

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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THE PRECIOUS BLOOD

1 Peter 1:19.

Joseph H. Smith

WHY so precious?

Because, first of all, it was human blood. And God has ever esteemed the blood of a mere man so precious, that even when He would typify and symbolize redeeming blood in the Old Testament dispensation He stooped lower down in the scale of blood, and ordained that of a goat, or a lamb or a heifer or a bull for the sacrifice. Never once has He ordained the offering of a man or a child upon His altars. When Abraham's faith and obedience were fully tested at the point, He stayed His arm that Isaac be not put to death.

Next to the very topmost upon the second table of stone, He wrote the commandment: "Thou shalt not kill." And when He came down to arraign Cain for his crime, He said, Thy brother's blood crieth unto me from the ground.

Of the blood, too, He declared that "the blood is the life of the flesh;" and announced that: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God, made He man." Genesis 9:4, 6.

David's penitence reached its deepest depths, and his wailing cry for mercy, its utmost pitch, when he cried: "Deliver me from blood guiltiness." Psalm 51:14.

Of His own people, God says: "Precious shall their blood be in His sight." Psalm 72:14. And He commissions an angel to declare the righteousness of God in His judgment of those that have shed the blood of saints; and declares. "Thou hast given them blood to drink for they are worthy." Revelation 16: 5, 6.

The hearts of Christians should be chilled at the growing cheapness of human blood in these our days. Wars and murders and suicides are as appalling in the sight of the Judge of men as ever they were. But mankind is becoming calloused in the face of sudden and violent and atrocious death. Our animal side has not effaced the sanctity which attached to our having been made in the likeness of God.

But hallowed thus as in all human blood in the esteem of God, and still more hallowed the blood that righteous martyrs have shed for His name, it is averred of the Blood of Christ that: "It speaketh better things than the blood of Abel."

Besides the fact that His blood was that of the man-child born of the virgin Mary, there are several reasons why there is an infinite preciousness attached to the Blood of Calvary's Cross.

First, it is the Blood of the Incarnate Son of God. Human flesh attained a new and added value when it became the vestment of God's own Son. All that spent on bloody battlefields, greater as this was than the blood of the horses and mules that went down to death with their riders; and the blood of the martyrs which crieth from beneath the altar for the divine requital, is altogether transcended by the Blood of Him who was "made flesh for the suffering of death."

"God had prepared him a body" (to offer) which was never corrupted by the touch of an inherent carnality, and could never be condemned to death for the yielding of any of its members unto deeds of sin. In an incomprehensible sense since God Himself was thus made flesh and dwelt among us, His was both the Blood of man and the Blood of the Son of God.

Again, the Blood of Christ was the Blood of Jesus the "righteous." This Peter figures in the text cited above as: "of a lamb without spot and blemish." This, too, John declares (1 John 1:2) as the seal of his acceptance as our Advocate: "Jesus Christ the righteous." There was nothing accidental in His death, nor anything deserved. He had no carnal mind (such as all mere men possess) to have proven fatal, nor any guilt for which he might justly be condemned to die. There is a two-fold accounting for the universal dying of mankind, an accounting that calls for a "double cure" to give them life. But there is no accounting for the death of Jesus by anything whatever in Himself. He had power to exempt Himself from accidental death; He could have called for legions of angels to protect Him from tragic death. A Governor could find nothing in Him worthy of death. "And in His mouth was no guile." "He had done nothing amiss." Thus the Blood of His Cross is precious by reason of the righteous character of Him whose blood was shed. His Blood is intrinsically precious, because it is the Blood of the Son of God in vestment of human flesh; and it is the Blood of a righteous man.

Secondly, His Blood alone has Redeeming value. "It is not possible that the blood of bulls and goats should take away sins." (Hebrews 10:4). Not only so but the wailing cry of a broken-hearted father could only be lost in its echo: "Would that I had died for thee;" and could not avail for the saving of the soul of a rebellious son. But the Blood of Christ is a covering of our sins from the sight and wrath of God. It is our ransom from the bandits into whose hands we had fallen captive. And it is a cleansing from the vileness of our nature—from "the corruption that is in the world through lust."

Jesus paid it all.

He delivered us from our enemies.

He cleansed us from our sin.

And this by His Blood. How precious then the Blood! For what else in all the universe has such purchasing value as this.

And not only so; but as "the life is in the blood," so the Blood of Christ is a spiritual life-giving stream to the faithful soul. He Himself has said: "Except ye eat the flesh of the son of man and drink His blood ye have no life in you." (John 6:53). Physical life they had, and intellectual life as well. Yea, and church life with a goodly degree of authority and morality; but none of these is life eternal or life internal. Our Spiritual and Everlasting life is derived from the Blood of Jesus Christ. Partaking of the sacrament is but symbol of this and our acknowledgement of dependence upon His death for our own life. But there must be an actual inflow to our

souls by the Holy Spirit of life divine from the Blood of Jesus Christ.

And once more, the Blood of Christ is of inestimable legal value. Even as the death of a testator seals and makes valid the will of the one deceased, so it is in the death of Jesus Christ that all the promises of God are Yea and Amen unto us, and thus unto the glory of God. (See 1 Corinthians 11:20). And for this cause He is the mediator of the New Testament, that by means of death, they which are called might receive the promise of eternal inheritance. (Hebrews 9:15). In other words all the promises of God under the New Testament (which are none other than the full bloom of those that budded in the Old) are God's will unto us His children, and it required the death of Christ to have its will probated. And now, upon certain conditions we may: "prove what is that good and acceptable and perfect will of God." Hence when we are pleading a promise, for mercy, or for purity, or for power, or for the necessities of life, we must set our faith upon the Blood of Christ for that blessing. Praying "in the name" of Jesus, is praying in the name of the crucified Son of God. Keep your eye on the Blood!

And lastly, we will remark: Of the more than one hundred names to be found in Scripture for our Lord, the one that is perpetuated in the skies and throughout eternity is:—

The Lamb

"The Lamb that was slain and lives again."

And an elder explains to John in his bewilderment over the hosts that are arrayed in white robes: "They had washed them in the Blood of the Lamb." Revelation 7:14.

And the song they sing there is the Song of Moses and the Lamb. Surely, the most "precious thing in earth and heaven is the Blood of Jesus Christ.—*Heart and Life.*"

PROMISES UNCLAIMED

Years ago an aged and ragged Indian wandered into one of our Western settlements, begging for food to keep him from starving. A bright-colored ribbon, from which was suspended a small dirty pouch, was seen around his neck. On being questioned he said it was a charm given him in his younger days, and opening it, displayed a faded greasy paper, which he handed to the interrogator for inspection.

It proved to be a regular discharge from the Federal Army, entitling him to a pension for life, and signed by General Washington himself. Here was a name which would be honored almost anywhere, and which, if presented in the right place, would have insured him support and plenty for the remainder of his days, and yet, he wandered about hungry, helpless and forlorn, begging of the charitable bread to keep him from starving.

What a picture of men with all the promises of Jesus in their hands, and of Christians, too, with the charter of their inheritance in full possession—yet starving in the wilderness!—Anonymous — Wesleyan Methodist.