was carried into effect upon the cross, he thought, doubtless, that he had for ever wrecked the fortunes of the human race. Poor, deluded, short-sighted Devil. He only played beautifully into the hands of God in accomplishing the redemption of the lost race. The flowing blood from the Victim of Calvary sealed his doom. The Victim was the Victor, and to-day His blood gives victory over all the power of the enemy to all who trust it. Never was a seeming triumph turned into a more complete and disastrous defeat than was the Devil's at Calvary.

His two main avenues of attack upon the redeemed soul to-day are the world and the flesh. Treat him to the blood when he thus attacks, and victory is yours. Above all things he hates the blood, because it reminds him of defeat. Some years ago while preaching in a Perthshire village I visited, in the course of a morning's walk, the village tailor who had been attending some of our meetings. This man was great on bees, I could

hardly get a word in edgeways on any other subject. "See," he said, "there's a skep of bees I took two hundred and twenty-two and a half pounds of honey out of last season." I said, "Nonsense!" "It's a fact," he maintained; "they are splendid workers." And as he said so he lifted the top off and took out a bee. It settled on his finger and stung him, but as his finger was hard and horny he did not seem to feel it much. The bee then rose and began to buzz round my head. I naturally put up my hand to protect my head and stepped back a pace or two. "What's the matter with you?" cried the tailor, as he held up his finger. "I've got it." It did not occur to me at the moment that he had the sting, and that the bee was powerless to harm me. As a rule when the bee stings, the sting breaks off and remains in that which has been stung. The bee buzzes about for a little and then falls to the ground dead. I had, therefore, nothing to fear.

When the sting of sin entered my Lord at Calvary it broke and remained in the Victim. The enemy still makes his presence felt, just as that bee kept buzzing round my head, but the sting is gone. When he comes next time, Christian, remember that he is minus a sting and that victory is yours. When the Blood was shed he lost his sting.

"O death, where is thy sting?
O grave, where is thy victory?"

“ When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him ” (Isaiah lix. 19). Is that standard the crimson-dyed one of Calvary ?

6. His Blood Ushers into Paradise.

John saw in vision the white-robed throng round about the throne, and was asked by the angel who they were. “ Ah ! don't ask me,” said John, “ you know right well who they are.” “ Yes,” said the other, “ these are they which came out of great tribulation and have washed their robes and made them white in the Blood of the Lamb. Therefore are they before the throne ” (Revelation vii. 13-15).

Note that *therefore*. We will not discuss here and now who these particular redeemed ones were, or what was the tribulation they came out of. Whoever they were one thing is certain that they are like all the rest of the redeemed in their mode of entrance to the glory, and their right and title to be there. They owe their standing and presence before the throne to the fact that they have washed their robes and made them white in the Blood of the Lamb.

Some tell us that if we are but faithful to grace and keep on believing, we will one day be before the throne, but surely that teaching detracts from the value of the Blood, and robs it of its heaven-opening efficacy.

Let us magnify His work. We owe all to the Blood. It gets us on the confines of the abyss, and rescues us as we are about to topple over with our backs to God. It rectifies our position in God's sight, and as it carries us along it transforms us, giving us inward purity, and external victory over every foe. Then it carries us up, and into the glory, and by its matchless merit keeps us there for ever.

Honour to whom honour is due. So be it! All the honour is due to the Lamb who shed His Blood for sinners, so that righteously and compatibly with justice He might mercifully raise them from the depths of ruin to the heights of eternal glory.

7. His Blood Tunes our Hearts to Praise.

They sing about the Blood in glory. .

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation" (Rev. v. 9).

The practice class is here. If we do not sing about the Blood here and love to do so, we will never sing about it yonder.

A well-known intellectual preacher of morality, within recent years compiled a new hymn-book and eliminated from the hymns every reference to the blood. He would not sing about the blood himself; it was nauseous and abhorrent to him; nor would he allow his congregation to do so. How in the name of truth can such

a man expect to sing about the blood in heaven? Every redeemed soul knows right well that when walking with God and continually doing those things that please Him, there is no theme of Spiritual song sweeter than the blood. The nearer one gets to God here, the louder does he praise Him for the blood. So will it be in heaven.

.

Thus very superficially have we touched on some of the wondrous blessings bestowed on lost men through the efficacy and medium of Christ's poured out blood. My reader, let me ask you affectionately, what do you know experimentally of the first five of these blood-bought blessings, viz., peace, pardon, position, purity and power? And what is your hope of entering the glory of God hereafter? If not by the way of the blood, then hope you have none. I beseech you by the mercies of God be reconciled to God through the *death* of His Son. He has made reconciliation possible in the only way His infinite wisdom, justice, and love could devise, viz., through the Blood. He desires your reconciliation to Himself at once. He longs for it. Surely you will not refuse His overtures; you cannot; you dare not. He wants your love. Be friends.

Do you say that you are a Christian and thus reconciled to God; that your

position has been rectified, and your sins pardoned, but that you do not know what you might know of purity and overcoming power. Well, dear friend, these are for you equally with the others. They are all the blood bought gifts of grace to God's redeemed. Why don't you take them? They are being offered to your faith. Claim them and they are yours. Fancy that mill girl, above quoted, who married the millionaire, attempting to run her establishment at the old twelve shillings a week rate, although her husband allowed her £20 per week for the purpose. What would he think when he discovered it? What would he say? Would not he say, "My beloved, what do you mean by living at that beggarly rate when all that I have is at your disposal. Why don't you take more?" Of course, you know, no woman would be so foolish, and yet, that is how thousands of redeemed souls are attempting to live and are actually living. Although their positions have been rectified, yet they are living at the old worldly rate, sinning and repenting lives, often overcome by the flesh and the world, the Devil laughing at them all the time, while the Beloved Bridegroom of their souls says, "Oh! my redeemed, why don't you take more?" Heart purity is for you, and Holy Ghost power to overcome that trinity of evil, the world, the flesh, and the Devil. Take them from My pierced hand, beloved, and be

enriched, so will your state daily be brought into sweetest harmony with your standing in Me. Take them, my reader, and take them at once, believe that purity and power are for you, and make them your own by an act of appropriating faith. So will you gladden the heart of the Bridegroom of your soul as you have not yet gladdened it.

An aged man in the English town of D—— lay a-dying. He was almost, if not altogether blind. His daughter read from God's most holy word, 1 John i. 7, "The blood of Jesus Christ His Son cleanseth us from all sin."

"Stop," said her father. "Raise me up in the bed, and lay my finger on these blessed words." When she had done so, "Now," he said, "I die resting on these words. Tell all my friends."

My dear reader, nothing else will support you when you cross the bourne.

