

THE BLOOD OF SPRINKLING

*that speaks better things
than that of Abel*

This Series of Holy Spirit-inspired Teaching is based on the text from the Epistle to the Hebrews, 12:24, and expounds that most Powerful and Vital Message for these last days - that of the poured-out Blood of Jesus Christ.

PREFACE

From 1973 it was part of the year of the Pentecostal Free Church of Acton to take off to various venues from a week or fortnight at a time for concentrated teaching, searching and meditation on the Word of God.

These special studies on the precious poured-out Blood of our Saviour Jesus Christ were the last that Pastor Norman B Scutt gave to his congregation. He passed from this world just two months later, in August 1981, having fulfilled his commission to “ rightly divide the Word of Truth” .

The Timeless Message of the poured-out or, “ sprinkled” , Blood of Jesus Christ has, in the main, been lost, forgotten in the froth and fervour of the ‘ charismatic movement’ where the holiness of the Spirit of God has been substituted for carnal expressions which fly in the face of the astounding, overwhelming depths of humility shown by Christ in His sufferings.

The exposed Truth that rises up from studies like these on the Blood is that many modern Christians either cannot believe that God has fully wiped out their sin, or they won’ t believe they are sinful enough to need repentance, and the attitude of dying daily! Either way, they will not venture to live out a crucified, victorious life in the power of the Holy Spirit who is here to confirm the Work of Jesus Christ to the believer.

That is the purpose of these meditations. Nobody can deny that such a Message is and will be difficult for the flesh, but nevertheless, the Blood **has** been shed for every one of us. Christ, by His Death and Resurrection laid the foundation to build and prepare His purchased Church for His Coming. Whatever our position in that Church, whatever our background, experience, condition, situation, we can and must overcome Satan by the Blood of the Lamb. Failure to do so will result in an unreadiness to go when the trumpet of the Rapture sounds...

The recorded studies have been faithfully copied out, and carefully and sensitively edited for easier reading, especially for today’ s parlance. Even so, some of the phrasing may appear a little ‘ old fashioned’ ! Also, the King James Authorized Version is used throughout – as in all our studies. The sincere reader will have to forgo those things unfamiliar, and continue to soak in this truly stirring Message.

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Study No 1 – ***Seeing that a life in the Spirit is a crucified life.***

1 Corinthians 11:29 *“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not **discerning the Lord’s body**.”*

In this Study we see one of the complete pictures in the Bible of the man, or the Church, *“discerning the Lord’s Body”*.

In **Romans 8:1-11** we see God’s condemnation of men who try to live their Christian lives, their born-again lives without the Spirit : *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*

We get a clear picture that walking outside of the Spirit is not on with God, nor with men of God. It is what Paul calls, *“Having a form of godliness, but denying the power thereof”* (2 Timothy 3:5).

That does not mean he was talking about people being wicked. It is nothing to do with that. It is to do with ‘good Christian men’ and their very goodness that denies the power of the goodness of God, or, in another way, the goodness of God’s power.

vs 12 & 39 These verses show **the two great works** of the Spirit; **in** the Church, and, **through** the Church as it journeys towards the coming of Christ.

v12 *“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh”;*

v39 *“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*

vs 12 & 17 *“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh”* – because God has condemned out of hand the life without the Spirit. *“We are debtors not to the flesh to live after the flesh.”* **v17** *“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”* These two verses show the Energy of the Spirit. We cannot be without the Energy of the Spirit to transform the Christian life into the workable power of God. ‘Workable’, because it has got the crucified life.

v13 *“For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”* **By the Spirit** we mortify the deeds of the body. To “live” means to have the power of God. We do not “live” unless we can deliver ourselves, or others. That is the power of God.

Morality has nothing to do with the Energy of the Spirit. All that is taken for granted. I ought to be moral. I ought not to be sinning. I ought to obey. I ought to hang on your words from the Scriptures saying, ‘Yes, I ought to be doing that; I do repent. I will be like that.’ The Energy of the Spirit is the **positive** side of Salvation.

There is a **negative** side of Salvation. That is the having the form, but denying the power – and that is best summed up through **2 Corinthians 3:17 & 18**:

2 Corinthians 3:17 & 18 *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord."*

We can translate "*liberty*" as 'power'. It is not just liberty from sin. We get liberty from sin at the Cross, but it says "*with open face*." – with our faces open to the Light – quite open to receive every bit of power from God that the Spirit can pour into us.

"But we all with open face beholding as in a glass the glory of the Lord." It is all of the Spirit. That is, the goodness of the Christian vanished in the fury of the Cross – in the intensity of the giving of our Crucified God – and thereby, the Crucified Life [in us] emerges by the Energy of the Spirit.

*"Are changed into the same image **from** glory **to** glory."* From the glory of that crucified life **here**, to the glory of the crucified life **there**. *"Even as by the Spirit of the Lord."*

vs 18-25 *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us..."* The expectation of the Spirit, which is very suitably understood by Revelation 22:17, *"And the Spirit and the bride say, Come."*

It is not just the bride who says, "Come." We do not say, "Come" of ourselves. It is the Spirit in us that says, "Come" so He prepares us for that. He produces in us the Crucified Life, which is the Energy; and He prepares us to meet Jesus Christ.

vs 26 & 27 *"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."* Again, the Energy of the Spirit. We are not allowed to waver. If we waver, it is on our own steam entirely that we are relying. *"The Spirit makes intercession for us with groanings which cannot be uttered."* That is a picture again seen in :

2 Corinthians 3:17 & 18 *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."* This is the Energy of the Spirit to conform us to the image of God's Son. This is all the work of the Holy Ghost seen in this passage of **Romans Chapter 8** :

vs 28-30 *"And we know that all things work together for good to them that love God, to them who are the called according to His purpose..."* The expectation of the Spirit again. The Call of God to us to meet Christ in the air. And Revelation 22:17, again: *"The Spirit and the bride say, Come."*

vs 31-39 "What shall we then say to these things? If God be for us, who can be against us?..." This passage shows us the Energy of the Spirit to transform our lives of dead works to serve the Living God, through the Blood of Christ. He pours into us the Energy of crucified living, where we are not persuaded of anything, except that we are not separated from the love of God that is in Christ.

v34 "Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

v33 "Who shall lay anything to the charge of God's elect? " These are mighty words. The Energy of the Holy Ghost pours into us the conviction that without being crucified, **we are not alive to God.**

And finally we read **Jude 20 & 21** :

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Study No 2 – *Seeing the Victory from the Throne of God*

Revelation 4:1 *“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was at it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”*

In John’s first sighting through a door opened for him by Christ, of the things which must be hereafter in the eternal world to come prepared for us by God, John saw an eternity dominated by God. He was controlling all things from His Throne.

v2 *“And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.”* Looking through that opened door into heaven, John saw the Government of God, or ‘The Government’, because there is no other government worthy of that name Government! It was the Government of **God**.

In **Revelation 4:1-11** we see that “*the Throne*” is mentioned twelve times and “*God*” is mentioned eight times personally – and amid the scenes of brilliance, beauty, blinding whiteness, and blazing glory. John was never allowed to forget, as we can never forget in reading his account by the Spirit, that God was **always** in control of all things, ruling from that Throne set in Heaven.

The Throne is fixed permanently, and built for all time and eternity.

As we consider with some satisfaction Christ’s vision to John of the established Government of God over all the Universe, we must examine ourselves to see if we are born again into that world which we have just had a glimpse of in **Revelation 4:1-11**. Also, we must see that we have been baptised with water into the death of Christ, and filled with the Holy Ghost, and that we are living completely crucified lives before God and man. We must be looking confidently without stress or strain or any shadow of uncertainty, for Christ to come the Second Time [at the ‘Rapture’].

Are we living then as citizens of the Kingdom governed by God, and keeping all the laws of that Kingdom in this lawless world?

Philippians 3:18-21 *“For our conversation is in heaven”,* where the Lord Jesus Christ is King and we are citizens of that Heaven.

v21 *“...Who shall change our vile body, that we may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”* Of necessity, we must have changed bodies to live in that world of glorious holiness and humility. We must ask ourselves, are we living like that?

Would Paul speak of us as enemies of the Cross of Christ, even if we are members of a church? Would he speak of us with weeping? If he spoke of us as enemies of the Cross of Christ, it would be as **those thinking and living carnally**.

We read that in **Romans 8:7**. *“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”* The carnal mind is **enmity** against God; therefore it is an enemy of the Cross, and therefore cannot be subject to the laws of God. God cannot live with a carnal mind in Heaven, that is, with someone living his life according to his natural ways and impulses, and not by the Spirit.

1 Corinthians 15:1-20 The whole point of Christ's Resurrection from the dead, was to establish for ever, that the life for the Church is a life in the Spirit, with everything being subject to that life.

v19 *“If in this life only we have hope in Christ we are of all men most miserable.”* That is to be **‘carnally minded’**. And carnally minded people are always the most miserable.

v20 *“But now is Christ risen from the dead, and become the firstfruits of them that slept.”* This is the glorious fact of a Spirit filled life. Our God is a Spirit. He is not of the same physical substance as we are. That is why John, in **Revelation 4:2**, had to be caught up by the Spirit in order to see God's Kingdom and God's Throne.

“Immediately I was in the Spirit”, John said. God is a Spirit, so His Kingdom is governed by laws to suit His spiritual world, and He has no part with the laws made by man for his world. They have nothing in common. That is God's question to us. Are we living as citizens of **that** world? The Church is part of **that** world; the Kingdom of God, directly under God's Government.

Many Christians would be surprised if we told them that they are lawless, because they do not live according to God's Kingdom laws.

Romans 14:17 *“For the kingdom of God is not meat and drink.”* One of the most difficult tasks facing Christians is to fast properly with prayer.

“The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” We can live in God's Kingdom without food and drink, but we cannot live there without His Righteousness – that is His Character. Neither can we live there without His Peace, which is His Conduct.

Jesus Christ has not made Himself a King. That is His world, and He owns it – so all of His laws must suit His kind of rule. We cannot live in God's Kingdom without the joy of the Holy Ghost, which is God's method of communicating.

God is not only holy and humble, He is also inherently **happy**. His Kingdom is run by Happy Principles. Do we live like this? If we are born again then, according to Christ, we can both see and be ready to enter the Kingdom of God.

Most Christians would debate with us that they should be ready from the moment they are born again. The thief was. Zacchaeus surely was. Both Matthew the publican and Paul were.

Paul said to the Christians at Colosse, *"That you might walk worthy of the Lord unto all pleasing, giving thanks unto the Father Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son"* (Colossians 1:9-13).

The Kingdom of God has been given us. When we were born again, having come to Christ through the Spirit and the Word, we have become citizens of God's Kingdom.

Ephesians 1:7 *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."* Are we aware that we are in the Kingdom of God, and that we are expected to live as citizens of that Kingdom, and not firstly as citizens of Britain?

Some Christians are deeply national when they should be supernatural, and living divine lives according to the laws of the Kingdom of which they have been made citizens. We must declare Christ, and own Him as the King of **that** Country, the better Country, the heavenly Country into which we were born again. It is surely a King's Country!

It is written in *Revelation 7:9-14* of the great multitude who washed their robes and made them white in the Blood of the Lamb, that they sought a better Country, and they had no desire to return to this one. They accepted the terms of the people of this world who said, 'If you do not want to live with us we will saw you through, burn, torment, harass, hunt and kill you', so they accepted that. They were looking for a Better Resurrection. A Resurrection that took them, complete, into that Kingdom.

So we must begin to live directly under the Government of God today. It is not enough to say we are born again. We must remember that we are dealing directly with the King of that Kingdom, Jesus Christ Himself. At the beginning of the Gospels we have this point driven home by Christ:

Matthew 7:21 *"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."* There are two types of Christians: the carnal, and the cleansed by the crucified life. We can see the kind of Kingdom, or the Country we have declared ourselves to have been born again into. Firstly, it is a very, very, exclusive Community!

Matthew 25:1, 13 This is the story of the ten virgins. Five of them lived crucified lives, and five lived carnal lives, so only five went into the Kingdom.

Matthew 22:1-14 This is the parable of the Marriage Feast. God is determined to have a Marriage for His Son. When He had eventually got everyone into His Throne Room in His Palace, the King came in and He saw a man without a wedding garment. The important thing to remember is not that he was without a wedding garment, but that he was spotted by the King.

v12 "And he was speechless." We cannot say anything to God when we are in the Judgment.

We can regret our carnal living, but, more important – we must pray to God that we will not have anything to regret. Our Saviour is a King. The One we say Lord, Lord to, is a King. The One we ask to heal and bless us is a King.

v14 *“For many are called, but few are chosen.”* **It is an exclusive Community.**

Luke 19:11-26

v13 *“Occupy till I come.”* In other words, ‘busy yourselves in My interests until I come again.’

v16 The first servant said, ‘I have been busy with your work.’

v20 The third servant said, ‘I dared not work with your pound. I put it away’, and he was cast into outer darkness.

v26 *“For I say unto you, That unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.”* **It is an exclusive Community.**

Luke 9:57-62

v62 *“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”* No man looking back into this world is fit for the Kingdom of God, is what Jesus Christ meant.

Matthew 18:9 *“And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter life with one eye, rather than having two eyes to be cast into hell fire.”* It is not so much that our physical bodies should be healed, in case people should not think well of us for being sick, but that our souls should be ready to enter with Jesus Christ into His Kingdom. It is a very holy Community. **It is as holy as God is holy.**

Hebrews 1:8-9 *“But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”* There are no laws, prisons or executions in Heaven. Those who are as righteous as God will stay as righteous as God. The Kingdom of Heaven is full of righteous people.

“Thou hast loved righteousness and hated iniquity.” **We** must be like that! The hatred is as strong as the love.

1 Corinthians 6:9-11 *“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”*

If we do those things that are not of God, we are trampling on the Blood of Christ, and there is no more sacrifice for sin.

Galatians 5:18-24 Paul writes in *v23* that against the fruit of the Spirit there is no law. The law was made for the transgressors. The Word of God is not a law in itself. It is a kind of living.

Matthew 8:5-13 This is the story of the centurion. Jesus Christ said He had not seen so great faith no not in Israel, because the centurion accepted the authority of the Word of God through Christ. He said, *"Speak the word only, and my servant shall be healed."* We must have that faith which is born of love. Only Christ matters that much!

Ephesians 5:1-10

v2 "And walk in love, as Christ also hath loved us, and hath given Hhimself for us an offering and a sacrifice to God for a sweetsmelling savour." That is the sacrificial life; the life of the Cross. It should be in our lives; so it should not only refer to Christ. It is the Kingdom's life, and the Church's life.

The Church will be the most prominent in that Community, so how much more should we shine as lights in this world?

Matthew 5:18-20

v18 "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Till all be fulfilled" means until the whole Church is complete. Until the law is fulfilled in us as it was in Christ.

v20 "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was carnal righteousness instead of crucified righteousness, which will not work in Heaven.

Matthew 18:1-3 *"And Jesus said, verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."* We must have that humble and contrite spirit; utterly dependent on God every moment of our lives. A little child is utterly dependent on his adults, and except we are dependent on the mature Christ, we will in no wise enter the Kingdom of Heaven.

How do we see this Kingdom then? There the Church has the most privileged position.

Mark 14:25 *"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."*

It is very important to Christ that His Church is doing exactly as He does, and that He is doing exactly as His Church does. We are separated from our King by only a breath, as it were. His breath. His Call. His Coming!

The qualifications for entering the Kingdom of God with Christ are to be found in **2 Peter 1:1-11**. *"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."* **Human nature was destroyed at the Cross, as far as God is concerned!**

*v1 "To them who have obtained like precious faith..." meaning, the faith of Jesus Christ. "...through the knowledge of Him that hath called us to glory and virtue" that is, through His revelation to us from God the Father. Jesus Christ has given us all we need to live by, and know of the world to come, that is, the world of **God**. The Kingdom of God is within us; that is, the Word of God which is put into our hearts by the Spirit through the cleansing of the precious Blood.*

"Having escaped the corruption of the world through lust." Being made free from our human natures, which cling to this only world.

v5 "Add to your faith virtue." Christ's faith! We must build on Christ's faith in us. That Divine force, the Energy, the Zeal which must do what pleases God. We must add to that Faith in us that virtue, and add to that virtue knowledge – Christ's knowledge of God.

"And to knowledge temperance", which is the control of our bodies functioning by the Holy Ghost, and we must add to that control, patience. That is, the patience of Christ, remaining subject to every word of God always.

"And to patience godliness." That is, victorious living here in this world.

"And to godliness brotherly kindness." Members of the Church joined to each other by the Spirit.

"And to brotherly kindness charity." The Love of Christ for God and for man shed abroad in our hearts.

v8 "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

v9 "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." He would be blind because he has not added one thing to another, and has forgotten that he was purged from his old sins.

vs 10-11 "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." "For so" means the result of adding each one of those specific qualifications to the other.

"For if ye do these things ye shall never fall."

Study No. 3 – ***Seeing that we receive a Kingdom by the Blood***

Hebrews 12:14-29 *“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”*

We receive a Kingdom when we are born again, because we cannot receive less! The Blood has been poured out of Christ's body. It is a final Message. God could not give us just a Promise. He had to give us the Kingdom. We are in the Kingdom when we receive Christ as our King and Saviour, because the Blood has made allowance for everything. It has washed away **all** our sin, and cleared away all our filth, disgrace, and shame out of God's way.

“Let us have grace.” We need to have the Grace of God. That is the Giving of Christ, so that we will always understand, that it is not to do with us that we receive a Kingdom straight away, but because of the Blood *“that speaketh better things than that of Abel”*. Fancy God giving us a King!

That is how the thief, by the Spirit, entered straight into the Kingdom; cleansed, purified, made sound in every way that was required to get into that Kingdom. What of it if he was dying in that dirty physical state? So was the King! So he received the Kingdom with the King; both having come out of their wrecked and wounded bodies. The King to return to His; the saved wretch to receive a new one when we receive the Promise!

“Let us have grace, whereby we may serve God with reverence and godly fear.” This is again one of the Principal Points of the Blood; that God must be served, obeyed and honoured. There is nothing else allowed for in the Message of the Blood.

Regrettably, the majority of Christians are more carnal than crucified, so the prevailing view is, ‘Oh, you have the Blood to cleanse you from your sin, and from any mistakes you make.’ As a Christian, that is not really so.

1 John 1:7 *“But if we walk in the light, as He is in the light, we have fellowship One with another, and the blood of Jesus Christ His Son cleanses us from all sin.”*

“As He is in the light.” That is, as **God** is in the light. *“We have fellowship One with another.”* God and us! Then the Blood of Jesus Christ cleanses us from all sin.

Hebrews 12:29 *“For our God is a consuming fire.”*

v24 *“But ye are come to the blood of sprinkling that speaketh.”* It speaks to God. It is the Message to God, and not to man, or demons. Satan did not know what the Blood was speaking, or he would have tried to take other action with Christ. And man certainly does not know. So it is to **God** that *“the blood of sprinkling”* speaks.

God is referred to many times as *“The Almighty”*, that is ‘All ruling, Absolute Sovereign’, and in complete control of what He does with what He has.

'El Shadday' (**shadday** pronounced *shad-ay-i* as three syllables) in the Old Testament indicates that God provides **everything**, always, everywhere, all the time – and so He could say 'The Blood has spoken to Me'. As He is the **Provider of Everything**, it is really His own calculation, and His own giving. Therefore, He being God, watches over it all, saying, 'What is being done with what I have given you?'

In that sense, **what we do with what God has given us speaks much to God of what we are**. It is not a sort of heathenish statement for us to make. The 'speaking Blood', is what some people call it. We must use it in its right and reverend context.

The Blood speaks to God, perhaps louder in the use that Christ made of it than any words, even those that Christ uttered. All that Christ said from the Cross only sprang from His complete assurance that His poured out Blood was speaking to God. It did not speak to Christ. It spoke to God. Christ spoke to God with complete confidence that He could complain of the things done to Him; and of a quick ending of it all. But above all, He never left His work until God wanted Him to – which was when He died. That was when every drop of Blood had poured out of His Body.

2 Corinthians 6:14-18 This is the only passage in the New Testament where God is referred to as "*Almighty*" – except in *The Book of Revelation*. So it makes it worthy of a lot of attention. God has provided us with Faith, the Gifts of the Spirit, the Sacrifice, Salvation, with the Holy Spirit, and with Himself as a Father, and with all the qualities that will get us into Heaven – so obviously He is going to make some restriction. So, by the Spirit, the Almighty says :

vs 14-17 "Be ye not unequally yoked together with unbelievers: ... come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 'For who gave you all these things?' God could say. 'Who came up to Heaven and discussed it with Me? Who encouraged Me to put My Son on the Cross?

So why should I cause that terrible Provision to be wasted by you hobnobbing with unbelievers, with darkness, Satan and unrighteousness, with an infidel, someone who has rejected your Message of Salvation, and not with Christ?

v17 "Wherefore, come out from among them." Here again is the restriction. There is no mention that He will cleanse us by the Blood; He can only tell us to 'come out and be received' as we have been cleansed by the Blood **already**. We can only "*come out*" with that knowledge.

Some people cannot "*come out*" because they find it impossible to believe such a ludicrous thing that the Blood of Jesus Christ has **cleansed them from all their sin**. Well, the more ludicrous it is to them, the more they will stay in their sins until the Judgment Day. Those who know and believe it can "*come out*"!

"And I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." A permanent Eternal relationship has been established with 'El Shadday' the Great Provider of all that everyone needs.

Of everything that is Good, of course – and of Justice, and Judgment for the rebellious.

Everything is provided. Nothing is left to chance! God has brought us to the first of His mighty revelations in, what the Spirit calls, 'The speaking Blood'.
"But ye are come to the blood of sprinkling."

This is the Father's Grand Theme for these last days, and which He has magnified *"above all His Name"* (Psalm 138:2). That's because it is through His Word the Blood has been able, as it were, to confess a Complete Work to God, relayed back from the ground. The great Message of the Christ! *"It is finished"*, [John 19:30] He said to the God who waited, not anxiously, but very keenly and specifically, to know that His Work had been done.

The *"Blood of Sprinkling"* is the Message for these last days. There is no other Message. You might say, 'But what about speaking of Christ Crucified?' We find that coming out in the Message of the Blood very much more. 'What about the blessed Gift of the Spirit, who helps me to crucify the flesh, and keeps me tender and humble towards God, and fills me with power and energy?'... We would not have had that without the *"Blood of sprinkling that speaketh better things than that of Abel"*!

In Psalm 138, Jesus Christ said, *"I will praise Thee with My whole heart: before the gods will I sing praise unto Thee."* *"Before the gods"* – we can read that in a new light. It means He will sing in front of the Church.

v2 *"I will worship towards Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth: for Thou hast magnified Thy word above all Thy name."* **He has magnified His Word above all His Personal Authority.** We cannot say we are loving God if we are not obeying, or regarding, His Word. When we are doing what His Word says, we cannot do more for God. We are, after all, doing it away from His loving, protective, helpful Presence in Heaven.

We are out on our own in this godless world, and with God's Spirit with us here, we are in combative action against the powers of darkness. So it is God's Word that we have as our only guideline. We can say, 'The Spirit told me this from Christ', but how do we know that? Unless we had God's Word, we would not know anything, and we would be taken away by all kinds of people.

Satan is only defeated by God's Word. It is a crucified Word. It is the Word of the Blood, and it speaks of Blood – it relays back its poured out Message to God. It is to believers and unbelievers alike. We are not to preach the Blood to the believer and then another Message to the unbeliever. That is not fair. In fact, it is terrible! They must all hear the same Message of the Blood.

The believer cannot understand it better, but he can grasp some of its details more quickly by God's Spirit – but the first one to receive it immediately is someone seeking God in blindness and darkness, trying to work his passage Home.

The Message of the Blood will transform his whole thinking in a minute. It is *"the blood of sprinkling that speaketh better things than that of Abel"*. Jesus Christ was the first to know. Obviously, it was His Blood, so He should know. He should know what was left for Him to do. These are some of the Scriptures which show us that:

Isaiah 50:3-7 *"I clothe the heavens with blackness, and I make sackcloth their covering."* Christ heard from God first. He did that the day He died. He got the veil rent in two, and the rocks rent. He got His saints out. Jesus Christ did all these things. [Luke 23:44 – 45; Mark 15:33; Matthew 27:45, 51 – 53]

v4 *"The Lord GOD hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned."* There is no message like the speaking blood to comfort the most godless heart.

When dealing with a soul, in the midst of what we thought we had entered was complete chaos of blindness and unbelief, can come – perhaps quicker than into our own seasoned-with-the-Scriptures hearts – the 'light of life'. We can try that! Perhaps this Message will be the making of our Christian lives!

"He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." He was always at God's threshold, waiting at His gates, watching at His doors, for Him to speak. That is what the Message of the Blood does in showing us the humble Person that Jesus Christ is.

v5 *"The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back."* These are all complete statements, and each one is final. *"I was not rebellious."* If we were speaking about that we may try to explain it in length, but we do not have to. We can leave it to the Spirit, because the Message of the Blood has few explanations. It has only statements, which are uncompromising and final, such as *"neither turned away back"*.

v6 *"I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting."* See how much blessing we get out of saying, *"With His stripes we are healed"* (Isaiah 53:5), when we know that behind that is the Mighty Christ!

"I gave My back to the smiters." His hands, as it were, steadied their hands to tie Him to the whipping post, and the whipping post only stood up straight because He wanted it to. He said in Psalm 129:4, *"the Lord is righteous: He hath cut asunder the cords of the wicked"*. In other words, 'You are very gracious, the cords are being loosed from Me', so He took that from God. When God said, 'No more', Christ was able to release Himself from the cords. It was God who was getting whipped, so we cannot expect God to be standing there helplessly. That is what puts Power into this Message. That is the Power of the 'speaking Blood'.

"And My cheeks to them that plucked off the hair." He stood before those men. They did not pull Him upright and hold Him.

They might have done that but they only did it because He helped them to hold Him. He helped them to keep His face straight so that they could spit in His eyes. They were well bred men, but when people reject Christ, somewhere, their rejection of Grace provides an irritant that gets beyond control, driving them to madness.

"I hid not My face from shame and spitting." That is how He knew about it. He was the first to know in practical terms.

v7 *"For the Lord God will help Me."* Of course He had to. It was God's Message. It was God's Theme : *"the blood of sprinkling that speaketh better things than that of Abel"*.

When we are preaching the Blood, we feel a warmth and a comfort, and an unbelievable authority. We do not have to raise our voices. In fact, we get lower-voiced in our reverence, but what we say has a mighty effect. It is God's own Message of what the Blood relayed back to Him. That was given to God, and it was His Message from Calvary.

"Therefore shall I not be confounded." The Blood shall speak what God wants it to speak – what He **planned** for it to do.

Psalm 40:6-7 The point of God's Word swivelled back to Christ. He has finished with bulls and goats now. He was tired with all that unnecessary blood, which could only bring people to see that God was their **ultimate** Saviour.

"Mine ears hast Thou opened: burnt offering and sin offering hast Thou not required" – but He required the Precious poured out Blood.

v7 *"Then said I, Lo, I come: in the volume of the book it is written of Me."* In the volume of the Bible it is written of Him. The Psalms are full of it, and all the Books are full of it. All Heaven is full of it – and men could not see what it was all about.

The Prophets could not see it. They were speaking by the Spirit of Christ, but God had no mind to give other people the Message. He was going to speak it **first hand** when the time arrived. It was His Provision. He was **El Shadday** – the God of much provision.

vs 7-8 *"In the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."* It had to go far beyond just words, because out of the fury of Calvary came a Message *"in season for him that is weary"* (Isaiah 50:4). That Message is now committed to **us** *"to speak a word in season to him that is weary"*. We must not waste any time.

Psalm 40:9 *"I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest."* Jesus Christ was the first to know, and He said, 'You are come to the blood of sprinkling that speaks better things than that of Abel'.

Hebrews 10:3-5 *"But in those sacrifices there is a remembrance again made of sins every year. Wherefore when He cometh into the world, He saith, sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me."*

"A body hast Thou prepared Me." There is the great explanation in one aspect – deep and devout – the Incarnation: the Story of Christ's Birth. That was the reason that God did not want a sacrifice and an offering. He wanted a **Person**. He wanted a **Saviour**. He wanted a 'speaking Blood'. He wanted a Message that could not be turned over, forgotten, diluted, or compromised with.

"But a body hast Thou prepared Me." The Holy Spirit formed the bones; the structure, the beginning of what was to be a human baby – and Christ was taken into that. This had to be, because all men were lost. It was a desperate situation. High priests, priests, chosen people, even with the blood sprinkled on the doors of their houses of old – they were all lost.

Hebrews 10:8-10 *"Burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein, which are offered by the law. Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second."*

The Blood is speaking all the time in these great Conversations and Plans of Heaven and the One Godhead.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." His Body was the precious vehicle by which the Blood was able to speak – *"once for all"*.

Hebrews 1:1-2 *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."* It is in **the language of the Blood of sprinkling that God has addressed the Church by His Son in these last days**. It cannot be by the prophets – we can see that. Jesus Christ did not speak a better Word than they did. They were speaking the same Message, but **He Himself, in His crucified Body, is the Messenger of the Blood that speaks**.

That is how we are able to speak with power. If we did not know that, we could not complete the mighty Message in its thrust right into a man's darkened soul. **It takes no regard for sin**. It has dealt with it – and it is fearless! It cleanses where it touches. We, therefore, must speak that Message with Power, and come out of our religious trenches which we have dug for ourselves, to keep us secure, so we think. **Nothing** will keep us secure, **only the Blood of Sprinkling**, which speaks *"better things than that of Abel"*.

It is the language of the Blood of Sprinkling that God has addressed the Church by His Son in these last days. **There is no other Message**. It was given last of all so that men should bear it and keep it the freshest of all, in all their comings and goings.

John 2:10 'You have kept the best wine until now', said the bridegroom to the host of the wedding. Men usually give the best wine first to give a good impression, but the host (so he thought) had kept the best until the last.

That was only the Work of Christ. **The Message of the Blood.** The Welcome, or the Calling Together to the Feast Day.

That is what wine speaks of, and **so does the Precious Blood**. It speaks of the Great Banquet, or **Marriage Supper of the Lamb**. It is a great Call to the Church to come out of its carnality, and take on that robe of Righteousness which has been offered them.

Hebrews 9:11-22 It is in the language of the Blood that we can read these passages.

v11 "But 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." This language has to be discovered to us by the Spirit.

v12 "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Peter said that the prophets, by the Spirit of Christ, preached the Coming of the Just One, and the Deliverer, and the Deliverance, but they did not know who the Deliverer was, or what the Deliverance was. 1 Peter 1:10 *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come."* Angels too failed in their investigation.

vs13-21 "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The 'Blood that speaks' goes right to the conscience.

The blood of bulls and goats did sanctify to the purifying of the flesh. The people were able therefore go out and do the normal religious acts of the Law after they had the sacrifices offered for them, without being excommunicated, so to speak. They could go to the priests and ask for advice. But how much more shall a man come out of his interview with a holy God over the precious poured-out Blood and not have a clean conscience, and not know that he is free? How could that be possible? He should come out with a clean conscience; he should know he is free. But that was not possible under the shadow of an imperfect Law which could not make people clean like that through the blood of animals.

vs15-17 "For this cause he is the mediator of the new testament." He was the Messenger who took the Message to God and brought it out again to men! "That by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For where a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

It would seem almost as if this Message is so terrible in its Force concerning death and life that people's ordinary lives are of no consequence...

v16 "For where a testament is, there must also of necessity be the death of the testator." The testator has to be rubbed out that the Message of the Blood might be obtained. It would seem that God had not taken everything into account – but we know that He had.

v17 "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." We have to die to speak the Word in season and out of season – the Message of the Blood, to him who is weary.

vs 19-20 "For when Moses had spoken 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." God put the responsibility on them to stay in His nation, in His fold, under His Shepherd, and His Laws. They did stay, but they did not get changed. It is the Message of the Sprinkled Blood alone that changes people.

vs 21-22 "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood" – with the blood of goats and calves that Moses offered, we could add. "and without shedding of blood is no remission." "Almost all things" : there was no forgiveness for the sins of men without the shedding of blood.

Hebrews 10:3-27

v3 "But in those sacrifices there is a remembrance again made of sins every year."

vs 4-8 "For it is not possible that the blood of bulls and of goats should take away sins." The Blood of sprinkling speaks of only **one Blood**, not the blood of many sacrifices of bulls and goats which were incomplete, and in which God had no satisfaction.

v10 "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Everything God does is **complete!** We must see that what we do for God is complete. There is nothing more we can learn except that we can reiterate these great Principles from different aspects.

vs 15-16 "Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them." That is the Message of the Blood.

Christ put it in this way, *"The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary"*, Isaiah 50:4. That is just like Jesus Christ! He said it so mildly, but what a Word!

We should be very glad that He decided to speak a word to us so that we might be saved – not just from our sins, but from all our associations; the world, and our companions, Christian and non-Christian, who would seek to lessen the Word that speaks better things than that of Abel.

v16 So He puts His Laws into our hearts. They were no longer read out of a book sprinkled with blood, which very few people kept.

v17 “*And their sins and iniquities will I remember no more.*” That is what men want to hear. Do we say that, or do we go into long details unnecessarily of Christ dying on the Cross? That is only sometimes necessary. Or do we explain why we believe that Christ was marred? We have to explain what we believe, and Who told us to tell them. That Authority we get from these Scriptures.

vs 18-19 “*Now where remission of these is, there is no more offering for sin. Having therefore boldness to enter into the holiest by the blood of Jesus...*” We only need teaching **to build upon our Christian lives**. That is God’s view; but lots of Christians need teaching to hang on to them, or come back to them. There is a lot of backsliding in heart. The thief on the cross next to the Lord Jesus entered by the Blood of Jesus straight away, and he is no better than we are!

vs 20-21 “*By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God.*” Having all these blessings : this Word in season through the Blood of sprinkling; these Laws of God poured into our hearts, and written in our minds, so that we will know how to live with God when we get there, not having known before. We did not come from His world originally!

v22 “*Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*” Having our hearts sprinkled by the Blood from an evil conscience. The day we realised that everything that needed to be cast out from our hearts and minds **had already** been cast out, was the day we were born again! **How can we** be born again and come through the sprinkled Blood into a life which still likes the things we did before?

vs 23-27 “*Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) And let us consider one another to provoke unto love and to good works.*” This is all different language to our ordinary earthbound lives.

v25 “*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*”

v26 “*For if we sin wilfully after we have received the knowledge of the truth*”, that is, coming to God with a wrong approach; rejecting the need to be born again or remaining carnal. Christians cannot believe that it is only **by the Blood that we get into God’s Presence**. After living fifty years of high quality, Christ-approved teaching, we can still only get in **because of the Blood!** If we forget that the Blood has washed us, we are doomed – and **we will lose all the Vision once given us**.

v27 “*But a certain fearful looking for of judgment and fiery indignation.*” The Message of the Blood is opposite to this. It is a Message that casts out fear. “*There is no fear in love, but perfect love casteth out fear*”, 1 John 4:18.

Hebrews 8:1-3 *"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."*

Hebrews 13:9-15 *"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."* This is all to do with idolatry; and only the Message of these last days can keep us from deceiving ourselves when we try to share our hearts with Christ and someone or something else.

v11 *"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."* That was the sign of there being a **sin offering**. Christ was a sin offering **first and foremost**, and a **burnt offering**, for a peace offering and a meat (gift) offering.

v12 *"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."* The people of God who went down massacred by the thousand under the Roman General Titus, had been sanctified by the Blood of Christ nearly forty years before their blood had been shed [AD33 to AD70]. *"That He might sanctify the people with His own blood."* We must get the Message into our hearts, because we cannot reason it out with our minds.

verse 13 *"Let us go forth therefore unto Him without the camp, bearing His reproach."* That is the effect of the sprinkled Blood. People immediately find they have no part in this world. They come out of their worldly pursuits with a drink here and there, and being among the top ten rugby teams! They do not have a fight over it; what we do not like, we do not need to fight over, we leave it alone!

"Bearing His reproach." The reproach is the reproach of men who say 'You do not care for us' to God. 'You only want us to do what You want'. The Message of the Blood clearly shows that He does care for them, **but the only way He can show it is to keep them from their own sins**, not someone else's.

Hebrews 13:15-16 *"By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."*

v17 *"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."* It is this language of what the Bible calls *"the Blood of sprinkling"*, that makes **this** Message from God by His Son in these last days so vastly different to His Message by the prophets – in the Law, the Psalms, and through each prophet. Each carried a direct Message from God, but this Message is different. It is not that the other Messages were wrong, but they **cannot** be like This one.

Hebrews 1:1-2 *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."*

He has spoken unto us **by His Son's Blood** – through the *“blood of sprinkling that speaketh better things than that of Abel”*.

Once we talk about the Blood, we cannot find anyone more indulgent in Giving than God is.

Study No 4 – *Seeing the Sprinkled Blood as a Reality of Heaven*

Hebrews 12:24 *“But ye are come to the blood of sprinkling that speaketh better things than that of Abel.”* We are come to **this Reality**; to *“the blood of sprinkling that speaketh”*, which is **one** of the Realities of Heaven. Its Message was directed solely to God, showing Him that He was now able to pour out all the Provision, that He as the Almighty, the Provider for everyone and everything, wanted to provide, but **could only provide through the sprinkled Blood**.

It is the Father’s supreme Revelation of these latter days. It is the ‘Grand Theme’, so grand, in fact, that He has magnified that Message, or that Word, above all His Name. [*Psalm 138:2*]

We read of the Church, that in this world they overcame Satan, not by the Word of God, but by the Blood of the Lamb **first**, and then by the word of their testimony – but **the Blood of the Lamb** came first.

“The blood of sprinkling that speaketh better things than that of Abel.” It was God’s Message, which He has kept for these last days (necessarily, because Christ died in these last days) but which Message He kept for the Church and for the world, to be given through His Son (*Hebrews 1:1*).

It is in this language of the Blood of sprinkling that God has addressed His Church by His Son in these last days.

Hebrews 9:11 *“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle”*, because these last days produced the best wine! All other things were superseded. All the messages of the prophets to the fathers were all brought together in this Grand Fulfilment in Christ.

vs11-14 It was by the Message of the Blood spoken by the Christ that men could start with a clean conscience to serve the living God – which was never thought of before. We **need** a clean conscience to serve the living God, and our consciences cannot be cleansed by us.

We can read the Bible from cover to cover, and our consciences could be as unclean as God sees them. We can preach all the words we like, and witness fervently, but unless we have had our consciences purged by the sprinkled Blood of Christ, we will not know the peace of God. That is the language of the Blood.

Jesus Christ said in *John 15:22* *“If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.”* With the revelation of Christ Crucified in this world, and without experiencing that cleansing of the Blood, man’s conscience was rapidly teetering on to insanity. Ultimately, they will be calling out to rocks and mountains to hide them from the Lamb; and they will know and recognise Him as He comes to the earth.
(*Revelation 6:16; Luke 23:30-31; Isaiah 2:19*)

"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."

It is this language of the Blood of sprinkling, its wording, that makes this message from God so vastly different to God's messages by the prophets in the Old Testament; in the Psalms and the Prophets.

*"Spoken unto us **by His Son** in these last days." It is the language of the Old Testament fulfilled or swallowed up by the language of the New.*

Increasingly, that is totally rejected by 'Christianity' today. There is more preaching from the Old Testament than ever before. God has spoken unto us in these last days by His Son. He spoke in times past unto the fathers by the prophets, but **now** it is **the new language**.

Luke 24:44-45 "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures."

This confirms the fulfilling of the Old Testament. It was only after He had poured out all of His Blood and rose again that Christ was able to tie up all the Old Testament Scriptures in Himself.

It is in **Himself** that they are tied up, not in the prophets of old or the figures or characters of old, used increasingly by Bible teachers and Sunday school teachers and preachers. We can be spiritually chronologically wrong!

Acts 13:26-33 How can we preach salvation through Abraham? Jesus Christ was six hours on the Cross, and many hours before, from the previous night in Gethsemane, He had been beaten. All that, in that short time, He fulfilled **everything** that was written in the Old Testament concerning His sufferings.

Acts 3:17-18 "And now brethren I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." It was not through ignorance of the Old Testament, but through ignorance of its **fulfilment** in Jesus Christ, that they had Him crucified.

John 19: 24-37 The Old Testament is a Book with its words lying in wait for fulfilment. The New Testament reveals **those Scriptures fulfilled**, swallowed up in the language of the New Covenant.

v36 During the Passover, there was a rule that was laid down that pointed to the Christ and that awaited fulfilment for centuries until the time that He died. *"They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it."* (Numbers 9:12) Then, on the Cross, His side was pierced by the soldiers because they **did not break His legs**.

v37 "And again another Scripture saith, They shall look on Him whom they pierced."

John 13:18-31 Again, the fulfilment of that which was written.

"I speak not of you all," Christ said, "I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." Judas was the only Apostle mentioned in the Old Testament. (Psalms 55:12-15, 109:7-20)

Matthew 8:16-17 *"When the evening was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."* [Isaiah 53:4]

If we do not consider that the Old Testament is just unfulfilled prophecy, and that **in Christ is the Fulfilment of it all**, then we will not get the exquisite direction of God's Planning in His Programme. Then the shallowness of our faith will be revealed. We will circumscribe Christ by the New Testament only, and try to preach to the Church what we think are Church teachings from the Old Testament!

Matthew 12:15-21 *"Jesus withdrew Himself and great multitudes followed Him, and He healed them all."* The Old Testament foreshadowed these great healings; the massed healing campaigns. *"That it might be fulfilled which was spoken by Esaias the prophet."* The same God spoken of in *Isaiah* is here operating His healing Power.

Matthew 26: 52-56 It is only because of having to fulfil the Scriptures that we know there were more than twelve legions of angels, ready to come to rescue Christ from those who had come to take Him. God would not send them unless His Son said, 'Come'. It was the Old Testament Scriptures that awaited fulfilment that kept those angels from coming to His aid. Christ came to fulfil the Scriptures, not to show the effective, warlike spirit of more than twelve legions of angels. Everything was guided by the Scriptures awaiting fulfilment.

vs 55-56 *"I sat daily with you teaching in the Temple, and ye laid no hold on Me. But all this was done that the Scriptures of the prophets might be fulfilled."*

Luke 22:15-16 *"I will not any more eat thereof, until it be fulfilled in the kingdom of God."* We see that the Scriptures **must** be fulfilled. The prophets and the angels prophesied His coming, but they did not know He was to be the Crucified One. They did not know He was to start a Church, and that Heaven (the Kingdom of God) was to be administered by the Church in Jesus Christ.

Matthew 5:17-18 *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."* The Old Testament Scriptures are valuable to us in that **they prophesy** of Christ and His Work.

Hebrews 1:1-2 The language of the Old Testament is swallowed up by the language of the New Covenant. That is the language of *"the Blood of sprinkling"* speaking of Christ's more excellent Ministry. It speaks of Christ being an everlasting High Priest, not one whose ministry will end with his death.

And it speaks of Him being the Mediator of a better Covenant, which is **everlasting**. It is all **everlasting** against the temporary nature of men who live and who die.

Those statements we find in the *Book of Hebrews Chapters 8 & 9*. A better Covenant based on better promises. The **everlasting nature** of the Blood of Christ supplanting or replacing the temporary effect of the blood of bulls and of goats.

Hebrews 10:11-14 *"He hath perfected for ever them that are sanctified."* How much force does that have in our lives? **We are sanctified and perfected forever.** That is the Message that God had from the poured out Blood. It is **forever**. It is **done**. The work is **finished**. There is no more blood to be poured, and there is no more offering for sin. Therefore to God on that day, **all sin had gone**. We have an everlasting High Priest; an everlasting Covenant; and an everlasting forgiveness.

Why do Christians go off this and preach 'good sermons'? They are on the run before the devil who is persuading men of a Bloodless Gospel; A Gospel which is without a Cross, without crucified living, and without suffering.

We have come to *"the Blood of sprinkling"*. It does not say we have come to *"Christ"*, but *"to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling"* – which is what the **New** Covenant is based on – *"which speaketh better things than that of Abel."* The distant thunders of Salvation and Judgment in the Old Testament are translated into the dynamic of the glories of all the Eternal Realities of God's glorious world, opened out and offered to all mankind, through the poured out precious Blood of Christ – **now**.

Hebrews 12:22-24 Here we see **The Seven great Realities of Heaven**, made our own. They are offered to us.

No. 1 *"But ye are come to Mount Zion."* v22. That is why we live such poor lives without the joy of Heaven, and the spontaneity of the Holy Ghost, because we are not in touch with Heaven. Why do we not stay in touch with Heaven? It is because we do not remember these things and we do not appreciate them and we do not take them into our lives.

v2a *"But ye are come."* This is the first Reality purchased by the Blood of Christ. We come to God's Home for us. By *"come"*, it means we come face to face with our Future. That is what *"the Blood of sprinkling"* does. It makes us aware of whether we are clean or unclean, saved or condemned. We are come to God's Home, specially prepared by Christ to accommodate us.

John 14:1-4 *"I go to prepare a place for you."* Just to say that is without any meaning in itself to tired and worn out Christian minds looking for hope in their carnal living. But if we said, 'Well look, that's guaranteed to you by the Blood of the Cross; it is now yours if you stepped into Eternity – if you accept it.' We could say to them, 'Did you know the place is ready for you? Did you know you could not get in except by the Blood?'

That would wake some people up. It would mean something to them. Then we could dilate on the marvellous work of the poured out Blood, *"the Blood of sprinkling"*.

"In my Father's house are many mansions." This is God's Home for us. It is ours. Not that we own it, but it is ours because God gave it to us to live in. Where God is there is our Home!

"Lord, Thou hast been our dwelling place in all generations." (Psalm 90:1)

God waited until these last days to show it was secured for us, but unless we get the Message of the Blood we will not get the Message of God's Home either.

"God is our refuge and strength, a very present help in trouble." (Psalm 46:1)

No. 2 *"But ye are come to an innumerable company of angels", v22b.* That is, we have come to God's Heaven. It is different from all other heavens. *"Behold heaven and the heaven of heavens cannot contain Thee"* (1 Kings 8:27).

There are very many angels there, and God, and the Church will be there. God dwells in His own Heaven in the midst of those glorious special angels; those glorious Seraphim surrounding His glorious Throne, where He likes to be surrounded with all His holy angels. *Revelation* says *"ten thousand times ten thousand, and thousands of thousands"* (5:11). *"To an innumerable company of angels."*

Hebrews 1:14 *"Are they not all ministering spirits?"* Here, in *Hebrews*, the angels are called, *"ministering spirits sent forth to minister for them who shall be heirs of salvation."* That is what we have come to. That is one of our legacies through the Blood.

We are going into such a Heaven, into such a world. Do we think of these angels? Do we know about them and what their function is?

No. 3 Then we come to *"the general assembly and Church of the first born which are written in heaven", v23a.* That is, to God's Household, to God's Family of redeemed children; sons and daughters who have received the Holy Spirit of adoption, whereby they can cry, *"Abba Father"* as they gather around Him. It is a picture of the Church – of us.

We preach a lot about the Coming of the Christ but not many of us preach on what we are going to. This passage gives us a picture of what we are going to, of what God has for us, and what we can look forward to. **It is a real place** – and the real Blood that flowed out of a real Person's body – being *"God manifest in the flesh"* – guarantees that to us.

We are come to God's, that is, Christ's Church, *"the wife of the Lamb"*, the *"Church of the firstborn"*. Each member assured of his or her name written in the Lamb's Book of life. It is wonderful to preach on these Scriptures from the point of view of how the sprinkled Blood has made them available to us. **All** of them are ours from God.

"But ye are come to the general assembly and church of the firstborn", who will be in new bodies of flesh and bone like unto Christ's glorious body – full of glorious power. We get a picture of the whole Church assembled. We have come to that. That is the prospect awaiting us! Do we ever think of how we will fit into the whole Church? Maybe we are not fitting into a small local church. We must get fitted in, because there are no monasteries in Heaven where we can pace a carpeted cell on our own. There is joy there, and a Family! Jesus Christ and God the Father will be there – and the precious poured out Blood has made all this possible.

Then we get the picture of our **responsibility** that we have got to live with other people, but all with the same Spirit, and the same point of view. This would keep so many Christians from wandering about from assembly to assembly. It would keep so many assemblies, especially the younger ones from trying to bring into their churches what they call 'more life', because they feel lonely, without life. They mean more life from carnal Christianity, instead of enjoying their Salvation and shouting for joy, and reading these glorious realities and saying, 'That is mine!' It is nothing to worry or strive after. We must not say, 'Please give them to me, Lord', because we are **come** to them!

No. 4 "And to God the Judge of all", v23b. We are come, the writer says, to the Holiness of God, which no man has seen or can see. We are come because the Blood has made it so. It is the Message of the Blood to God. It speaks to Him of these things.

The Blood has made it possible for Christ to say to that dreadful specimen of mankind, that vicious murderer, that depraved creature called a "*malefactor*", "*Today you will be with Me in Paradise.*" Not some future date. 'You are on your way, in other words, to my Kingdom. 'To My Father's house', He could have said.

The thief understood he was on his way. At least he knew Christ was, and he thought he could get there sometime, but there is no 'sometime' with God. The message of the Blood is **now**, not tomorrow.

1 Timothy 6:16 "*Dwelling in the light which no man can approach unto,*" but which we can approach by the Lamb, Who is the Light of that Holiness. That is the Fourth Reality of Heaven.

No. 5 "And ye are come to the spirits of just men made perfect", v23. That is God's redeemed of all ages before the Cross. We read of them in *Hebrews 11.* These are those who "*washed their robes and made them white in the Blood of the Lamb*" (*Revelation 7:14*). **They** will throng in there too.

"The spirits of just men made perfect." Paul wrote they could not get perfection. They had to wait because God had some better thing for us. We are very fortunate people. We will not have to wait for centuries. Look how they lived and died. They fought for a Better Resurrection. They died for it. Those will be some of the scenes in Heaven. What shouting, rejoicing, and waving of palms by them, as we read in *Revelation 7:9-10.* What hallelujahs from the Church!

What glorifying of the Lamb then! All because the Blood has been poured out, and God could have His say without any argument, accusations, or controversy from the “wicked one”.

It is all laid on for us, and if we do not become ‘heavenly’ now, we never will, because it is for us now.

Hebrews 12:1 Those who “*washed their robes and made them white in the Blood of the Lamb*”, are those who are called “*that so great a cloud of witnesses*” here in Hebrews. “*Wherefore seeing we also are compassed about with so great a cloud of witnesses.*”

They looked for Jesus Christ, and we are looking “unto Him”. Have we ever looked and considered that we are compassed about with so great a cloud of witnesses? Have we ever looked at the cloud? It is so thick that they cannot be numbered. The best way to read the Old Testament is to read **Hebrews 11:1-40**.

They all get their rightful place. They are all men of faith. We do not have to dilate special sermons about David, Joshua, Moses and Abraham. In the New Testament writings they did not do that. It just quotes them where their actions or prophecies were fulfilled in Christ in the New Testament. What energy they had. What faith and zeal. They had arrived! They will be in bodies like us, and they did not see Christ in the flesh. They did not hear of Christ. They did not know who He was, but they faithfully “*washed their robes and made them white in the Blood of the Lamb*”. They took the offerings to the priests. It is wonderful! At least we have a glorious way to read the Books of the Bible!

Hebrews 11:32-34 “*Of David also and Samuel.*” That is all they got! – two of the three men against whom God could say nothing wrong (*Jeremiah 15:1 [Moses & Samuel], 33:17,22 [David] eg.*).

v35 “*Others were tortured not accepting deliverance.*” They did not accept a way out of their trials, but they said, ‘No we will die,’ because they were looking forward to a Better Resurrection. Are we? Are we living like that, never mind looking forward to it?! Women, even, did not accept deliverance.

v36 “*Others had trial of cruel mockings; of whom the world was not worthy.*” Of course it wasn’t. The world will never be worthy. If we lived like that we would get our towns and cities on fire with our preaching.

There is nothing to stop a man preaching the Blood of the Lamb, but we cannot do it when we are settled with our lands and houses, money and jobs. We all do work for our firms, and leave the work of God untouched with not even a ripple over it to show we have been there.

In crises everyone runs around im-potent to produce God’s results. Tailor-made religion, but without the Power, “*having the form of godliness*” with right meetings, messages, and singing in the right time, and dead as a door nail, because Christ is not honoured with the freedom of a crucified life.

"These all having attained 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." They are "the spirits of just men made perfect".

No. 6 "And to Jesus", v24a – because He came in the flesh after them – *"the mediator of the new covenant."* He is God's High Priest **forever** after the order of Melchisedek. (Hebrews 7:17) A Priest and King upon His Throne. He was **both** a Priest and a King.

In the Old Testament there were many struggles between the anointed priests and kings, because so many times their authority came almost together. Almost, but only one Man can be God's King and God's Priest. Only one Man can fulfil all those functions, and the Blood has relayed that Message back to God. He could say, 'I have got your Man. All the Blood is out on the ground. There He is on the Cross. The Man of the moment. The King and the Priest'. Hallelujah! The Blood of sprinkling speaks better things than that of Abel!

In *Hebrews 1:1-3* we see God has Two Different Kinds of Ministry. One to the Old, and one to the New. The New Message comes **through** His Son, and indeed, in the whole Message of the *Book of Hebrews*.

To see Christians increasingly drawing on and referring to the Old Testament only for their personal instruction and guidance is very alarming. They talk about how Joshua was strong and how Daniel calmed the lions in the den. They have no power with God if that is their vision. The **New Testament** should be the basis of all our teaching.

"For this is My blood of the New Covenant" – not of the Old Covenant. So, speaking of Joshua and Daniel and the like, those men's reactions were reactions to God under the Old Covenant.

Hebrews 12:18-21 But we are not come to the law of Sinai, with the smokings, lightnings and thunders of God, because He was speaking then to a people not willing to change, so He came like that with His fiercesome law, which offered no margin. They could not get cleansed. They got cleansing for their lives, but it took special love like those we read of in *Hebrews 11* to live as God would have them to live.

No. 7 Hebrews 12:22-24 And *"the blood of sprinkling that speaketh better things than that of Abel."* We are come to **the Glorious Realities of God's Heaven**, albeit, opened out for us from His Word ... so what are we working for? How many hours do we give to our firms, and how many to the Church?

How many hours do we give to worldly things and to what we have to do at home? How many hours do we give to praying, fasting, and reading the Word of God, and getting ready for Eternity? We **must** think on these things, because there is no provision in the Blood for industrial firms, schools, colleges, and education here, and hospitals with plenty of money and good works.

It is all condemned by the Blood. It is not even allowed for; so where are we?...

Hebrews 1:1-2 God's Message for these last days, the word of "*the Blood of sprinkling which speaketh better things than that of Abel*", can be spoken "*in season to him that is weary*". It speaks of an everlasting and a guaranteed forgiveness.

Then what about all those people in Hell? They did not want forgiveness. They did not want God, or Jesus Christ.

In the Future some will say, 'Save us from the wrath of the Lamb' [Revelation 6:16] – His wrath is at their rejection of forgiveness. It is not that they never found it. They did not want the everlasting forgiveness.

So we are all forgiven today. We are all cleansed by the Blood. We are open to God's persuasion and the tender wooing of the Spirit to call us out of ourselves. Never mind if we do not understand everything of this rather difficult message, because it is given in a difficult carnal age – but it is deep and it is abiding. It contains **the last great truths** we will ever hear from God.

Just be like children and say, 'Thank you. Take me into your Arms; take me into your Home. O Father God; show me Your Son, and really make me live a forgiven life.'

Study No. 5 — *Seeing Three Heavenly Principles*

Hebrews 12:22-24 “But ye are come unto ... *the blood of sprinkling that speaketh better things than that of Abel.*” The reason why that terminology is used, that the Blood **speaks** to God, is because it conveys to God, by the very fact that it is poured out or sprinkled, the **Three Things** God wishes to know.

Firstly, it speaks of a Finished Work. That is all God wants to know. ‘Have You done My Work or not?’ The poured out Blood of Jesus Christ speaks of a **Finished Work**.

Second, the Blood of sprinkling speaks of a Full Salvation. Obviously that would follow from the Finished Work. God is a **Saviour**. That is His nature, and His outgoings and outworkings. Have we got saving natures in us? Do we want to save humanity from its dreadful doom? Do we want to save our brothers and sisters from pain, embarrassment, awkwardness, and from the discomforts of being wrong with God? God is a Saviour. The Blood speaks of a Full Salvation; a **better** Work than that of Abel. A better Salvation. So it brings into question our motives. What is the mainspring of our living? What is it that makes us go? It ought to be the Saving Work of God. He is a **Saviour**.

Third, the ultimate results of Salvation is that beautiful thing called **Fellowship**. That’s not a getting together regardless of what we think, so long as we call each other, brother or sister, and embrace each other as such, and say nothing to contradict what they say. This is a Fellowship forever.

God is faithful, we read in 1 Corinthians 1:9, “By whom ye were called into the fellowship of His Son.” ‘I want to convey this joy to you’, He said.

1 John 1:5-7 Fellowship means there is one common ground of perfect agreement. We can say we love the Lord Jesus Christ, but do we do anything to offend Him? If we do, we are not in fellowship with God who would never offend Christ. **It is a Fellowship forever**. That is only realised through the Message of the Blood. It conveys some of the Effort and the Giving, and the Cost to God and to Christ.

1 John 1:3-7 “But if we walk in the light, as He is in the light, we have fellowship One with another, and the Blood of Jesus Christ cleanseth us from all sin.” “Fellowship One (One) with another.” That is **God and us**. “And the blood of Jesus Christ His Son cleanseth us from all sin.”

The Blood is the Seal of that Fellowship. It is offered to us from God, and accepted by us from God, so then we find ourselves in the position of knowing that “the Blood of sprinkling speaks better things” to God of our complete forgiveness – our Complete Salvation and our Fellowship with God forever.

The Divine Language, or the terminology of “the Blood of sprinkling”, is completely without compromise. It offers no excuse for anyone failing to appropriate to the full the fullness of the Godhead.

It means that **all** that the Father is, and **all** that Christ is, is poured out upon us all, because of the precious poured out Blood of Jesus Christ. Therefore there is no excuse offered for any failure to appropriate everything that God is, or His Son is, or the Spirit is, as conveyed to us by the Holy Spirit through the Word of God, on the basis of the poured out Blood.

***Revelation 12:10-11** "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the Word of their testimony; and they loved not their lives unto the death."*

"They", that is, the brethren, that is, us – we overcame Satan by the Blood of the Lamb, and by the word of our testimony.

Let us examine that statement. It is by the Blood of the Lamb **first**, and then by the word of our testimony. It is based on the Message of the Blood to God. It is what God hears from the pouring out of Christ's Blood upon the ground.

He hears of a Finished Work, so there can be no accusation upheld.

He hears of a Full Salvation, so there can be no accusation that is found tenable. It has no foothold on our Salvation.

He hears of a Fellowship with God forever, which cannot be broken. Certainly not by an accusation. There we can rest assured.

That is being practical about the Work of the Cross – but there is **no allowance made for failure**.

All those who will be there **will have overcome Satan by the Blood of the Lamb**. If we do not overcome Satan's accusations by the Blood of the Lamb, we will not be there.

And then, by the word of our testimony – our use of the Word of God testifying to the Crucified Christ in our lives. The result will be that we did not love our lives unto the death. We will not be carnally minded Christians.

v10 "Now is come salvation." The Salvation they received was still full. It was not soiled or stained by accusations. Are our lives full of accusations? Not that we are accusing anyone, but do we think that someone is accusing us? That is just as bad. It produces the same rotting of our Salvation, because we imagine that someone else is implying more than was said.

"And strength," meaning, the Finished Work. If it is finished, it **is** finished! and there is no more to be done about it, except to **appropriate** it, **live** by it, **enjoy** it and **meet Christ by it!**

"And the kingdom of our God, and the power of His Christ." A Fellowship forever!

"For the accuser of our brethren is cast down, which accused them before our God day and night." That is the Work we ought to have established in our lives.

How to live without oozing with accusation on every hand – and it is quite a sure thing that if we always think someone is accusing us, we will be accusing them. That is the obvious result of receiving accusation. To start with we might be accusing someone who has no accusation against us at all. *"They overcame him by the blood of the Lamb", that is, "the Blood of sprinkling".*

The language of the Blood to God is **completely uncompromising**. He does not want to know what might be or what might not be. God wants to know what the position is. Is it or is it not so?

Hebrews 12:1-4 *"Let us lay aside every weight, and the sin which doth so easily beset us." What would that sin be? It is the sin of **unbelief** in its many forms seeping through our lives.*

v2 "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame and is set down on the right hand of God."

This is a picture of a Man who did not let accusation, which surrounded Him all the time, sour Him against the accuser. He was being accused almost incessantly, but those accusations did not sour Him against Him doing God's Work the way God wanted it done.

*"Who for the joy that was set before Him, endured the cross; and is set down on the right hand of God." He was **successful**!*

v3 "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Contradiction is a form of accusation. If I contradict you, I tell you that you are wrong.

v4 "Ye have not yet resisted unto blood, striving against sin." That is, in our struggle against sin, we have not yet died or been killed in our service unto God. We've resisted that so far at least. But everything seems to provide a means of contradiction. Whatever we say or do someone contradicts us, so that is the Message of the poured out Blood for us: to resist it; and until all His Blood was poured out, Christ resisted the contradiction of sinners against Him.

*v24 "(But ye are come) unto the blood of sprinkling that speaketh better things than that of Abel." The Divine Language, or the terminology of "the Blood of sprinkling", is completely uncompromising, in that it offers **no escape** to all those who neglect so great Salvation. There is no escape.*

Revelation 19:11-13 *"And He was clothed with a vesture dipped in blood." The Blood shown on His outer garment was to be used as a sign of certain coming Judgment or punishment, and there is no escape for the rejecter. Jesus Christ obviously kept that vesture, or cloak, and it was conveyed up to Heaven in some way. It was just plain up-to-date evidence!*

Hebrews 9:12 *"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."* He took His cloak up with Him into Heaven, saturated with His own Blood. It will be a sign of God's Punishment on those neglecters and rejecters when He returns.

Revelation 19:15-21 God will show no mercy. *"And out of His mouth goeth a sharp two edged sword, that with it He should smite the nations."* He will come down out of Heaven to smite the nations who will all be gathered in that bowl or basin – the valley of Armageddon (Megiddo).

"And He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God." The only communication Christ will have in the thousand years reign with mankind will be **instruction**, with no Grace, or Lovingkindness.

We must see how we are placed. We are not going to get into Heaven just because we think we have been washed in the Blood of the Lamb. It is what **God** thinks. There is no compromise.

v17 *"And I saw an angel stand in the sun."* He stood in the sun and summoned all the carrion eating birds to that great valley. The whole vast collection of armies was destroyed, and the fowls of heaven came and cleaned up the bodies and left the bones.

vs 19-20 The beast, who will be a man, and the false prophet, also a man, will be cast **alive** into the lake of fire burning with brimstone, even before Satan will be.

Hebrews 10:26-29 *"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace?"*

If we sin wilfully, it means that we are considering the Blood of the covenant an unholy thing, even while knowing that we have been sanctified by the Blood of the covenant.

Revelation 6:16 In the end time men and women will call out to rocks and mountains to hide them from the wrath of the Lamb.

Isaiah 63:1-4 Isaiah saw this terrible vision. It is all God's wrath, not the Church's wrath. The Blood speaks of the vengeance of **God**, because it was the Blood of **God**. Nobody will support Christ when He comes into the battle of Armageddon. John saw the Church riding behind Him, but it does not say that their garments will bear the stains of their own blood!

Isaiah 63:5-6 “And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.”

Jesus Christ will go all those miles down to Edom, from Armageddon – Isaiah saw Him coming from Bozrah after the Great Slaughter; yet on Calvary’s Cross, He must have been in a dreadful state with His Blood all over Him. That was the Blood of sprinkling, plus the terrible Evidence of His cloak caked with the Blood of His own Cross.

It **must** become evident to us, that the Cross is a **Full** Salvation, and everything outside of that is **full** Damnation. Woe to the carnal Christian! It makes it so complete and satisfying. We **can** live clean lives, because we are living by the product of that poured out Blood. We **can** accept the Baptism in the Spirit in a very clean, dignified, reverent and holy way, because it is a product of the Blood.

If we did that we might be able to live our Christian lives more effectively and powerfully. The Blood conditions everything to God. “*When I see the blood I will pass over you.*” (Exodus 12:13) That is enough for God.

God does not tell us what the Israelites were like inside their houses. He moved when the blood of the lamb was evident. When He could see the sprinkled blood on their doorposts, God moved. That is the essence of the story.

“*When I see the blood I will pass over you*”. This is an old Scripture and it is brought out in these last days of teaching. It is the last message.

Luke 23:17-31 “Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?” The Blood of sprinkling can **also** speak of a hopeless situation – because someone rejecting God has nowhere to go. He must go on with the devil and find himself in the lake of fire. There is no other alternative to that.

It is God, through Christ, who judges what shape or type the neglecting or rejection is. We must not neglect so great a Salvation. We must get on with it!

To one of His disciples who wanted to go home to bury his father before following Him, Jesus Christ said, “*Let the dead bury their dead: but go thou and preach the kingdom of God*” (Luke 9: 59-61). We must not leave the kingdom of God to settle our business. That should have been settled already. We must be waiting for Christ to come.

v31 “*For if they do these things in a green tree, what shall be done in the dry?*” This means that all who neglect God’s Word are ready for the furnace. They are almost ready for that type of body that will stay alive in a lake of fire burning with brimstone.

Therefore, in the face of these uncompromising words – this language of the Blood – before we proceed further with this study, we ought to read one or two of **the terrible warnings** contained in this Book of *Hebrews* we are taking our text from. It emphasises **the awful finality** of the Message of the Blood that speaks to God. It is **God's** Message. It is God speaking to us **in these last days by His Son**.

Hebrews 5:8 – 6:12

vs8-9 “Though He were a Son, yet learned He obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him.” To **obey** is the crucial word. The reaction of the people was on that word **obey**, not on perfect and eternal Salvation, which they loved.

v11 The writer is speaking in the plural to his hearers. “Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.” It also says why they are dull of hearing.

v12 “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God,” – which are laid down for the Christian. It all stems from that word **obey**. That is where they stumbled. They did not find a good sound in the word “obey”.

v9 again: “And being made perfect, He became the author of eternal salvation unto all them that obey Him.” Christ has become the Author of their Eternal Salvation. He was made perfect as a Man, and He was their Great High Priest. He learned obedience by the things which He suffered at God's command, but they did not want to learn from Him. We must decide to take on that lovely obedience, and we are encouraged to know that He learned obedience.

v14 “But strong meat belongeth to them that are of full age.” Not necessarily 35, 40 or 45 years of age, but “even those who by reason of use.” **That** brings maturity. “Have their senses exercised to discern both good and evil” – the trend, or principles, of obedience in whatever they read, which are a call to their lives.

Hebrews 6:1-12 “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection”, because our obedience starts after we have repented and shown our faith towards God, by being baptised in water, and receiving the Holy Ghost. “Not laying again the foundation of repentance from dead works”, as though we never knew anything at all; as if the sins we were committing as carnal Christians were not really connected with Heaven, and we would plead ignorance. Not so with God. God has servants whom He appoints to His Church, but every Christian should be doing a purposeful work for God, which we would recognise if we questioned it. It would be something we can show, which would be what **God** would positively have us to do – not necessarily the results of it. That would be between Christ and us.

v2 “Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” Sometimes we could feel so sick that it makes us feel hopeless; not really without faith, but we cannot pray.

It says in *James 5:14-15* “the prayer of faith shall save the sick” – the gush of power from the laying on of hands. That is included in the first principles of the doctrine of Christ.

Let us have some power in our churches, rather than tailor-made services. We are going to our doom that way, where we did the right things and omitted the weightier matters of Judgment and Justice. “*And of resurrection of the dead, and of eternal judgment.*” **We should be living those resurrection lives.**

In the text, it comes after the ‘laying on of hands’, so when we speak and lay our hands on people, the power of that resurrection life should grip them.

The Lord will raise the person up, and if they have committed sins they shall be forgiven says *James 5:15*. They will rise up a new man, or woman, healed, forgiven, and cleansed. We are supposed to have that as an every day occurrence, or every time we meet.

vs 4-6 “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.”

We must not think that falling away means we stop talking to you and burn our Bibles and notebooks. That might be the end product.

We can fall away when we can no longer have power with God – if we had any at all – when we can be preaching messages that only tickle the palate of the Christian. Do we go every day to the mercy seat to meet with God?

v9 Here again comes in the power of the Blood; the forgiving streams that flow. Forgiveness is **forever**, however wicked and backslidden we may have been. We can retrieve ourselves if we do not fall away from those things and never come back to them. “*But, beloved, we are persuaded better things of you, and things that accompany salvation.*” There it is again; something that works. We are persuaded of that and we are not letting you go, the writer says.

“*The blood of sprinkling that speaketh better things than that of Abel.*” Abel died; we cannot do anything about that, but the Blood speaks of **a living Christ**, who is very much alive to stretch out a nail-pierced Hand to pull us out of our backsliding. We can lift a hand up to Heaven because of the Blood that has spoken to God and say, ‘Lord, please help me’ – and in a moment we can be on firm ground with Christ.

v10 “*God is not unrighteous*”, whatever the accusations may have been that pushed us back and back, “*to forget your work and labour of love.*” We could be ministering in a church and still be fallen away from Christ.

v12 “*That ye be not slothful, but followers of them who through faith and patience inherit the promises.*”

There will be some who have not fallen away, who have resisted and said, 'Not so, I am washed in the Blood. The Blood of sprinkling that tells me I am born of God; the Work is finished. I am saved, and I have a full Salvation, and I will always live with God. It is all booked for me – so away with evil thoughts and satanic devices.'

It is a terrible warning that we read about in *verse 4*, but we **can** have tremendous confidence.

We can remember the Word of the Blood which speaks to God. Jesus Christ **finished** the Work He was given to do.

Hebrews 5:12-13 *"Ye are become such as have need of milk and not of strong meat."* Some did not want the good Word of God, so they went back and lost their physical strength. They needed spoonfuls of milk like a baby. *"For everyone that useth milk is unskilful in the word of righteousness: for he is a babe."*

Our Christian friends should get more power through our friendship. They should be brought out of many toils and snares through the grace of God that flows through us to them.

An Evangelist is someone who has such power with God that he does not have time to break the Word of God open. He says, 'You need the Blood of the Cross to cleanse you,' – and the soul comes trembling to the Throne of Grace. A soul saved! Then he needs to be **taught**.

v14 *"But strong meat belongeth to them that are of full age."* They have matured along a certain line: the line of the Word of God. Jesus Christ was only in His thirties when He was crucified, and God said to Him, 'Your years shall be the same.' He is still the Son of God who died for us.

He is still the same, so we must get hold of Him. **That** is our Rock, and our Fortress. He said, *"I have more understanding than all My teachers"* because He always had God's Word, and it was obvious to those men in the Temple (*Psalms 119:11; Luke 2:46-47*).

Hebrews 12:24 *"Ye are come to the blood of sprinkling that speaketh better things than that of Abel."* You have come to **the Throne of Grace**, where God is relaying to us the Message of the Blood. It is **a Finished Work**; a Full Work; **a Full Salvation**, and **a Fellowship** that lasts forever with God.

That is the Message of the Blood. That is the proclamation of God through the Blood. **The Language of the Blood is different**. It speaks **better things** than that of Abel!

Study No.6 — *Seeing the Assurance the Speaking Blood affords us*

Hebrews 12:24 *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."* The Blood of sprinkling speaks to God. An easy way to understand this Holy Spirit terminology would be to consider that without that poured out Blood there would be **no evidence** to God. It is the **evidence** that speaks. It is like a witness. In fact, in 1 John 5:8 we get the same word used. *"And there are three that bear witness in earth, the spirit, and the water, and the blood."* They bear witness to God, not to us. We get all God's assurance.

It is like a man who is acquitted of murder. He hasn't anything to do with sifting the evidence, and giving the verdict as the jury does, and then passing sentence as the judge; but he is certainly the beneficiary when he is acquitted. He has been proved in a proper manner by the state judiciary and system, to have not broken the laws, and he is made free. He benefits from the blessings of the freedom of the State. He is at large; and he is actually protected. He could not, at one time, be tried in English courts for the same crime again. That was the law, and it was very close to the Divine origin of reality. Once we have been tried in Christ and sentenced, we cannot be tried again!

The Blood is the **Evidence** that Christ was tried, and sentenced, and paid the penalty. *"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit"* (1 Peter 3:18). Now, not a Judge passing sentence on the breakers of His Kingdom's laws, but as a Father. There is a great difference between a judge and a father – obviously.

"The blood of sprinkling that speaketh...". This is the divinely unique Message to mankind in these last days, and it deals entirely with the **Value**, the **Virtue** and the **Victorious Results** of the poured out Blood of Christ on the Cross at Calvary.

"The blood of sprinkling that speaketh", because it is, in that sense, the declaration of God's Work accomplished successfully for His Salvation for man, brought to light in all its fullness. The whole **destiny** of man has been opened out as designed for him to live in Fellowship with God. **All that** is opened out. The **Value of the Work** and its **Virtue** poured out, results in such a Salvation and **the Victory** established forever. This Message then, we are learning, dominates the New Testament completely.

Hebrews 9:1-10 That is what the Blood now speaks of. Not of all these enactments, which were all really negative. It is covered by the statement that the Holy Ghost signified by the very emptiness of the non-results of all these ordinances and washings, that *"the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing"*, (v8).

All of God's dealings with man are to encourage him to know that there **was** a way into the *"Holiest of All"* for him, but the Holy Ghost signified by that background, that the way was not yet made manifest.

v9 "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." It could not make the priests perfect, let alone the people.

v10 "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." These were carnal ordinances (rules, regulations) pertaining to their earthly walks of life.

Hebrews 10:1-2 *"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The law made demands on the people, and His Grace met those demands, and supplies us with the need to be able to stand up to God's holiness. That is the great difference. The law on which all the carnal ordinances were based could not make the comers perfect as pertaining to the conscience.*

*"For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." We can see that the Message of the sprinkled Blood is that it was God's original intention finally fulfilled in Christ, that their consciences were to be made perfect, and that the worshippers were to be purged once for all. All those coming continually should have **no more conscience** of sins.*

The message from God by His Son of the speaking Blood is very important. It is that through Grace there is **no more remembrance** of sins. God will remember them no more. Hallelujah! That is why it dominates the New Testament in every way.

Hebrews 9:11 *"But 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." "Of good things to come", into heaven.*

This is all from God's point of view. It is all how God saw it. He did not see the old time law as permanent, so it was carnal. *"By a greater and more perfect tabernacle, not made with hands."* Christ did not tread through the temple of Solomon or through the old tabernacle, to go into the Holiest of All. He trod this earth in a greater, more perfect tabernacle, not made with hands. That is, in His **body** He trod this earth to the Cross, and then in that tabernacle, He poured out His Blood, that we might reach the Holiest of all through His Blood.

vs 12-14 It is an appreciation of this complete Work on which the early Church was quickly established, and brought into being. It gave them the sense of power and authority of the Finished Work – the assurance that **God had in His hands the Evidence** of their cleansing from the sin in their consciences.

*v14 "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" This shows us what the Blood has done. **Verses 1-8** show what the blood of bulls and goats did **not** do; and **verses 11-14**, what the Blood of Christ **has** achieved.*

vs 15-22 The **Book of Hebrews** is a Book of **constant comparisons** between the Old and the New Covenant. It wasn't written for all the Christians. If he was writing just to Gentiles, he would not have had to make the comparison. The Jewish Christians needed to be reminded that all the laws, ceremonies, and sacrifices **had gone forever** when the Blood of Christ had been poured out on this earth.

v15 "And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." The New Testament required not the death of bulls and goats, but the death of **God**.

We, as modern Christians, brought up in a carnal atmosphere, take everything for granted. That is one of the dangers of carnal thinking, that we do not allow the Holy Spirit to take us through the story of Love, and the magnitude of the Grace involved on our one Salvation.

vs 16-18 The emphasis is on Blood. Blood everywhere, so to speak. **If we want Forgiveness, we must find Blood. If we want Holiness, and the assurance of Salvation, we must find Blood. Blood poured out; sprinkled, gushing out - the Sacrifice!**

vs 19-20 "For when Moses had spoken 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, **20**. Saying, This is the blood of the testament which God hath enjoined unto you."

There is Blood everywhere, which is **the sign** of Forgiveness; of God being at hand, and His acceptance rather than rejection of His sinful people. It is **the sign of God's Protection and encouragement** to His people to live proper lives.

v22 "Without shedding of blood is no remission." **Remission** is the great word of the New Testament. It means Forgiveness, or a putting away.

v24 "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Jesus Christ went into Heaven taking with Him His cloak, so stained with His Blood, because it is God's arrangement that He must wear it to come out into the battle of Armageddon.

v25 "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others."

All those altars reeking with the blood of animals, is now no longer necessary. It seems a tragic waste of life, but think of what it was trying to teach of a far more tragic thing - the poured out Blood of our Creator God. That was **poured out**, or made to flow. That was very tragic and dreadful.

v26 "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." All the time there is sin, but **nobody's sin appears before God!**

It says, "*but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*" To God, **the end of the world** was the day Christ poured out **all of His Blood** on the Cross at Golgotha, just outside the walls of Jerusalem.

It was the end of the world to men the day Christ died. They were at the receiving end ... but we are talking about God, because it was to God that the Blood speaks better things than that of Abel.

To God **a new world** had emerged before His holy ears and eyes. A world in which every man, woman and child had become immediately to Him as clean from all sin, through the Blood of Christ which was poured out on the Cross. God always takes the initiative. His New World has not been spoilt by all the sin that still goes on. Oh no! **Sin is put away**.

Christianity is far removed from this understanding of the difference between the ordinances which God called "*carnal*" in the Old Testament and the New. Men and women wanting God picked up the Message, and entered the New World and never went back to the old!

2 Corinthians 5:9-10 "*Wherefore we labour, that, whether present or absent, we may be accepted of Him.*" This is a man called Paul, who thought nothing was too big a price for him to pay, if he had to pay one, to fulfil his course as a servant of this new order of things; in this new order of mankind, which gave to all men a holy, spotless life. Christ's advice to them was this, 'Go on and live it and I will back you in the full power of the Godhead.'

How do we think Christ was able to say to one of His good Christian disciples called Ananias, "*he is a chosen vessel unto Me*", talking about a man who was murdering Christians. How could God say such things if He had not died on the Cross for all sin? How could He be so sure of His man, if He had not transformed the world for that one man and for all of us? 'Go home', He said to Ananias, "*For he is a chosen vessel unto Me, and I will show him how great things he must suffer for My name's sake.*" **That has not been written of any man before** – and the man had not yet been approached, except by the Spirit of God upon him, pricking and goading his conscience, so much that he was finding it difficult to live!

He was distracting himself by jailing Christians and persecuting them. Then God caught up with His tired fugitive, used to this old world. He was a fugitive from **Love**.

How about us? Have we tried to get away from this world? Have **we** kept away from it, being thankful for God's Word that encourages us not to go back to it? Paul was pulled out of it. Just fancy a holy God saying to Ananias, 'Not to worry, he is a chosen vessel unto Me', knowing that Ananias would take it. He didn't say Ananias was a chosen vessel, but this murdering, religious, fanatic He called a "*chosen vessel*", because the Blood was speaking good things to Christ. It was speaking marvellous things.

May the Blood speak well on our behalf! May it show us up in the light of Calvary to God, as those people willing to go anywhere, do anything, and lay down our lives, so that God may be glorified.

2 Corinthians 5:11 *"Knowing therefore the terror of the Lord."* Why **terror**? It sounds as if it is hard, but there **is** a very great Terror in a very Holy Person, even if He only exhibits to us His holy Goodness. We can say to each other, 'We cannot play fast and loose with such a Person'. Paul was not threatening his hearers, who were Christians in this church, about what the speaking Blood was telling God, and what it was telling them.

Acts 9:4 *"Saul, Saul, why persecutest thou Me?"* What words to use instead of saying, 'You are condemned.' We must not suppose it was an easy-going God speaking.

v5 "It is hard for thee to kick against the pricks." Immediately this murdering religious fanatic's heart was caught. The Spirit of God was upon him. It was poured out upon all flesh.

Paul had stood and watched Stephen being martyred, and he couldn't forget it. Immediately he said, 'Lord, who are You?', and the Lord said, *"I am Jesus whom thou persecutest."* Paul did not say, 'I am on my way to continue', but trembling and astonished he said, *"Lord, what wilt Thou have me to do?"* Straightaway he offered himself to his God.

Paul preached that *"this Jesus is that Christ"*. What was he saying? He was telling them, 'You have got Salvation in your hands. It is right in the palm of your hands. You crucified the Man Who turned out to be your Saviour, your Messiah'. Paul overwhelmed them. It gushed out of him. **That** is the speaking Blood, and **that** is how we must preach.

2 Corinthians 5:11 *"Knowing therefore the terror of the Lord we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."* That is, their consciences were showing that this man Paul and the Apostles were speaking absolute truth. They often did not want it, but it was the Truth. They had a Messiah given them, and here were these men offering Him to them freely, and they seemed to be quite happy with Him.

Some of them did not look very good cases either. They knew Paul, but the others seemed to be a lot of hotchpotch ignorant Galileans who would believe anything, but they seemed to know something. They were talking Divine sense!

v12 "For we commend not ourselves." They did not look religious or good church-goers. They were outcasts, having no church to go to. They were vagabonds, and the offscourings of the earth, but they had something. **They had the Message of the Blood.**

"That ye may have somewhat to answer them which glory in appearance, and not in heart."

The men who didn't think much of religion, who said, 'We haven't got much out of it', and they didn't want to be respectable, grabbed hold of this. Paul knew that. He was probably an aristocratic Jew, brought up very well. He had such a deep sense of the need of men through his Saviour, and he could see that is what they would take. They were not looking for well-ordered meetings. They were looking for **Christ** and good, well-ordered lives.

v13 "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." Depending on how God moved. God did move upon them. If the Message of the Blood overcame them, they would be beside themselves!

Acts 6:24 "Festus said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad." Out of Paul was gushing revelation after revelation of what Christ could do. They were not all warmed up inside; they were not seething volcanoes which would blow up in a moment. No! They were full of love and compassion.

Christians do not talk about **this** Love in the main. They would never say, *"Knowing therefore the terror of the Lord we persuade men"*. Paul wrote it in love, knowing they should know that.

They would accept it, because they were not looking for Bishops and Popes. They were men who could not fit into religion. They were not indecent, but they could not fit into a worldly society, a community of mankind that covers over its sins. They could talk about how sin had been put away and live in the freedom of the Gospel.

2 Corinthians 5:14 "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." There is the Gospel. How do we preach? Do we make any difference between the regenerate and the unregenerate?

There is no difference. *"If one died for **all**, then were **all** dead."*

If we look at faults and failings in other Christians, how far are we different from the unregenerate, who see the same things? It is terrible not to have our consciences clear from sin, because we have been made clean.

We can have the same experience as Saul of Tarsus. Perhaps we have never had the fire of Love burning up inside us, making us say, 'I don't care what you do to me. I will transform my home and my life'. This type of person knows the terror of the Lord, and His great horror of sin.

The Blood should make us afraid to touch sin. It is not a guilty fear at all. It is nothing to do with shame and of having committed sins. **It is a positive, fear-some loathing of it.** *"The fear of the Lord is to hate evil"* (Proverbs 8:13).

"For the love of Christ constraineth us." He hedges us about. We are like people caught in a prison of a Love that will never let us go.

We are hedged about. If we go forward, there it is. If we try to break out on the left, there it is. If we turn five steps to the right, different from the Message, there is that Love saying, 'Where are you going?' There is the Christ saying, 'On your way; you cannot turn back.'

"Because we thus judge", it is up to us, "that if one died for all then were all dead". Paul said, 'You are all dead'. He didn't consider that now a man was converted he was a respectable man. He saw at once that everybody was dead from his or her sins, because he was dead from his. That was the power of the Gospel to him.

It was Paul who opened out the Word to the Church. He was the great architect, humanly speaking, because of the Vision he had. The Vision which the speaking Blood gave him. It conveyed to him a sight of **Someone in Heaven**.

That is what God wants. That is all He wanted to know. 'Is My Work finished? Is it a full Salvation, and can We have Fellowship with that dirty, disreputable, murderous, hypocritical, religious fanatic called Paul? Yes, We can. Christ has died. **That is the Message of the Blood**.

v15 "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." All humanity is called into account.

He is not only speaking to the Corinthian church. He is giving them a Message which they should be giving out. They were not living like that. They were having differences in their own church. To them, some were better than others. They were entirely carnal. They hadn't a clue to the Message of the Blood that *"speaketh better things"*.

The only way we can be alive is unto **Christ**. That is what the Blood says. We are dead if we are living sinful lives, because all our sins are condemned. We are completely condemned. If the Blood is the condemnation of sin, then a man continuing as he used to be, is dead.

John 8:24 Jesus Christ said, *"If ye believe not that I am He, ye shall die in your sins"*.

2 Corinthians 5:16a *"Wherefore henceforth know we no man after the flesh",* because they are dead according to the flesh. How can we know dead men? So he said, 'We are treating you as living unto Christ, and that is your fault if you are not!'

"For I determined not to know anything among you, save Jesus Christ, and Him crucified", he said in 1 Corinthians 2:2. He would ask the Spirit to show him the Vision of Christ in that church living as **un-Christ-like**.

v16b "Yea, though we have known Christ after the flesh, yet henceforth know we Him no more." The Epistles preach out of the Gospels and the Old Testament, but from the point of view of the Christ in **Heaven**. They preach backwards, but they use the Scriptures to show that the Bible is **one Book**. It is all about **the same Christ**, only He is now back in Heaven with a Body.

Much has happened since. Thousands of years have gone, but they pick up Adam; they speak of the serpent, of Joshua, Moses and Abraham, but all in the light of this **Christ**, and **the sprinkled Blood**.

"Henceforth we know no man after the flesh." That is **God's** point of view of the end of the world.

Paul and the other Apostles approached a man, expecting him, by the impact of the Spirit of God working through them to believe that when they laid hands on the man, or commanded, out of him would come the fever. There was no doubt in either party that such things should happen. It was the end of the world.

Everyone knew that it was the Divine Spirit of God saying it was so, and then the teachers came and confirmed it to them. We are to teach men **God's point of view**, because that is the only way they can be saved.

v16 *"Henceforth know we Him no more"*, so what should they do now?

v17 *"Therefore if any man be in Christ he is a new creature"*. **That is the Gospel**. There are no specific terms of definition except, "*new*" and "*Christ*". If we have **believed** that we have died in Christ then we are new creatures, and we are to be baptised...

Acts 18:24-28 Aquila and Priscilla found a man called Apollos who was preaching ardently, but without the revelation of the 'speaking Blood'. After they had shown him the "*more perfect way*" or the 'speaking Blood', Apollos could not be held back! He became one of the most ardent preachers of that age.

All the brethren delighted to have him in their midst. Aquila and Priscilla were new creatures and they delighted to have fellowship with him. They had known that Apollos was not quite a new creature, and through showing him, he came out into the "*more perfect way*".

2 Corinthians 5:17-18 *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ."* "Reconcile" means to bring about change. Paul is saying, 'God did that'.

"And hath given unto us the ministry of reconciliation." That is, the ministry of the Blood. Wherever we may go, may God find those who know the Message of the "*blood of sprinkling that speaketh better things than that of Abel*".

The Message of the Blood is not about men. It speaks of Christ, and for Christ. It is nothing to do with men at all. So we must cut ourselves down to size, and get filled with the Holy Spirit!

"And hath given to us the ministry of reconciliation" The "*ministry*" or Word that makes men able to change to God; that tells them that God has changed them to Himself **already**.

All they have to do is to spin around in the same orbit, and accept that old things **are** passed away, and that all things have become new.

v19 "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." On the Cross, the poured out Blood was **giving evidence to God** that here the change was being wrought out. Right there in that agony of pouring out.

"Not imputing their trespasses unto them". Not crediting them with their trespasses.

Paul said to those Hebrew Christians who were wallowing and wavering in the past, 'Come out of the Old Testament and into the New'. That is what he meant by *Hebrews 12:24 "But ye are come to the blood of sprinkling that speaketh better things than that of Abel."*

v20 "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Paul took it upon himself to describe his ministry as a 'beseeching ministry'. He besought people. It was terrific in its power, because of the depth and the knowledge of the love of God which possessed him in that ministry.

"In Christ's stead". That is what an Ambassador is. He is an ordinary man in his own country, but when he goes abroad he represents not only the Government but the Monarch of that country as well. The country he is residing in must look after him and he has to be given special status.

If there is a war declared against his own country he has to be called for and taken into protection; looked after very carefully, and returned to his own country. He is an Ambassador; he has nothing to do with the war; he represents his country at its best. That is what we are supposed to represent – that Heavenly Country at its best. We represent Jesus Christ the King of that Country at its best!

"Be ye reconciled to God." Here is the Message of the Blood. Here is the Word of our testimony.

v21 "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

To God, **a new world** had emerged before His holy eyes and ears. A world in which every man, woman, and child had immediately become to Him **new creatures in Christ**. Before God, old things had passed away from them. All things had become new to **God**, so nothing was left for them to do but to preach it!

Then people should recognise, realise, and receive the New World of God – the World of God's making. A spiritual World, obviously. Are **we** in that World? The Kingdom of God is supposed to be **within us** here.

"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."

Better things than an ordinary man's life or death. It is the Life and the Death and the Life again of the Son of God!

We must let the Lord Jesus Christ run our lives completely.

And we must get behind the constraint of His deep Love.

Study No.7 — ***Seeing the New World that God has brought us into***

Hebrews 12:24 *"But ye are come to the blood of sprinkling, that speaketh better things than that of Abel."*

To God the end of the world had arrived with Christ pouring out all of His Blood on the Cross at Calvary. *"But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself"* (Hebrews 9:26).

"By the sacrifice of Himself" – by the pouring out of all His human life's Blood on the Cross.

In the *Acts of the Apostles 10 & 11*, we read of the Lord demonstrating from Heaven to Peter, that to God a new world had emerged before His holy eyes and ears. It was a world in which every man and woman, boy and girl, immediately had become to Him clean from all sin in His sight and Presence, through the shed Blood of Jesus Christ on the Cross at Calvary.

This demonstration of Christ to Peter gives a real meaning again of the tremendous claim that God makes ... and it still boggles the minds of Christians, and eludes the comprehension of most right thinking Bible scholars. Yet it is **the Grand Theme** of the New Testament Scriptures! It is the Heart, Spirit, and Power of the Gospel. It is God's Message for us in these last days **by His Son**, through His poured out Blood.

2 Corinthians 5:17 *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."* If we face honestly the statements of these Scriptures stating these facts from God, we might say, 'Where have we been all this time? Have old things passed away? Have somebody's faults from yesterday vanished from our minds?'

"All things are become new." Do we look at everything with the mind of Christ, or do people recognise us very much in all we say and do? *"The Blood of sprinkling speaks better things than that of Abel."*

Acts 10:9-20

v15 Christ's voice said, *"What God hath cleansed, that call not thou common"*, so everything in that sheet represented God's cleansing of **everything**. Whatever it had been before, it was **not** common, and it was **not** unclean. Here in Christ's demonstration to Peter we can experience the mind shattering shock; **the magnitude of God's Salvation for men**. *"What God hath cleansed that call not thou common."*

We can ask ourselves truly, do we actually understand, that every man, woman and child was made clean in God's sight when Christ died? This includes all the prisoners awaiting execution – men committing wrong things. Everyone, just like us. *"Common"* means shared by all; worldly, defiled – not necessarily wicked – but **not fit to meet God**; not separated from the world.

v28 Then Peter told Cornelius and his household *"Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."* **"Unclean"**, meaning, unholy, defiled, or polluted.

Do we really believe that **every** man, woman and child is as clean as we, believers, are in God's sight through the poured out Blood?

Sometimes we approach unconverted people, speaking of the world as though we had never lived in it, and as though they are separated from us by a terribly hideous list of sins, when probably we have done most of them ourselves. Now we have forgotten that we ever committed sins! It is when we forget that we have been purged from our old sins that we fall into them again (2 Peter 1:9). When we forget that, it is that we do not understand that men worse and men better than we are are **just as clean in God's sight**.

They are just as clean to be dealt with by God, if they will come to Him. So our coming to God does not make us any cleaner than they are. It only makes us more contactable by God.

Peter's explanation, *"But God hath shewed me that I should not call any man common or unclean"* means that we should not call **anyone** unapproachable, uncontactable, or untouchable by God.

There is another sideline : Many Christians think their own flesh and blood families are a little cleaner than other people's families, and therefore they can get along well with them because of that. Some Christians think that other people of other nationalities are not quite like their own nationality. All these foolish thoughts go on, because they never believe the great **Grand Message of the Blood**. The Lamb of God took away **everybody's** sin. In fact He took away the sins of **the whole of mankind**, not indiscriminately, but specifically each one's sin. He said, in effect, 'He is a sinner. I have got to pour out My Blood for him'.

So here we are : our sins were not overlooked, nor were any man's. This is what boggles the minds of thousands of Christians. They cannot understand how that cursing, swearing, man is **clean** in God's sight. They cannot understand it. Conversely, there are many Christians who cannot understand how **they are** clean in God's sight, so they sin again and again.

Have we got criticisms of anything or anybody? We should repent of that at once and take on the **cleansing** saying, 'We are no better than any man'. We can advise from the vantage point of knowing God better than them, of course, that is no harm.

A voice said the second time, *"What God hath cleansed that call not thou common."* **This is the Language of the Blood**. Peter saw a cloth full of animals which he was asked to pick one from and eat it. There were snakes, scorpions, wild beasts and creeping things. All filthy, hideous looking things, and the Lord said to him, 'What I have cleansed you must not call common'.

He didn't have to tell Paul that! This is the Language of "*the Blood of sprinkling that speaks better things than that of Abel*".

Since Christ poured out all of His Blood on the Cross, we should look upon every man as separated to God, as God's **property**, and that exclusively; not to be involved in any work apart from God's.

We often go to speak to unregenerate people as though they are in the main unwilling to hear what we say, or not quite in agreement. Surely we will get that understanding confirmed, because we always get our unbelief confirmed! But if we talk to them expecting them to agree with what we say, that they know in their hearts that is right, then we are crediting them with God's sense; with being aware of God's Salvation; with Christ working for them; of something of God loving them.

These are **the last days**; the days of the speaking Blood; and the Blood does not speak of us. It speaks of no man; it speaks of **Christ**. It does not speak for us, but for **Christ**. It does not say we are worthy of Salvation; it says **Christ's Blood has made us worthy** of His attention; nothing else. It is God's Message, spoken to us **by His Son**.

In order to make the magnitude of His Salvation through the poured out Blood of Christ workable and effective to man, God also poured out His Spirit upon all flesh. It stirs up men and women everywhere to receive this glorious holy Life of Christ, and to occupy until He comes.

"What God has cleansed, that call not thou common." The snakes did not look like gentle lambs in the sheet, and the cats did not look like pet rabbits, nor did the wild beasts look like cows in the fields of Sussex. The appearance was what they were, but God conveyed to Peter, 'What I have cleansed you must not call common, or unclean'. What had He cleansed? How did He know they were clean?

"If any man be in Christ" **That** is how He accepts them as clean, because **Christ** is the Person He knows is without any Blood. All of His Blood has been poured out; and that is enough for God.

That should be enough for us. That is how we will find the work of Salvation less tedious and more ardent, inspiring, and enjoyable, as we bring men to the Christ who is waiting to receive them, rather than monitor them through **our** form of holiness to God.

Romans 10:10 *"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."* Man believes unto Righteousness, believing that he has got hold of a Righteousness which is found in **Christ**, and with the mouth he confesses unto Salvation through that Righteousness. So Peter learnt that lesson. He said, 'God has shown me that I must not call any man common or unclean'.

When Paul was in chains, he was speaking to King Agrippa and Festus. Festus said, "*Paul, thou art beside thyself; much learning doth make thee mad*". Paul answered Agrippa, "*I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except for these bonds*". He meant, 'There is no difference between us. You are just as acceptable to God as I am' (Acts 26:24-29).

Let us consider another of the stern warnings which emphasises the awful Finality of the Language of "*the Blood that speaketh better things than that of Abel*", found in **Hebrews 3:7-19 & 4:1-13**.

We must not think that we are better than anyone else as far as sin goes. Self-righteousness stinks in God's nostrils. We must go through this land preaching Christ, calling all those who consider themselves wicked, and bid them to come to Christ. God will fill His banqueting house with men who will be converted.

The power of the Blood will smash through disease, carnal, lewd, sins, addictions and drunkenness – even witchcraft we will be faced with – but the Blood will smash through it all, **as long as we give men the chance to know that.**

We must live with the Spirit of God, because it is the Blood that speaks **better things** than that of Abel. It does not speak of man; it speaks of God's Work. It does not speak of man's reaction to God. It speaks of God's reaction to His own Work on our account. We must not be bankrupt of Faith, and the mighty Spirit of God!

Hebrews 3:1 "*Wherefore, holy, brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.*" We have got to **consider** Him. The word "*consider*" would be used of an astronomer who spends hours and hours of the night gazing through the telescope. It may well mean that. What is intended is to show us that we cannot just take a look at Him, and pass on to our busy day. We have got to **gaze** upon Him, drinking Him in, and seeing every aspect of Him. As the astronomer would say, 'What is that star? It wasn't there before. What is on it?' We have got to consider Him.

v2 "*Who was faithful to Him [God] that appointed Him [Christ], as Moses was faithful in all His [God's] house.*"

vs 3-4 Jesus Christ is the Builder of the Church, but still He was faithful to God who appointed Him. He did not consider that because He was the holy, divine, Architect of a holy, divine, specialised body of people that He should behave any old how. He was faithful.

vs 5-6 "*But Christ as a Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" What hope? The hope that we were cleansed and we will stay cleansed, and we will enter Heaven cleansed. We were redeemed by God, not by our coming to Christ. We were **forgiven**. That should give us the confidence and the rejoicing of that hope. Such a man is happy towards God, confident and rejoicing in the hope; and he is happy towards men.

Matthew 8:2-3 *"And, behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean."* That is the key to faith. *"And Jesus put forth His hand and touched him, saying, I will; be thou clean."* We can say to people, 'God wants to heal you. You can be born again, and saved. You can be baptised with the Spirit'. All this is possible through the Power of the Blood.

Hebrews 3:7-12 This is a picture of God's people, who were inward looking. They only looked after themselves. When they were in need, they complained, without regarding that God was still with them. When God gave them everything good, they praised Him, and they went out and thrashed their enemies, and God's enemies, and won colossal victories.

But the moment they didn't like something, back they went and complained. They provoked God, so the writer here says, *"Take heed brethren, lest there be in you an evil heart of unbelief, in departing from the living God"*.

That would include settling down with carnal Christians, just as the carnal Israelites, into believing that that is all that is required to follow Christ – as long as God keeps us living an honest life in this world, living respectably, and looking after our families. **This is carnal Christianity.**

If we do not keep before us **the Power of the Blood**, we will get like that. We will get complacent, because we have got our homes, clothes, education, families, and friends – just like the Laodicean church who said to Christ, 'We do not need anything from You'. (*Revelation 3:14-22*)

We must keep away from the Bloodless Gospel. We must tell people how they can be cleansed from all their sin.

vs 13-14 *"But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."*

This is simply emphasizing the Work of the Blood. **Every man starts on a Blood-sprinkled life** – a life that is cleansed by Blood – not by the preaching of the Gospel; not by the Word of God, or by the Spirit, but by **the Blood** – the poured out Blood of Christ.

So we are to see that we do not get hardened through the deceitfulness of sin, which does not deny the Blood but by-passes it. That is why it is that we overcome Satan by this means alone: *"They overcame him by the blood of the Lamb"* (*Revelation 12:11*).

"For we are made partakers of Christ." Because **all** of His Blood was poured out, we are **in Christ**. If His Blood was not poured out, we would not be in Him, because He would still have His human life to contend with, but He hasn't got a human life any more.

We do not know Christ any more after the flesh. We know Him by the Spirit.

Hebrews 3:15-19 *"While it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation. 16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17. But whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18. And to whom sware He that they should not enter into His rest, but to them that believed not? 19. So we see that they could not enter in because of unbelief."*

To them the sustaining of their fellowship with God was all God's earthly provision; His removal of their inconveniences; His supply of their good things, and His keeping of their bodies free from sickness and disease. That was the basis of their fellowship. Not so with the early church – John, James, Philip, and Bartholomew etc. Not so with Christ who said, *"Man shall not live by bread alone"* (Luke 4:4). So we come to what was lacking:

Hebrews 4:1-2 This is the same Message, and it simply means that because the blood of bulls and goats was the basis of their cleansing, it fell short of certain perfections. The basis of **our** Gospel is **the Blood of the Cross**.

"But the word preached did not profit them, not being mixed with faith in them that heard it." They didn't believe the Word. They couldn't believe that God had forgiven them simply because they brought a lamb to the priest. Because the power of sin assailed them again, they said, 'We have already taken a lamb to the priest; so what is the use?'

But those who **believed** rushed there with another lamb, or whatever sacrifice was required.

Because sin assails us, we do not always rush to the cleansing Fountain. We **should** rush there day and night and get the cleansing, and come away with the characteristic result – the one Evidence that we have been to that Fountain, to **the cleansing Blood**.

The one Evidence of that is the word *"rest"*. It is also called *"peace"* by God. He made **peace** for us through the Blood of the Cross. **That** is the basis of our meeting with God.

We must have peace with God, and that only comes through the Blood of the Cross. It doesn't come through our tears of repentance. It is what **God** has done that helps us, not what we do. What we do could only be done because of how we have appropriated, drunk in, and eaten, what **God** has done.

v3 *"For we which have believed do enter into rest"*. We need the Rest of God, knowing in our hearts what no man can take away, that we are at peace with God. We can be at peace with God forever, because He poured out all His Blood. Forever? What if we did something wrong?...

Well, we hope we will not do something wrong, but if we did in the heat of the moment, **back we must rush to that Fountain** – to *"the throne of grace"*, which is the proper Biblical word. There we obtain mercy. How do we know that? ... because of **the Blood**.

We are going to get plenty of converts that way. We can make up our minds to expect a lot of surprises!

v4 "And God did rest the seventh day from all His works." The writer is using the figure of God **resting** after His works of Creation. He said, 'I am going to rest. I have done it all, and it is perfectly good. I do not need to change it, add to it, or alter it in any way' – and that is the same in respect of His Salvation.

"And having made peace through the blood of the Cross" Colossians 1:18-20. God has made peace through Christ's Cross. **First** He made peace. He declared He was at peace with men, through the risen Christ.

Peter said, ending his sermon, *"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ"* (Acts 2:36). Three thousand men tumbled into that net of Love. They could have said, 'Why hasn't He got anything against us. He is our Lord and Christ, though Peter has just accused us of crucifying Him'.

vs 6-7 "Again He limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts." God's time is very limited. He only gives us today. **Now** is the acceptable time.

v8 "For if Jesus [meaning, Joshua who came after Moses] had given them rest, then would He not afterward have spoken of another day." That Rest is promised when we have it through the Blood.

v9 "There remaineth therefore a rest to the people of God." Not to the heathen, but to the people of God. Are **our** spirits, bodies and souls at peace with God? ...

v10 "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Have **we** ceased from our own works? ...

v11 "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." We must labour, not to complete our own works, but to get into the safety zone of **the Blood**.

Here we can take a leaf out of the Old Testament and remember Rahab – a woman whose mind was diseased. She was immoral in her thinking and in her lusts. She was crafty, yet a woman of great intelligence. She worked everything her way, and the Spirit of God came down upon her; not to speak with other tongues, but she sensed that the men at her door were spies from God's people.

She had no evidence. They looked hunted men anyway. They were on their way out of the city, and they couldn't afford to tarry, but they spoke with authority. They said, 'We will save you'. Just two men in this mighty city!

They said, 'The city has had it'. Rahab answered, 'Yes, we have heard that God's armies are on the march'. She called those rugged men, 'God's armies'!

How do people like this speak with such faith when God's children cannot speak with faith, even of each other sometimes? Rahab was sure her city was doomed. It was a very great statement to make considering the quality of the city of those days. It was impregnable! But it barred the way to Joshua's onward march into Canaan. That is why it had to be destroyed. God knew that, so He destroyed it. Rahab knew that God could destroy it. Nobody with any sense in Jericho thought the Israelites could destroy anything. Not even a palm tree, if the people of Jericho wanted to stop them, but she said, 'God will do it'.

The spies said to her, 'Stick out a red cord'. It is so coincidental, isn't it?! **A red cord**. Hallelujah!

This harlot woman stuck out a red cord. This harlot woman who did not know all the things we know, gathered all her family, who knew she was a harlot, and probably didn't like her at all. Father, mother, and all her relatives were brought into her house, situated on the wall of the city.

She became an evangelist, and they were saved from destruction. Down went Jericho's wall, but her house was kept safe when the city was burnt to the ground. Rahab stayed in her house with all her family to welcome the spies back.

At the end of the story in *Joshua 2:1-24; & 6:1-27* it says "*And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho*". **We must see the Power that is in the Blood.**

v11 again "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

vs 12-13 These verses show us how to labour, through the Word of God. "*For the word of God is quick and powerful.*" It is quite adequate to help us in our efforts.

"And sharper than any two-edged sword." It soon shows us where we are sinful, through and through.

"Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart". It shows us where we are all wrong. Having got the Word of God into our joints and marrow, soul and spirit, all we do is to throw ourselves on to the Mercy of God and say, 'Please cleanse me; cleanse me with the precious Blood'.

v16 "Let us therefore come boldly unto the throne of grace...". Let us come to **the Evidence of the Blood**, where there is certain knowledge that the Blood was sprinkled, or poured out.

"... that we may obtain mercy". We will always obtain Mercy where the Blood is found to be in evidence. "*And find grace to help in time of need.*"

May the Lord bless us to get **a deep grasp of the Power in the Blood of Christ**, that we may know the Rest of God, who has **recreated** man in Jesus Christ.

Study No.8 — ***Seeing the uncompromising language of the Blood***

Hebrews 12:24 *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."* Before we pass on to the more excellent way that God has chosen to reveal to us by His Spirit the Language of the Blood, let us look once again at the uncompromising spirit of the Language used.

Hebrews 9:1-10

v1 *"Then verily."* That is, under the First Covenant. *"The first covenant had also ordinances of divine service, and a worldly sanctuary."* It simply means that the ordinances, the commands, the objectives that God hopes they would reach were Divine, but they were used, they were to be reached, through things **made by men**.

"A worldly sanctuary." That is the way you always hear things through the Blood. It differentiates always between God and man; good and bad; holy and unholy – and it doesn't have any middle differentiation. It is either one thing or the other. The sanctuary was worldly, though they made it under God's direction. But they made it, so that made it worldly – unholy – straight away. But the blood of the animals was sprinkled across all these things to make up for man's unholiness.

Always I will need, in that sense, the speaking Blood. God's claims for me have to show why I will be there with Him.

v2 The *"candlestick"* representing the Light spreading out to the world. The *"shewbread"*; the Bread of Life.

v3 They are all figures of the True (**v24**) – figures of what is in Heaven – and there was one tabernacle, but made into two parts. The second veil divided the Holiest of All from the Holy Place. All this was made by men. Moses directed them under God's personal instruction, but they all had their part to play in the Divine Order.

v4 The *"golden censer"*, when used, represented the prayers of God's cleansed people – the prayers of the saints. The Ark is the box *"wherein was the golden pot that had manna"*, representing God's holy Provision. (It was always called the Ark of the Covenant, and was overlaid roundabout with gold; the lid was the Mercy seat.) Every day the Israelites collected manna, and some was collected and put into the pot. And something wonderful happened – it never stank; never went bad! But the manna picked off the ground, if they kept it more than one day, went bad on them. What God gives is sufficient for the day.

"And Aaron's rod that budded." In other words, this indicated that there had been a dispute. Other chieftains of other Tribes disputed Aaron's and Moses' leadership and authority. *"And Aaron's rod"* – they all took dry sticks, including Aaron, and the next morning Aaron's rod was budding!

It was like a living thing on a living tree – and that settled the matter. Aaron's rod of authority; God's Authority.

"And the tables of the covenant." The Commandments and Laws given to Moses on stone tablets in the Mount.

v5 "And over it." That is, over the Ark of the Covenant, all made by hand, man's hand. *"The cherubims of glory shadowing the mercy seat."* There was one cherubim at each end of the mercy seat looking inwards with its wings overshadowing it. *"of which we cannot now speak particularly."* It was to no profit that he spoke of those things that are gone forever.

v6 They lit the candlesticks and replaced the shewbread fresh every day. That was all that was required of them.

vs 7-10 Reformation or restitution? And so we see **the Divine Laws** instructing the priests how to use **the worldly sanctuary**. It did not come down from Heaven, but the Centre Piece in it all is that statement, *"not without blood"*. There is no mention in these ten verses of all the ordinances, or when they offered the sacrifices.

Howbeit, there is no mention at all there either of any sacrifice, but referring to the Holiest of All, into which the High Priest went alone once every year, it is stated definitely, *"not without blood"*.

v8 "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." There is no possible means for men to approach God, or to contact God in His Home, called the *"Holiest of All"*, at any time, **without bringing into His Presence, the gruesome evidence of the violent death of, and the deliberate pouring out of all the blood from, the sacrifice which God has chosen to be offered**, in order to break the unbreakable barrier between man and God.

Into that perfectly well ordered and innocent situation of the *"worldly sanctuary"* with God's Holy Laws of Service covering the work of the priests in the Tabernacle – there was nothing wrong with it except it was not Holy, as God is Holy – suddenly it was disfigured, as it were, by the fact that **blood**, shed blood, violently shed blood, even the blood of an animal, as it was then, had to be brought in once a year by the High Priest, to break the unbreakable barrier between man and God. It is not enough to say that sin is the unbreakable barrier, because people do not understand what sin is any more.

Job 9:2 "But how should man be just with God?" That is the question!

v32-35 "For He is not a man as I am that I should answer Him, and we should come together in judgment." The Message on the Blood clearly shows that you, as a human being, are rotten through and through, and you cannot do anything about it. *"And we should come together in judgment."* Job's desire was to get to God because he was in trouble, but he saw he could not get to God; God had to get to him!

v33 "Neither is there any daysman betwixt us, that might lay His hand upon us both." Job did not know then about the poured out blood.

v32 "He is not a man as I am that I should answer Him."

In *Ecclesiastes 5:2*, it is said, 'Be careful what you say, and be not hasty to utter words before God, for God is in Heaven and you are on this earth'. So Job said, *"But how should man be just with God?"*

These are the questions. Thoughtful men, Christian men, who are probably good at heart – they wonder why.

Most Christians we meet don't think anything about it. They think they can go into God's Presence any time because they are made fit to go. You are not made fit to go into God's Presence at any time – you only go in **because the Blood was poured out**, otherwise you don't go in!

Proverbs 20:6-12 This passage shows the difference between me and God. It is a difference that cannot be rubbed away. When you say the Blood cleanses you from every sin, it really means there is nothing left of you – so you have to appear before God as **a new creature** in His sight. You may ask, 'Am I as bad as that?' *"Most men will proclaim every one his own goodness, but a faithful man who can find?"* In other words, no man is faithful in God's eyes. That includes you! He has got to put you in such a position by what He does, in order to accept you as faithful.

God accepts you without sin, meaning, you are a positive obedient person. If you are without sin, you must be one who obeys God and pleases God all the time.

v7 "The just man walketh in His integrity; His children are blessed after Him." This would refer to Christ. Yet *Ecclesiastes 7:20* says, *"For there is not a just man upon earth that doeth good and sinneth not."* So has He lost His integrity?!...

v8 "A king that sitteth on the throne of judgment scattereth away all evil with His eyes." We have to see Christ with His eyes as a flame of fire, showing what He is like inside His life – a consuming fire. So there are all these impassable, irreconcilable differences.

v9 "Who can say I have made my heart clean, I am pure from my sin?" Who can say? Of course we would deny that we could say – and yet so many people live like that, as though it wasn't God who had accepted them as clean when they were not; and as pure when they are not, **simply because of the clean, pure, poured out Blood.**

"Who can say I have made my heart clean?" Don't you see the trend that Christians follow is just what Satan is making them do. Most Christians are upset if they cannot do anything, as they think, for God, but not many Christians are upset because they find themselves so unholy.

So they say, 'I am wasting my time; I haven't got anything to do for God' – but if they said, 'I hate what I am; I don't know how I will ever be holy to live with God', that person might be well on that way now!

*v10 "Divers weights, and divers measures, both of them are alike abomination to the LORD." That is dishonesty; sharp practice in selling. A little here and a little there, so he just weighs you a trifle light, and by the end of the day, he has got quite a lot, out of your paying for that light portion you haven't got. They are **an abomination** to the Lord – and yet our only reaction to sharp practice is that we are annoyed that we are the sufferers, and not concern for the man who is going to face Judgment.*

That is the measure of **the difference between man and God**. Man irreconcilable in his sin. Good man or bad man steeped in his sinfulness cannot see himself with God. Still, there are men who cry that out, *"Who can say I have made my heart clean, I am pure from my sin?"*

v11 "Even a child is known by his doings, whether his work be pure, and whether it be right." Yes, even a child is known to God by his doings whether his work be pure and whether it be right...

v12 "the hearing ear, and the seeing eye, the LORD hath made even both of them." That is the function of the ear, to hear – to hear **God** speaking. It is the function of the eye, to see **God**.

Just imagine what things you have used your ears for, even as a Christian; and you may have been totally unaware of God speaking to you at the time – and the same with seeing. There is a Scripture, 2 Peter 2:14, which says, *"the eye of man is full of adultery"* – that is, it is never satisfied, yet God made that eye.

So take long looks at Christ, as you study the Blood. That is a picture, we find in **Proverbs 20:6-12**. It contains that terrible question, *"Who can say I have made my heart clean, I am pure from my sin?"* It shows the kind of person God is, and the kind of person man is. *"Not without blood"* – you can see the force of that now.

The Scriptures record that these butchered carcasses, when burnt, were offered to God. Always it said that, *"An offering made by fire of a sweet savour unto the Lord"*.

Job 9:2 again, *"But how should man be just with God?"* It is the same thing as saying, *"Who can say I have made my heart clean, I am pure from my sin?"*

*v32 "For He" (that is, God) "is not a man as I am" – He is a **Spirit**. You cannot live a fleshly life with a Spirit that is **God** – "that I should answer Him, and we should come together in judgment."*

v33 "Neither is there any daysman betwixt us, that might lay His hand upon us both." A Daysman – Someone able to meet us **equally**. God equally and man equally.

*vs 34-35 "Let Him take His rod away from me, and let not His fear terrify me: Then would I speak, and not fear Him; but it is not so with me." There is no satisfactory answer to the sin in man, but **only** the poured out Blood. "Not without blood." "And without shedding of blood there is no remission." There is no satisfactory answer to the sin in me but that "the blood that speaketh better things than that of Abel".*

In the Book of *Leviticus* we have the great, much-repeated Call of God to the nation of Israel to come to Him in true worship, explaining to Moses how sinful man must worship a Holy God. Some of you have had some studies, but they were not continued because that Book was not very good for teaching the **church** – but that Book could be called 'The Call of God'. "*And God called unto Moses*" – it was His great, much-repeated Call explaining to Moses how sinful man must worship a Holy God – not may worship, but **must** worship.

In *Chapters 1 to 4* of *Leviticus* we read of Jehovah's Call to any man through Moses. It is not that men are too wicked to come to God, but **they are altogether so wicked that anyone can come to God so long as He provides the cleansing – so any man can rush in**. He did not have to wait for his superiors – but any man who wished to, could approach his Holy God with an offering.

What to bring? He was to be taught what to bring. God did not accept what the man wanted to bring. We have the story of Cain. What **man** wants to offer to God is **his concept of God**, which is faulty from the beginning. But God told him what to bring, through the priests, and how to offer it through the priests.

There was the **burnt** offering, the **meat** offering, the **peace** offering and the **sin and trespass** offering. The **burnt, meat, sin and trespass** offerings, all of these offerings being covered by Christ in **His One great Offering of Himself, once for all**. So these offerings are best studied as you study the great Sacrifice of all time and eternity.

In every instant the animal or bird offered in sacrifice was violently, ruthlessly dismembered after death, so that the blood could be sprinkled, or poured out. Not before death, but after death – and God accepted this gruesome, terrible evidence of the death of the sacrifice as **the only reason** for allowing sinful man to approach Him. "*Not without blood.*"

And the Scriptures record that these butchered carcasses, when burnt, were to God "*an offering made by fire of a sweet savour unto the Lord*", *Leviticus 1-4*. "*Of a sweet savour*", so what was ruthless, brutal, disgusting in its physical results, became to God "*an offering made by fire*" – that is, by the Holy Ghost.

"*Of a sweet savour*", because it was the only means by which man could approach a Holy God in the Holiest of All. **It shows how much importance God put on saving your soul and mine.**

Do you consider the marred, mutilated Christ in Eternity as gruesome and shocking – or as an Ointment poured forth upon you in fragrant Blessing?

Ephesians 5:1-2 "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour."

Let us look at this Chapter to see how God thinks on this matter. At the end of the account of how the sacrifice should be offered, in *Leviticus*, it was always said that it was an offering, a sacrifice, made by fire of **a sweet savour**. It smelt sweet to God. It had a horrible stench of burning flesh and blood and bones, but **God** said it was a sweet savour.

No doubt you understand, especially when you read the *Psalms*, that Christ's Body on the Cross must have been stinking of sweat, excreta, blood and spittle, but He had "*given Himself for us an offering and a sacrifice to God for a sweet-smelling savour*".

When you crucify the flesh, or, that is, when you accept circumstances from God, which enable you to crucify the flesh when you do God's work, you may not appear very impressive. That is a sweet-smelling savour to God. It might even appear to you as foolish and wretched and dirty and unclean. It might be all those to you, but if you are in that condition because you are serving **God**, He gets a sweet savour! He cannot do so because of the nature of the case, but probably God is aching to snatch you out of it, and clean you up, and pour His Love upon you. "*But love suffereth long*", so He waits for His child.

He waited for the One who would be His First-born (from the dead) to pour out all of His Blood in filthy agony, but He did call it a sweet-smelling savour.

In other words, the Crucified Life is a constant, lovely prayer to God. It ascends like sweet incense in fumes of lovely fragrance. 'That is for Me; My child has done that for Me.' That is why the Blood is **necessary**; it speaks so many lovely things to God.

vs 3-4 "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." They are not convenient because your life, your time, belongs to **God**, and He is not looking for dirty things – He is looking for **a sweet-smelling savour**.

v5 "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." All uncleanness is out. Our views are different from God's. This is an un-crucified Christianity you are looking at here, but go to Him who knows what crucifixion is, and He will pass you on to His Father who will send you out to die.

Death itself is never very pleasant, and the death of crucifixion is worse than any other death – so don't forget that. You are to crucify the flesh. It is not pleasant. You are to live a crucified life, that is, a dead life! A life dead to your family, your friends, the world, the flesh and the devil.

v6 "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." The wrath of God upon the children of disobedience – "Not without blood". The High Priest looked perfectly clean in all his washed linen and glittering jewels and robes, but he had to take in that grim gruesome-smelling reminder of a violent death. You don't think that he put some ingredient into the blood, to cause it to smell decently, do you? The thing that smelt most badly to God was the High Priest with his sin not cleansed from him! The blood offered him protection. **Until Jesus came**, every man carried his own sin.

vs 7-10 "Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord."

The Blood speaks to **God**; it is not responsible to man. The Blood speaks to God of **Christ**. It is not responsible to Christ. It has got to convey to God the Message. Christ has poured His Blood out, but now it has been done, and that is all.

The Message of that Blood represents the Message of the Holy Child Jesus, for good or for ill – whatever He was and however He lived unto God. The Blood speaks that Message of a sweet-smelling savour.

May God bless you to begin that Crucified Life – the life of a sweet-smelling savour. In that sense, you will always be touched with the Fragrance of God. Whenever you open the Scriptures to anyone, they will get a good whiff of Heaven – of **Holiness**, of **Humility**, of a **Love** so Grand that it stank on that Cross.

Read the *Psalms*, on the Cross : *Psalms 38 and 39*. He suffered for all sin that men might be saved.

Psalm 38:5 "My wounds stink and are corrupt because of My foolishness." "My wounds stink." They stank, but not to God. When you are living that crucified life, you will come across that strange experience when you will wonder if you are really serving God. You will be in such a state you will think, 'I am such a miserable creature'. Not miserable through misery, but through your crucifixion. It is a miserable thing, and you will think, 'I am an absolute spectacle'.

Paul said, "*We are spectacles*" (1 Corinthians 4:9). Only because he knew what it was to be crucified. You have got to be a spectacle, to your family, to your friends. Yes, and even to your church. We want some good crucifying in our church! It is a very well-brought-up church, but we want some crucifixion there – a lot of it! A lot of good red-blooded laying down of lives. Less talk, more praying. More power with God. That is what we are supposed to be wanting.

May the Lord bless you with the fragrance of that sweet-smelling savour. You know it is pleasing God. You won't know how much at the time, but not to worry. You don't have to worry about how much you please God, or how little. If you are crucifying your life, you are satisfied you have done it for **Him**.

"An offering made by fire." – the Holy Ghost – *"of a sweet savour unto the Lord"*. Those offerings were unrecognisable after the priest and the fire had finished with them. So it was with Christ.

Psalms 39 is one of those dreadful *Psalms*, but dreadfully wonderful to read...

vs 10-11 "Remove Thy stroke away from Me: I am consumed by the blow of Thine hand." Those carcasses were consumed by the fire, to say nothing of the way they were cut up. "When Thou with rebukes dost correct man for iniquity", meaning, Himself. "Thou makest His beauty to consume away like a moth: surely every man is vanity." Intrinsically, we are nothing, we are just swollen air.

"Thou makest His beauty to consume away like a moth: surely every man is vanity." Basically, we are worth nothing. We are just swollen air! Even air is more valuable, perhaps. Emptiness. But go and crucify your life, remembering that when you are crucifying yourself for God, you may sometimes feel as if you are in the red. Do not take any notice of that – all those lies; stay crucified!

Let all your beauty consume away like a moth. You will get another! And when He consumes you with the blow of His hand, He will pick up all the pieces. You will be the better for it – stronger.

I will welcome crucified people in my church! Perhaps we could put up a poster at the entrance – 'Crucified people only welcome'! Maybe you will get some converts, more fruit of souls from your lives then!

v12 "Hear My prayer, O LORD, and give ear unto My cry; hold not Thy peace at My tears: for I am a stranger with Thee, and a sojourner, as all My fathers were." "A stranger", meaning He was utterly **out** – He couldn't enter Heaven like that; He was a disgrace. But it was still a sweet-smelling savour to God. God be praised! "And a sojourner, as all My fathers were", He was wanted by no-one.

v13 "O spare Me, that I may recover strength, before I go hence, and be no more." We will compare Job with the Speaker here.

Job was a man who was a good man; he 'eschewed all evil', *Job 1:8*. He only did good things. God recommended him, so we can be safe in saying that. Yet he said, when he was saying he could not answer Him for He is not a man, 'there is **no one** to lay his hand upon Him and me'.

Job was seeing the difference. Although he had done no wrong, he saw that he could not approach God. Why? Because he was not a crucified man. He was looking for **another** Crucified Man, doubtless. **But we have found Him, haven't we?**

Having got off to a good start this morning, give yourself to the Cross. Deny yourself and then take up your cross daily, and follow Him.

You cannot take up your cross without denying yourself, because it would mean you do not know what you are doing.

Once you have denied yourself then you will find what a pitiable object you will become on your cross for God! But you will not worry then, because you will have gone all the way!

Are you willing to go all the way today? Make a good answer to God. Go all the way, on your cross to Heaven!

Study No 9 — ***Seeing God's condemnation of the carnal life***

1 Corinthians 11:23-32 *"not discerning the Lord's Body."* In coming together to break bread and drink the wine this morning, we will see that in God's mind, a man discerning the Lord's Body is one who lives by the Spirit.

Romans 8:1-11 This Chapter shows the Holy Spirit in operation.

vs 1-11 *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."* God utterly condemns the carnal Christian life.

v6 *"For to be carnally minded is death; but to be spiritually minded is life and peace."*
Death. Separation from God.

v7 *"Because the carnal mind is enmity against God."* The carnally mind is no friend of God; it is in rebellion, disobedience; it is unrepentant.

vs 12-17 *"But if ye through the Spirit do mortify the deeds of the body, ye shall live."*
The Energy of the Holy Spirit operating in the obedient, crucified Christian, puts down the carnal nature.

vs 18-25 *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God"* **"Expectation"** – the Holy Spirit in redeemed men is getting them ready to meet Christ. Only He, the Holy Spirit, can do that.

vs 28-30 *"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."* It's the Work of the Holy Spirit to bring our lives to a right conclusion with God. You or I can't form ourselves into the Image of Christ; that's for God's Holy Spirit to help us. *"The Spirit and the bride say come", Revelation 22:17.* He's here with us!

2 Corinthians 3:17 *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."* The Spirit of Power; of Authority.

v6 *"Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."* The Holy Spirit transforms the letter which kills into the letter which gives Life. In having the Life, the Crucified Life, we have **Liberty!**

Liberty, the liberty which God gives, is the Energy to live **in a human body the Life of God**. It is the Enthusiasm – the fire – to want to live like God.

vs 12-17 *"Seeing then that we have such hope."* The veil blocking out the glory has been abolished, done away with, in Christ! We can live like children of God in a human body. We can live lives of constant victory over the flesh.

Roman 8:26-27 *"Likewise the Spirit also helpeth our infirmities."* The Holy Spirit gives us that confidence that we can never be defeated. And Christ, our High Priest, is on God's right hand: *"He maketh intercession for the saints according to the will of God."* Such confidence God gives us!

2 Corinthians 3:17 again, *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."* God's Power and Authority has been unleashed! It must be unleashed in people's lives here. There is that Energy, Enthusiasm to live as God, in victory in this life.

Then we can be changed from our crucified living here to our crucified living in that world to come! We can live lives which can never be defeated.

Roman 8:31-39 *"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."* These words are confidence boosters. They are meant to give us that degree of confidence.

v35 *"Who shall separate us from the love of Christ?"* No external thing! Nothing hateful, painful, distressing, shameful, dangerous or deadly – nothing! We **must** have that confidence of **living in the Spirit**, denying the flesh, that we shall never be separated from the Love of Christ.

2 Corinthians 3:17 and again, *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."* **"Liberty"** – liberty in the Spirit, to live **a life of constant victory over your flesh**. A life that **discerns the Lord's Body** – that sees the Power of God available to every man through the Crucified Christ by the Holy Spirit.

May that Power be unleashed in us today!

Study No. 10 — ***Seeing the Blood sprinkled for all mankind***

Hebrews 12:24 *“But ye are come to the blood of sprinkling that speaketh better things than that of Abel.”* This means we have come to the blood of the **sacrifices**, which was scattered or strewn over a wide area to cover the people.

“Sprinkling” means that.

The tabernacle, the altars, and the vessels of the ministry which we read about in the Old Testament, which were all sprinkled with the blood of animals, was God’s way of showing the people that that was the way He accepted them as clean. It made an atonement for them, and covered them from the contamination of sin.

Exodus 24:1-8 *“And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the blood and sprinkled it on the people: and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.”*

We will see how important it is that everything used in the service of God **must** be clean from sin. All that we give to God must be clean from sin.

Exodus 29:20-21 and **Leviticus 16:14-15** These passages show the operation of sprinkling.

Exodus 29:20-21 *“Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.”*

Leviticus 16:14-15 *“And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastwards; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.”* This was done during the Day of Atonement.

Both the priests, including Aaron, and the actual things they were operating with – the worldly sanctuary according to the divine ordinances – were sprinkled with the blood. Man with his sin contaminates **everything**, so *“the blood of sprinkling”* had to **restore** that which had been taken away.

Exodus 12:7 *“And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.”* The word **“strike”** is identical with **“sprinkling”**, but it is used here for a particular reason. The blood was sprinkled on the lintel and on the two side posts of the houses where the people lived.

Hebrews 9:15-21 Here, the Holy Spirit has used the same language of the blood to identify the Blood of Christ, which could be said, according to the Divine language, **to have been sprinkled on every member of the human race.**

Isaiah 52:13-15 *"So shall He sprinkle many nations."* **"So"** – that is, indicating the manner in which He was wounded, or injured.

vs 14-15 *"As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men: So shall He sprinkle many nations."*

In proportion to the terrible intensity of His wounding, **so shall it be taken by God** that that Blood was sprinkled, or applied, to every single member of the human race – because there wasn't a part of that Body that was not affected. That means that every part of our bodies is affected by that awful sprinkling that Day. Every part of our bodies has been cleansed – body, soul, and spirit.

[In case this Revelation is missed – please meditate afresh on these words in Isaiah, **52:14 – 15** and through the rest of this study. Yes, it is straightforward to see that those rejecters will be horrified and terrified at His Power and Authority when Christ returns to Reign. They will see His wounds and know that more Judgment awaits them for their rejection of such Giving. But the Vision also is about His actual woundings and beatings and being treated less than a worm and being set at nought as almost being pulled apart. God is saying that **as so great** were those wounds and bruises laid upon Jesus Christ, **in exactly the same measure** do I thoroughly cleanse and heal every part of every body of every member of the human race. If we truly, truly believed this with all our hearts, we would live totally different lives!!]

1 Peter 1:2 *"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."*

Peter writing to his scattered flock described them as *"elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling"*.

That is, **first**, the obedience of Christ, and then the awful sprinkling of the Blood that followed His obedience.

These are Scriptures which show how *"the blood of sprinkling"* was achieved: *Isaiah 53:1-12; 50:4-7; Psalms 129:1-4; 22:1-21; 38:1-15; & 39:9-11 & Isaiah 52:13-15.*

Isaiah 53:1-2 *"Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."*

In Acts 8:27-35 we have a later passage being read, *"And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this, of himself or some other man?"* These facts puzzled the eunuch, as he read from the prophet Isaiah, *"He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth"*.

The prophet was obviously writing, but he was writing very personally, speaking of a Man who was obviously approved of by God, and yet seemed to be receiving terrible punishment.

v2 "For He shall grow up before Him as a tender plant, and as a root out of a dry ground." Jesus Christ had no cover or protection, except what God gave Him. He had no aid from the world – the root out of a dry ground.

A tender plant is something that needs looking after. It cannot stand up for itself, and He couldn't because He was the sacrifice, so the terrible disgraceful beatings were heaped upon Him. They were calculated; but God meant it for good.

"He hath no form nor comeliness." This summarises the result of Him being that tender plant.

"And when we shall see Him there is no beauty that we should desire Him." Jesus Christ was so maltreated and beaten that it was not possible for Him to be made beautiful or bettered in any way. Too much was done to Him. He had no form or comeliness.

vs3-4 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted." He was treated by men exactly as they wanted to treat Him, and it was under God's supervision.

"He was despised and we esteemed Him not", meaning, that they saw the effects of that despising.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted." So badly was He affected humanly by the punishment, that the fact that He was doing it as a Sacrifice for God on our behalf seemed to have been lost sight of. *"We hid as it were our faces from Him."* Though He was paying the price for sin, and though the prophet saw that this was God's Human Sacrifice, did the people think that God had done this as a **Sacrifice**? Of course it was.

v5 "But He was wounded for our transgressions, He was bruised for our iniquities." The Blood poured out, and it was applied for every man.

Isaiah 50:4-7 "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed."

How the Blood must have poured out of those wounds.

Psalm 129: 1-4 *"Many a time have they afflicted Me from My youth, may Israel now say: Many a time have they afflicted Me from My youth: yet they have not prevailed against Me. The plowers plowed upon My back: they made long their furrows. The Lord is righteous: He hath cut asunder the cords of the wicked."*

"Israel" is the name given to Christ here. He describes His wounds as furrows which were deeply driven in. **We must reach a place of horror as to what was done to Him.**

Psalm 22:1 *"My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?"* He was near to the end of that blood pouring, and He was about to die. When one is in such a weakened state the weakness is often worse than the actual wounds.

"Why art Thou so far from helping Me?" Help seemed very far away, as if God would never come.

v11 *"Be not far from Me."*

vs 12-21 *"Many bulls have compassed Me: strong bulls of Bashan have beset Me round. They gaped upon Me with their mouths, as a ravening and a roaring lion."* Bulls are furious creatures. We would not get any mercy from a bull. Lions too, when they are after their prey, are ruthless.

v14 *"I am poured out like water."* That is how He describes His wounds, which made Him intensely weak with the pouring out of the Blood. He had terrible woundings and pain, which probably made Him feel giddy and sick. *"And all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels."*

vs 15-18 *"But be not Thou far from Me, O Lord."* The presence of God would have been a comfort.

vs 20-21 He was like a man being tossed around by those furious creatures called "*unicorns*"; and He was asking to be kept from those cruel horns which were piercing Him through and through.

Psalm 38:3-7 & 12 *"For My loins are filled with a loathsome disease: and there is no soundness in My flesh."* This is the terrible state of men who die violently. Everything comes away.

v12 *"They also that seek after My life lay snares for Me: and they that seek My hurt speak mischievous things, and imagine deceits all the day long."* Those who cared for Him shrank and ran away from such suffering. Every bit of our lives must go; it is not a question of a change; it is a question of **a new life**.

One of the new things must be that we do not go around speaking lightly as to what was done to Christ. We must first get the impact into our own souls.

Psalm 39:9-11 *"I am consumed by the blow of Thine hand."* He may well have been consumed. His Body was in a terrible state.

Isaiah 52:13-15 God put it this way: *"Behold My servant shall deal prudently, He shall be exalted and extolled, and be very high."* In other words, 'He did an excellent job, by working hard and finishing My work, and He was successful'.

"As many were astonished at Thee" – because God had done it.

"His visage was so marred more than the sons of men", and He was going to carry that Body into Eternity.

"So shall He sprinkle many nations." Therefore, from the day that Christ poured out all of His blood unto death; from the Garden of Gethsemane to the Cross on Golgotha, via the high priest's palace and Pilate's judgment hall, **every man has been cleared by God of all his sin for ever** ... and can now obey God's written Word as his daily life, pleasing Him in all his thoughts.

How can he do that, and **how** does that make him understand that he **is** cleared of **all his sin**? It is because of the terrible things that were done to Christ. **Every wound took away some sin.**

That is part of discerning the Lord's Body. When we thoughtfully contemplate what was done to Him, we will find – and God will show us – that those horrors represent us. Christ in His Risen Body represents our Salvation – God's Forgiveness.

At the time that Christ was being dealt with, He was representing us. We must not make the mistake of simply saying, 'He died in my stead', because He did not just die in our stead.

When we, being sinners, die, we go to Hell. Jesus Christ went to Hell in our stead, but His death gave God the opportunity to put away all our sin on His body. It is more than saying 'He died in place of us'. We were not just booked to die. The Word is, *"the wages of sin is **death**"* – we were actually booked to go to Hell, which is greater. The *"death"* is an Eternal death; separation from God for ever.

Leviticus 17:11 *"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."* This gives the sense of **the awful ferocity of Christ's death**. It is the blood that is the life of the flesh, so, with Christ, His flesh was made to pour it out at all angles, in a way that was possible without destroying Him. He went to death on His own account when His Blood was fully poured out.

Revelation 1:5-6 *"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."* Think what that Blood-pouring meant to Christ and to God. God has made us kings and priests, or has accepted us as such. We are to go into Eternity having learnt as members of the Church of God how to live like kings with God, and how to work as priests with Him. How often do we think of that?

Therefore seeing what the Blood of sprinkling speaks, we must remember that there are very severe warnings against unbelief contained in the Bible; unbelief in what the sprinkled Blood has done. Unbelief does not mean not accepting it as true. **Unbelief means not putting it into our lives.** In other words, it would then be meaningless when we mouthed those truths of the speaking Blood to other people.

Hebrews 10:23-31 We can see that the Blood of sprinkling covers every detail of every man against his sin; covering over his soul, making him available to God to be called a priest and a king.

vs 19-22 Here again we get the word “*sprinkled*” mentioned : “*Having our hearts sprinkled from an evil conscience.*”

Our hearts are so affected by that terrible Blood-pouring that we will never be the same again. **An evil conscience has departed from us.**

vs 23-24 “*And let us consider one another to provoke unto love and to good works.*” Not necessarily love for each other, but love for **God**. We do not get inspired to do God’s good works by loving Christians! We get it by loving **Christ**.

v25 “*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching.*” In other words, we are concerned that we should go into Heaven with that Vision of the sprinkled Blood pure in our minds, and that we have lived like that unto God.

We would have found in some way that God has appropriated every wound to our Salvation. The very nature and circumstances of the wounding shows that Christ really was a spectacle. Every part of Him was wounded.

v23 “*Let us hold fast the profession of our faith without wavering: for He is faithful that promised.*”

Again the emphasis is on “**faith**”. Reading through the Book of **Hebrews** we find that that is the emphasis. Although it speaks of the Blood, you would think it would be easy to believe. However, that is the hardest thing for us to understand, and to appropriate in our lives.

When we are Baptised with God’s Spirit, when the Message of the Blood is being preached, it makes a sudden impact on us – but we must understand **what that impact is**. Very often, we are hard of heart against the Spirit of God, and the Blood.

v25 again, “*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching*”, so that we should be ready to meet our wounded God, and, like Thomas, touch those wounds by faith, which we have seen as real long before we get there. They are the wounds of God the Son, and we must concentrate on how He came by them.

Isaiah 53:5 “*And with His stripes we are healed*”. Have we ever seen in our minds a picture of someone being scourged like Jesus Christ would have been scourged? They would probably be stripped half naked and tied to a post. That is what was done to **God**. He hung from a post in disgraceful conditions.

It was humiliating, disgraceful, degrading and desperate. We want to cover over our hurts and pains, but He was fully exposed. Then His cloak was put over Him, and His Blood dried on its cloth.

“*But exhorting one another.*” It is important that the Church regularly contribute to the glory of that matchless Name; to the glorious wounds on that Matchless Body; to the glorious glory of the Salvation of that wounded Body. “*Behold My servant shall deal prudently*” or, successfully (Isaiah 52:13).

Hebrews 10:25-29 Here, Christ, the Blood, and the Holy Spirit, are grouped together; but in **1 John 5:7-8** it says, “*For there are three that bear record in heaven, the Father, the Word (that is Jesus Christ), and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water (that is the Word), and the Blood.*” For He died here. All of that Blood was poured out in this world, on this earth ... on a piece of wood, as well. The whips of the scourgers were thick with the Blood of God that day. Perhaps, before they washed it off, they thought about what they had done – and by the Spirit, were converted...

v30 “*For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again the Lord shall judge His people.*” Nobody in this world can avenge Christ.

v31 “*It is a fearful thing to fall into the hands of the living God.*” This is another of those warnings given in this Book on the Blood. There is no escape and no excuse. God must exact vengeance for every wound, in the same proportion in which He has exacted cleansing for every sin from each wound.

In the light of this story, what ought to help us is the question of appearance. The Lord told Samuel, in **1 Samuel 16:7**, ‘I look at the heart; man looks at the outward appearance’, when he was looking on some fine young specimens to be what he thought should be God’s king.

We can look at the word pictures of Calvary, and, during His ‘trial’, see that abject Form hanging with His two hands tied to the whipping post, and staying there; to say nothing of the other things. God looks on the heart.

If we are going to crucify our lives daily, we must often suffer terrible shame, ignominy and disgrace, and we will not get anything good or credit out of it for ourselves. That is crucifixion.

Psalms 22:1 again, “*My God, My God, why art Thou so far from helping Me, and from the words of My roaring?*” Jesus Christ cried out to God, and God ignored Him. There was nothing to show that God was for Him. Even that little compensation He did not have.

We will not get it sometimes because God will be busy using us to produce Salvation, or Life in someone else. The Spirit of God is Life. That is, His Word is creative of Life. It doesn't destroy; He saves – and it is very difficult to save a man laden with sin. So now, the Spirit has to apply all those dreadful wounds, as it were, sensitively, to that dreadful life, then the man may know that his sins have already been taken away.

v23 “Let us hold fast the profession of our faith without wavering; (for He is faithful that promised).” This is essential when we are speaking about what was done to Christ. The two things to remember are **the Message of the Blood** and **the Work of the Spirit**.

First, it is entirely of the Blood. All those wounds were intended to pour out that Blood; so we have to account for that Blood when we are preaching. We have to account for the ferocity, violence, horror, and hideousness of it all. We do not have to make it sound pretty and beautiful. It isn't, because sin isn't beautiful either.

Second, it is entirely the Work of the Spirit. *“Who through the eternal Spirit offered Himself without spot to God.”* (Hebrews 9:14). Our preaching on that is manifestly a Work of the Holy Ghost. It should bear an impact on people and convert sinners from the error of their ways.

At the same time, that dreadful Figure, as we preach Him, is a symbol of God's vengeance on those who neglect so great Salvation. We cannot deal lightly with people who reject Christ, and the Word of God, and therefore, the sprinkled Blood.

v24 “And let us consider one another to provoke unto love and to good works.” Love for **Christ** – that is the good works!

Hebrews 9:14 *“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”* – from dead works to the good works of a good God. It is not our works that count. It is the good works!

It says in Matthew 5:20, *“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”.*

It is the works that reveal the glory of the Crucified Christ. In other words, it is not when we give of our spare time.

Unless we give our whole selves regardless of whether it is spare or otherwise, that is not crucifixion. Therefore it will not produce the results we are hoping for, that is, healing and salvation. The King, as represented by Christ, gave Himself for His people.

We have got to give ourselves for **a Person**. In other words, it has to cost us; not just in money, or in labour and strength. The world is full of people doing that, but it has to cost us our lives.

All that time we cannot spare because we are doing our legitimate duties ... so we must take ourselves off all those things, and give ourselves to God. That is crucifixion.

If we looked at the terrible wounding that Christ received at the hands of cruel men, and then applied it to ourselves by giving ourselves to whatever hurt came in the way of our being crucified, our spirits would be set free from the trammels of the flesh. We **must** do this for Christ's sake.

v25 *"Not forsaking the assembling of ourselves together",* because we are all crucified people! We all come to acclaim those wonderful wounds, not in an ignorant or gory way, but in such a way that would make men fall down saying, 'God is here, how can I repent of my sin. What shall I do to be saved?'

We cannot do it on our own – although each one **is** crucified on his own ... and our Lord Jesus Christ went to the Cross alone... *"And He saw that there was no man, and wondered that there was no intercessor"*, He said through *Isaiah 59:16*.

There never would be another intercessor, and He didn't see one, but still the fact that He is crucified has drawn all men to Him. Good men and bad, believers and rejecters. It is an awful fascination. **We must try the crucified life.** It will attract unholy people who will want to know why we do it that way, and how we manage.

A man named Simon was attracted by the Baptism in the Holy Spirit, and he said, 'I want that power' (*Acts 8:9-24*). He was looking fascinated at Philip and the others all coming in to that different life. **The born-again life is a crucified life.** Upon each person who is born again we see that Holy Authority resting. They no more have the same relationships.

We have to weep at the Cross, otherwise we will become carnal Christians. *"There is therefore no condemnation to them who walk not after the flesh but after the Spirit."* (*Romans 8:1*)

v25 *"But exhorting one another; and so much the more, as ye see the day approaching."* As we see Him coming – because He will suddenly appear! Suddenly the Church will be confronted with this Person at the Rendezvous! It will be sudden – and with all our talk, learning, and zeal it will be a shock – and we will be there! What will we say to that situation?? What will we say to Him?? Possibly His mouth is all smashed in. He is our God and our Saviour, and we quote Him as our Healer. We **must** get into our souls the meaning of what the scourging meant to Him.

"But ye are come", not to the law, which demands our goodness, but *"to the blood of sprinkling"* which shows us how to do it, and will accept no excuse from us at not doing it.

"If I had not come and spoken unto them", the Owner of that poured out Blood said, *"they had not had sin, but now they have no cloke for their sin"* (*John 15:22*).

Study No. 11 — ***Seeing the terrible violence of the Blood sprinkled***

Hebrews 12:24 "But ye are come to the blood of sprinkling that speaketh better things than that of Abel."

Isaiah 52:14-15 "As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men:"

v15 gives one meaning of the word "**sprinkling**". "So shall He sprinkle many nations." This means that in the dreadful wounding of Christ's body, from head to foot whereby the Blood poured out, it was taken by God to be applicable to **every man from head to foot**. "So shall He sprinkle many nations." That is to many people.

In this Study we are looking at the word "**sprinkling**" perhaps in another way entirely.

The "*blood of sprinkling*" points to the violence surrounding the death of the sacrifice. Moses and Aaron, the priest, sprinkled or scattered the poured out blood over a wide area. It was scattered over the tabernacle, over all the vessels of the ministry, over the priests and their sons, over the book of the law and over the mercy seat. It certainly was violent. The very act of dipping the hyssop in the blood and using the arm to sprinkle it freely like that showed violence.

Exodus 12:22 "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel, and on the two side posts." The word "strike" was used to indicate, in one sense, what the sprinkling was. It was a violent flinging of the blood, so that the drops went everywhere, coming upon those things which God wanted them to come upon.

It was the shed blood of thousands of lambs. Each one on the upper lintel and the side posts of the doors of each house. It was not done carefully, and it was not done indiscriminately, but in each case it was violent. This all points to, and brings into prominence, the violent, savage and the brutal letting out of the blood of the sacrifices in the case of the animals after they had been slain.

In the case of Christ, it was before He gave up the ghost when He was on the Cross.

We read in *Leviticus 4:7, 25, 30, & 34*, that in the case of the sin offerings, whether it was a bull, a ram, a goat, or a lamb, **all** of its blood, after the first sprinkling of the horns of the altar, was poured out at the bottom of the altar. That meant that the animal was literally almost carved up. God wanted all the blood to be poured out.

Leviticus 17:11 "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." **Blood ceases to be the life of the flesh when it is poured out.** Then it becomes the death of the flesh after each animal has been slain.

"For it is the blood that maketh an atonement for your souls." The shed, poured out, blood that has now become the death of the animal or sacrifice outside of its body, that shall be an atonement for the soul.

The blood did not give **life** to the people. It brought death to their sins.

Christ gives us Life by the Spirit and by the Word. The Blood speaks of the death of the Lamb, not His life. The Blood of Christ was poured out of His Body through His hideous wounds until there was none left, thus causing Him to die ...

John 19:28-37:

v28 "After this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, saith I thirst." Jesus Christ knew that every sin of every man had been accounted for. That is what He came to die for.

He didn't come to give us Life on the Cross; **He came to give us permanent and eternal death to our sins.**

vs 29-33 "When Jesus therefore had received the vinegar." It moistened His tongue and His lips. He said, His tongue was cleaving to His jaws (*Psalm 22: 15*), and so with that moistening He shouted, *"It is finished, and He bowed His head, and gave up the ghost", v30.*

vs 34-37 "But one of the soldiers with a spear pierced His side", where the heart was, *"and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."* Believe what? – that all the Blood of the Son of God had been poured out in that hideous wounding that night and day.

Leviticus 4:7, 18, 25, & 34 "And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle [tent] of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle [tent] of the congregation."

We can picture that. Out of those carcasses, a bullock, a ram, a goat, or a lamb, the blood was poured out. It was made to pour out by the wounds they had made in the carcase when the animal was dead. It was violent – and violence surrounded Calvary. Violence in many a bitter form, as we shall see when we get to Heaven and see the wounding in that glorious Body.

To God then, this ruthless concentration on getting the Blood of Christ poured out of His Body by such savagery, (not that God intended to be savage), was because there is no other way to get the blood out of a body than to make great gaping wounds where it will pour out from. To God, blood in the human body represents man's human nature, and **that is why** it is to do with the blood.

We must get the understanding and the sense of what "the blood of sprinkling" is trying to show us in these last days.

Matthew 16:15-17 *"Jesus saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."*

Simon was fortunate, and blessed by God, because, knowing man's incapacity – by his human nature being cut off from Him in this world – to understand anything, God gave him the answer by the Spirit. *"Flesh and blood hath not revealed it unto thee."*

Even in our Christian lives our human natures are no holier than Peter's was that day. They are cut off from God in this world. Not by God, but by human nature. That is what *"the blood of sprinkling"* does. It was poured out exactly for that reason (and others) ... but **human nature is incurable**. In other words, it **cannot** be cleansed, not even by the Precious Blood.

1 Corinthians 15:50 *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."*

Not flesh, not blood, but flesh and blood **cannot** inherit the kingdom of God. The blood in our veins makes us dependent on other things than the Holy Spirit for our living, so human nature is essentially fixed in its carnal satisfying.

"Flesh and blood cannot inherit the kingdom of God." That is why Paul in the same Chapter said, *"If in this life only we have hope in Christ, we are of all men most miserable,"* because we come to see that our flesh and blood bodies will not be able to inherit the kingdom, yet we are hoping for it to be as we live down here in our carnal circumstances.

We are cut off from God forever. *"Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."* What words are these? Yet they are often used at funeral services without any meaning or point to them.

Galatians 1:15-16 *"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood."*

Flesh and blood are unable to direct man God-wards. How many times do we rely on our feelings to direct us in our dealings with people and with God? – but that does not work. 'The carnal mind is not subject to the law of God, neither indeed can be', is the truth of *Romans 8:7*.

There we have pictures of flesh-and-blood man cut off from God in this world, and seeing nothing of God in anything. He is cut off from God in the world that is to come, and he is unable to direct other men God-wards.

So we read the operation of Christ by the Spirit in *John 1:10-13*. *"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."* **Power**, or **Authority**, by the Spirit, to become the sons of God!

John, by the Spirit, found it necessary to write this there. *"Which were born not of blood,"* because blood indicates human nature and human ways of living, and we are not given Authority by the Spirit or by Christ to live, in that sense, according to our human ways of living as Christians, but by the Spirit and by the Word.

A person who is born-again finds that in the new birth there is no trace of blood, because there is no trace of sin. How is it with us? Have we received a new message from the blood of sprinkling?

Ephesians 6:12 *"For we wrestle not with flesh and blood"*, because flesh and blood cannot be involved with the Church in its ceaseless battle with the powers of darkness. Probably we have been more involved in battles with flesh and blood than with the powers of darkness in our lives. We must get that right.

So no part of human nature was left unaccounted for by the Blood of Christ. All of His Blood was poured out. We can see that in the sacrifices. **All** the blood of the sacrifice was poured out.

Although it was only an animal, all that blood was sinless blood in so far as the animal was concerned – and therefore it was the sinless Blood poured out of Christ's Body.

His was the Life given up officially by God's Command. It was the sinless Blood poured out of that Body. It covered the particular sins of individuals and communities. **All** His Blood was poured out.

John 19:33-35 *"But when they came to Jesus and saw that He was dead already, they brake not His legs. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water."*

The fact that Christ's legs were not broken when He was on the Cross, and the fact that He carries the mark of a spear thrust in His side, even up to now in Eternity are God's triumphant Proofs that all human nature disappeared forever from His sight in the fury and anguish and the Blood pouring at Calvary.

v35 *"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."* So it is essential that we believe the fact that Christ's legs were not broken, which is most important to this faith – and it must ever be brought forward into our minds.

Exodus 12:46 *"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."*

Zechariah 12:10 *"And they shall look upon Me whom they have pierced."* When all the forces are lined up, they will see the Man. The nation will see Whom they pierced. His wounds will be covered with clothing, but the wounds must be very obvious. You cannot have a wound the size of a Roman spear blade thrust into your side without medical treatment to tone it down, not to be obvious.

Thomas thrust his hand into the side, so it was a big wound. It was extraordinary, and not according to custom, that Christ's Body came off that Cross without a bone being broken.

It is very important to read 1 Corinthians 11:24 clearly. *"Take, eat: this is My body, which is broken for you."* The "*which*" does not refer to the "*My body*", but to **the bread**, which was broken. *"Take eat"* It means: 'This, which is broken for you, represents My body.' The bread was broken, and we know that His Body was not broken, so it is purely **symbolic**.

We eat something to show that we have partaken of Christ – just like they do in the world. They drink a toast to someone. Each man or woman drinks from his or her own wine cup, and they may be nowhere near to either the bride or the groom – but that is supposed to be a token or a symbol that they wish the couple well, even if they never see them again after the ceremony.

We drink the cup to show perhaps, in one sense, that we wish each other well. We hope and pray that we have all partaken of the Body and Blood of the Lamb – that we have eaten of His flesh and drunk of His Blood, and that we have definitely identified with the Risen Christ in His wounded Body and with the Blood that was poured out from His Body here for our sin.

Hebrews 12:24 *"And to the blood of sprinkling that speaketh better things than that of Abel."* Not any other blood. It was Christ's Blood that was sprinkled, that speaks **better things** than that of Abel!

Romans 8:1-6 *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."*

If we take this in a practical way, that is the only thing God can say, or Paul could write, because the lives we are living are lives lived out by one who is **not** living according to the blood in his veins, but according **to the Spirit** that fills the temple of his body.

So though our human nature gets hot as the blood rises in the veins with temper, the Spirit within us does not get hot with temper, so we do not get cross. The blood in the veins makes men and women lust after evil things, well, the Spirit in our temples doesn't lust after evil things, so we do not lust after evil things. That is the practical outworking of it.

In *verses 1-11* we see the struggle here in human bodies of the Spirit overcoming the flesh.

v2 *"For the law of the Spirit of life", not the law of the Spirit of death. "The Spirit of life in Christ Jesus hath made me free from the law of sin and death", because flesh and blood ultimately perish. They die as a result of sin, and the result is death.*

v5 Here is the way to prove it. We must not duck these spiritual 'punches' so to speak, or these spiritual approaches by the Spirit, and by Christ.

Instead, we must face up to them in our mirror, which is the Word of God. **Here is the way to know whether we are carnally minded or spiritually minded.**

v6 *"For to be carnally minded is death."* Meaning, there is always the almost scarcely identifiable anxiety; the stress and strain of whether we will be well cared for. As we grow old as Christians, will we have enough money to pay the rent, get food and live respectably? *"For to be carnally minded is death, but to be spiritually minded is life and peace."*

There are all sorts of other things, not just material things. What will happen to our children; will they be saved? Christians think that is a wonderful way to pass the time away worrying themselves sick about something they should have committed to God, and be living and working harder for Christ to the end, so that He may be free to deal with their children!

"But to be spiritually minded is life and peace." That means all the time because life is all the time, and so is peace.

v8 *"So then they that are in the flesh cannot please God."* If we are following flesh and blood instincts we will always come up with an unseen stopper, and we will not know what to do.

Unless we are accustomed to living in the Spirit, we will not be aware of our flesh-and-blood desires or decisions that God is agitating against, saying, 'Not so'.

v14 *"For as many as are led by the Spirit of God, they are the sons of God."* Millions of Christians are walking after the flesh, after having received Christ as their Saviour.

v15 *"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."*

The fact that Paul by the Spirit said, *"Abba, Father"*, is very encouraging, because the expression is used only three times.

The other places being in *Galatians 4:6* and in *Mark 14:36*. *Galatians* says, *"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."* *Mark* is where Christ said, *"Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt"*.

In other words, 'If You do not find it possible, I will do whatever You say'. He said it with complete confidence – so therefore the Spirit from God or Christ used the same term in *Romans 8:15*. We are well and truly in the family of God!

The Holy Spirit is called the *"Spirit of adoption"* because we cannot be of the same substance as God – just as we cannot be of the same fleshly substance as some other father or mother, but they can adopt us and treat us just as well as their own children, and so we would not suffer from it. It is purely almost a spiritual technicality.

Some Christians when they are rebuked for something say, 'The Lord knows my heart.' If they think that Lord knows their hearts they should be very careful in saying that, for if it were true, they would not **need** to be rebuked or corrected!

"The Spirit itself beareth witness with our spirit, that we are the children of God." The Message of the Blood has very much to do with the Spirit, because it is the Spirit and the water, and the Blood that agree together in this world, on this earth, in **the record God has given of His Son**.

John 1:13 *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* In other words John is saying by the same Spirit, that every one who is born **not** of blood, **nor** of the will of the flesh, **nor** of the will of man, but of **God** is entirely controlled by the Spirit of God – so it is difficult to really track them down.

John 3:1-8 *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* They are not under the influence or control of other men. We have to follow our teachers, preachers, and those set in authority over us, but the point here is that the human individual cannot get at the living processes, or the springs that motivate the child of God. Obviously that is so, if they have not been born again into **that** World. They are only aware of their names still clearly registered here.

The Blood of Christ was poured out showing how terrible human nature is, and the efforts God had to make to put it away. That was the reason for the fury of Calvary – the terrible violence that surrounded the Cross ... and the very blood stained altar in the old time religion when He had to have the animal chopped up to get all the blood out.

Jesus Christ's Body was chopped up in a sense. His face was disfigured more than any man and His form more than the sons of men.

He has got to endure that Figure, and Face, because it is **an enduring reminder of what God and Christ did that day on Calvary**.

v7 *"Marvel not that I said unto thee, Ye must be born again."* Jesus Christ said that, and then explained it with the wind.

It is like two different countries cheek by jowl, rubbing shoulders together in this world: citizens of the Heavenly Country and citizens of this country; this world, this land – two different kinds. *"Marvel not that I said unto thee, ye must be born again."*

The violence of that Blood-pouring, and the thoroughness of its success, indicates a complete change. *"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit,"* so we have to climb out of the flesh and get into that which is spirit!

Nicodemus came to Jesus Christ. He was a teacher and a ruler himself, and he said, 'You are a teacher come from God. No man can do these miracles that You are doing except God is with Him.' At least he was that far correct in that he realised the miracles had no origin down here!

They came from that World as well as did the Man Who performed them, but Nicodemus didn't understand why they came, and how it was this Man brought them. He didn't understand the things of Heaven. His was the human nature, so Jesus said to him, "*Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God.*"

He will never have any vision, and he is cut off entirely from God, just as Peter was when Jesus said to him, "*Get thee behind Me Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.*" (Matthew 16:23). In other words, 'You haven't got a sense or an awareness of Divine Things. You have nothing at all, Peter' – and that was at the end of Peter's fellowshiping with Jesus Christ for a number of years.

Nicodemus said, "*How can a man be born when he is old? can he enter the second time into his mother's womb and be born ?*" A great deal of his question was on his desire to be born again. He was an old man, and a ruler of the Jews and there was a certain amount of desperation in that suggestion: can he enter the second time into his mother's womb and be born?

What did this old man think? His chances would go. He came to Christ when he was old, and he would never have made the grade, so Jesus Christ straight away brought him to the attention of God and the Spirit to be born again. Jesus said to him, "*Except a man be born of water [which is the Word of God] and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*"

Jesus Christ was very confident that it should be like that; but it can only be like that if we have the Message of the Blood. All of Christ's Blood was poured out, **so there is no allowance made for human nature.**

All our human nature drained away at the bottom of Christ's Cross. All of it. "*Marvel not that I said unto thee, ye must be born again.*" That word, "*must*" is indicative of the uncompromising Language of the Blood. 'You **must** be born again, because I am going to die,' Christ said.

We must leave our human natures where God left them, at the bottom of the Cross. Dead and buried forever in His sight!

2 Corinthians 5:17 "*Therefore if any man be in Christ he is a new creature.*" He is entirely new, and certainly different from what he was. Old things passed away in that Blood-pouring.

When we are born again we know that. "*That which is born of the Spirit is spirit.*" We are made "*partakers of the divine nature*" (2 Peter 1:4).

We are come to **the Blood of sprinkling**, not to some imaginary altar, **or** to the Throne which is in Heaven, or to Christ standing in the Church, or in our rooms ... but we have come to that Blood of sprinkling. We have come to the fact of the poured out Blood – to the physical Act of God pouring it all out. We have come to **that** – so we must cling to it.

**“At the Cross, at the Cross where I first saw the light,
And the burden of my heart rolled away.
It was there by faith I received my sight,
And now I am happy all the day,”**

– as obviously a blind man would be, because he is in a new world. **Everything** is new to the blind man who has received his sight!

“Jesus keep me near the Cross,” the song goes, *“There a precious fountain.”* It is not sentimental. It means **keep me on your Word**.

In Heaven, the Cross will figure largely in our thinking and in our experiences. **The Lamb**, which is the Name, or Description, used of Christ, is mentioned in the Book of *Revelation*, the Book which tells us a lot about Heaven and Eternity, **twenty eight times...**

So may the Lord Jesus keep us near to His Cross, that is, **near to His holy matchless Word**.

Hebrews 12:24 :

“But ye are come to the blood of sprinkling, that speaketh better things than that of Abel.”

Study No.12 — ***Seeing the savagery of the Poured Out Blood***

Hebrews 12:24 *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."* The word "sprinkling" signifies force, or a **scattering** of the Blood. It indicates something of the violence that surrounded the death of Jesus Christ. It was as if the Blood spurted, or splashed out of His Body.

In the Old Testament, the animals were slaughtered and the blood was violently taken out of the bodies as a suggestion or indication of what was to come, from Gethsemane to Golgotha. The Blood was splashed all the way, as it were, but more than that, it was like a **spurting** out. It splashed through the whole world, coming down on all the nations including this one! [ie the UK] *"The blood of sprinkling that speaketh better things than that of Abel."*

The savagery, or the outpouring, of the Blood was all-necessary for men to know they too have been sprinkled with it. Men in the far North of Russia, Eskimos, Norwegians, French – all can say, 'I too have been sprinkled.' Praise God we can also say, 'I too'. **We have come** to *"the blood of sprinkling that speaketh better things than that of Abel"*!

The spurting out of the Blood was a deliberate attempt to show, not just to give an impression, the violence with which this Death was accomplished. It was all possible for one reason only because the gracious gentle Owner of that Blood gave His whole heart, soul, mind, and strength both to God and to man. He had to give it to God of course, we can see that, but why to man? The answer is because it was man who accomplished God's savage Work, so therefore He had to give His mind to man.

Isaiah 50:6 *"I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting."* He gave His whole heart, soul, mind, and strength both to God and to man to ensure that no sin would escape the fury of that Cross. No man would be left with his human nature or even a part of it to face a holy sin-hating God some day.

In this matter the Blood speaks to us of this one Fact: If we are going to give anything to God we must give it **all**, without holding anything back. It is between us and God, but really it involves our hearts. Whatever we give, even ourselves, belongs to God any way, but we just hold the tenancy of everything. We are tenants for our money, house, clothes, food and life itself. We hold the tenancy of it under His complete approval, and control – but if He wants it, we must give it.

We can think of the husbandmen in the parable Jesus Christ told in *Matthew 21:33-44*, who beat up all the householder's servants, and killed some. When the heir came they thought a bit higher saying, 'If we kill his beloved son he will probably leave the place with us; there will be no one to leave it to'. So when we give to God we must give everything. We must give our lives – and not take back part when we find we have something else to do.

Paul put it in this way, *"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service", Romans 12:1.*

He used the word, *"beseech"* because it is a very great thing to ask people to give themselves to someone. Seeing us giving ourselves would shatter them completely. I must press on with my giving.

And so Jesus Christ gave. *"Therefore doth My Father love Me, because I lay down My life, that I might take it again" (John 10:17).* Freely He stated that. It is the law of Love. 'My Father has told Me what to do and He loves Me because I am doing it.'

John 12:25 *"He that loveth his life shall lose it; and he that hateth his life in this world (meaning, lays it down in this world), shall keep it unto life eternal."*

When Jesus Christ said, *"I lay down My life,"* He meant, of course, in His human body with its hideous evidence of His cruel death. It was His Body, and if He took so much trouble to secure His cloak, we can understand some of the joy when He said, *"Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption" (Psalm 16:9-10).* It was His Body with all the wounds in it, and He wanted that human Body, in which He learnt to love us by giving Himself for us. That is the Body in which He really learned to be a slave in His giving.

Then He added this, *"No man taketh it from Me, but I lay it down of Myself" (John 10:18).* They didn't take His cheeks and pull them round and hold them steady while some of the other gang spat on Him. He held His face, and who knows but in their savagery they must have felt some power there. That is why they got more furious. What power could He have with His hands tied behind His back, and His face streaming with blood and sweat from the beatings? He couldn't do a thing about it physically, but there was Power. There was Life, Salvation and Redemption, and a putting away of sin. It was all there; packed in one human, much-to-be-disfigured, Body. *"I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."*

That is how we have got to be with the things we give. Does He want it? Amen. Does He not want it? Amen. Until He does, I will look after it for Him. *"It is required in stewards that a man be faithful", 1 Corinthians 4:2.* That is one of the characteristics that God wants. We see that in the story of the men who each got a pound. Everyone had to account for the pound; even the man who had not used the one he was given (*Luke 19:12-28*).

The shameful death of Christ on the Cross was His own responsibility entirely. When we crucify the flesh, or when we give ourselves to be crucified and God accepts it and crucifies us, we must not complain to Him of our troubles. Jesus Christ did not complain to Him of the troubles He was in. We must not ask to be freed from troubles because we took them on. We take up the plough and we lay it down when God has finished with us.

In *Hebrews 1:3* we see the word “Himself”. “Who when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.” He did it Himself, and He had no assistance in doing it.

“Who being the brightness of God’s glory.” That is, He was still the brightness of God’s glory, and the express image of God’s Person.

He did not come away from it. He brought it with Him, showing it in different ways. The express image means the exact impression. The “brightness” means the radiant manifestation of His glory.

“And upholding all things by the word of His power.” The writer says that at the time He purged us from our sins, He was the brightness of God’s glory and the express image of His Person, and then He sat down on the right hand of the Majesty on high. It is a personal identification by the Spirit of Christ with the Work of the Cross.

Acts 5:1-10 Ananias was quite free to give what he wanted but he lied to the Apostles about it. We must not feel guilty about what we give. We can be quite free. The Cross was freely taken over, and it was spoken of freely by God. He gave us all the details, but Jesus Christ took Himself to the Cross, from Heaven down to earth. His Father loved Him because He said, ‘I will do it’. No man took it from Him, so He went on His way.

Hebrews 2:14-18 Jesus Christ was the brightness of God’s glory and the express image of His Person, but He Himself took on flesh and blood. He came into flesh and blood, that “*through death He might destroy him that had the power of death, that is, the devil*”.

vs 15-16 Here we see the definiteness of God. Man is a sinner so He took on man. He literally took his body on and then all mankind in their thousands. “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” **He did not become part Spirit, part man.** He was **made flesh**, and inside that human Body was that Holy Thing called the “Son of God”!

vs 17-18 “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” ‘Who being the brightness of God’s glory and the express image of God’s person and continuing to uphold all things by the word of His power’ (*Hebrews 1:3*) – He suffered being tempted. He did not change His Nature or His Body by giving it over as a living Sacrifice. He simply dictated the pace of His Giving.

Hebrews 5:1-5 “For that He Himself also is compassed with infirmity.” He was Himself now launched upon this programme of human living. He didn’t have to, but if He had come in the way that ordinary people came into the world, then He would have to come according to the Law.

We have to identify ourselves with our “offering”, Jesus Christ. We have offered ourselves to God, so we must continue in that offering, with no part of our lives hanging back.

vs 4-5 The high priest had to do what a high priest had to do, so he couldn't stand aloof and say, 'Those are all your sins'. Doubtless they were, in the sacrifices specified by God, but his turn came. He started it with his bullock on the Day of Atonement.

"And no man taketh this honour unto himself." Everything He submitted to was at the call of God. We never hear of Christ saying, 'Lord use me'. It was far more satisfying. He took it on, so it was His own responsibility. He didn't take on the nature of angels but took on the seed of Abraham – so He was committed to us.

Hebrews 6:13 *"For when God made promise to Abraham, because He could swear by no greater, He swore by Himself."* This could be applied to Christ as well as to God on the Throne.

It is also Christ speaking in *Isaiah 45:23*. *"I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear."*

It was God Who swore that Christ should be a High Priest but it identifies Christ with the Sacrifice, the Offering and with the High Priest. It identifies God in the same manner. It was His responsibility to get a High Priest together, and to decide on the Sacrifice, because the High Priest was responsible to God.

"He swore by Himself." Hallelujah! He completely committed Himself to that. When we commit ourselves to God we must not forget that it is under the speaking blood that we do it. **The blood itself has the authority to demand every ounce of our lives, because that sprinkled blood speaks of another Life laid down for us.**

Hebrews 7:26-27 *"Made higher than the heavens",* because He went into God's Heaven; into the Holiest of All, as the High Priest in the Old Testament went once every year. *"Not without blood",* of course.

v27 *"Who needeth not daily, as those high priests",* who died on this earth.

"For this He did once, when He offered up Himself." He died once, but the Offering took some time. He could have withdrawn at any moment – and that is one of the chief Messages of the speaking Blood to God. It speaks of Someone Who offered Himself. Just that.

If we offer ourselves, what else have we got? If we offer our money, it is part of us. If we offer our homes, it is part of us – but when we offer ourselves, it is all of us. We cannot offer more, because we have no right to any more than ourselves.

v28 *"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, (who had no infirmity but came down to bear ours) who is consecrated for evermore."*

Hebrews 12:24 *"But ye are come to the blood of sprinkling, that speaketh better things than that of Abel."*

Luke 13:33 *"Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."* It was Christ Who said this and not God. *"I must walk."* God never told Him 'You must', but He said He must, and when we give ourselves to God we must. No one tells us that, but we tell God, 'I must.' If we have made half promises to God, we must either withdraw them and make a fresh start, or complete the promise.

"I beseech you therefore by the mercies of God", which have come to us through that great outpouring, *"that ye present your bodies."* Romans 12:1. We do not have to do anything else with them, but present them as *"living sacrifices, holy and acceptable"* in His sight, which is our reasonable service.

It was Jesus Christ and not God Who said He must suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matthew 16:21).

Jesus Christ and not God said, *"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation"* (Luke 17:24-25). He fulfilled His Father's Schedule, and His own.

We must give our all to God without any fear. It is the fear of death that keeps men in bondage. The fear that he has got a limited time in this life. If we give ourselves to God, someone might get the clothing of righteousness. Someone may even get clothing for his body; in fact someone will be blessed!

Our giving must pass from our minds with the giving, with no strings or attachments. Forgiving is the same. God has never withdrawn His Son, and He never will. It is men who go to Hell because they do not want His Son. Judas Iscariot took himself to Hell in that sense. He was put into it because he deserved to go, but he could have gone to his Friend. That was his Friend who died. It was his Friend he betrayed.

Surely he would have found his Friend helpful, and sticking *"closer than a brother"* (Proverbs 18:24). That is the sort of person we must be. That is the kind of friend, with less talk and more giving of ourselves; less propping up of our reputations and more giving. *"I beseech you brethren"*, Paul wrote. Such a man would not write that lightly.

So the *"musts"* came first and then the Blood spurted out, and the writer to the Hebrews, who was probably Paul, was able to write, *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."*

The *"blood of sprinkling"* then was splashed over a wide area – over the Tabernacle and the vessels of the ministry. The priests went with it into the Holiest of All and into the Holy of Holies.

It was scattered over Aaron, the book and the people. It was thrown out. The priests took bowls of the animal's blood, and, with the hyssop, threw it around.

The violent death, and the savage pouring out of all that Holy Blood speaks of the Giver of Life giving Himself to pouring all the Blood out of His human Body for all sin. This is the only way we can learn of the Giving being total. There was a limited time. The Blood is not still pouring. What was required of Christ was His Blood, and He gave that totally.

He waited on the Cross in dire agony until all the Blood had gone. The dreadful weakness of that Bloodless Body was more agonizing at the end perhaps than the brutality of the wounds. **The Giver of Life gave Himself.**

Psalm 69:8-9 "I am become a stranger unto My brethren, and an alien unto My mother's children." Why? "For the zeal of Thine house hath eaten Me up." In our giving we will cross swords with everybody, even those who love us. That is what Christ called out to God. The extreme urgency of God's demand laid hold on Him. "I am become a stranger unto My brethren."

After He left home, He never met them as He could have done. When we become Christians our circumstances are all extraordinary. They are supernatural, and we are living supernatural lives. We are serving God in this world while performing our normal chores throughout our life to people and to things.

"I am become a stranger unto My brethren, and an alien unto My mother's children." He included His mother in it, and it is good to know that Jude, the one who wrote [the general letter], was one of His half-brothers. The James who also wrote [a general letter] was His half-brother. (The James who was the brother of John was killed with the sword.) And at the end of His Ministry, His Death, Resurrection and Ascension, His mother and brethren were found in the upper room waiting as keenly as the Apostles, to be filled with the Spirit, whom her Son and their Brother was going to send down from Heaven. Isn't that wonderful? Wonderful Christ! He felt it all keenly.

Psalm 69:9 "For the zeal of Thine house hath eaten Me up." The extreme urgency of God's demand and the expression of God's desire consumed Him.

Perhaps we have reached the crux of all inward dissatisfaction. If at any point in our lives we have not answered God's call, we will be dissatisfied, and be what the world would call frustrated men and women – and it will be only our fault. We will be incapable of living easy, peaceful, and therefore power filled, lives – which is a medicine in itself, especially today, when no one has an easy peaceful life.

They will be glad if we bring them something they haven't got, and they will benefit from it. They will be converted and changed out of their own horrible natures into that lovely Divine Nature. That is all we are here for.

Dissatisfaction in a Christian life comes from not pleasing God.

The extraordinary pressure of God's determination for this terrible Work to be done by Him as God required had taken hold of Christ to the exclusion of everyone, including Himself and everything else. People become disgruntled often because of lack of faith, or because they do not want to pay the cost that Love demands.

"For the zeal of Thine house hath eaten Me up, and the reproaches of them that reproached Thee are fallen upon Me." Jesus Christ had to take all the reproaches that were hurled against Him, because His tormenters could not see God, so they took it out on Him. Now people cannot see Christ, so they will take it out on us, if we take up His call.

What does the *"blood of sprinkling"* mean? It means our ultimate unshaken **happiness**! Most Christians are a bit uncertain in their relationship with God, because there is not a frank giving and taking. If we cannot **give** to God, then, frankly, we cannot **take** either. It goes both ways. Those who are absolutely generous and give freely, take or receive with the same graciousness. God is just the same, and that is the kind of upbringing that exists in Heaven!

In which country's language would we hear someone saying, *"Who is my mother and brethren?"* looking at a group of all kinds of people, and saying, 'You are my mother', pointing to a woman who might once have cursed awfully, and 'You are my brother because you do the will of God'. Where do we hear that language? It makes Heaven a warm place, with open hospitality, but it does have its conditions.

'You have got to live as I live', says God. 'I cannot give you another house. There is no room in Eternity for another place. I have taken up all the room, and My Son has built a good place so I am using that. If you want to live with Me, come give yourself to Me.'

So, up got Matthew, or Levi, as he is also known (*Luke 5:27-29*). Up he got, leaving others work out the cash deals of the day!

He must have been good at his job because he was never arrested for mismanagement. It was government money, but he followed Christ. He wouldn't do wrong. He must have been some type of inspector, and he went home where he lived a luxurious life, and took his leave of his home with a great feast. He said to everybody, 'I'm going.' Where was he going? Outside there was a Man! That is the Man we must follow so we can get down on our knees and say, 'I want nothing – and yet, having nothing, I possess all things.'

Psalm 69:10-21 *"When I wept, and chastened My soul with fasting that was to My reproach", not to anyone else's. "I made sackcloth also My garment; and I became a proverb to them."*

v12 *"They that sit in the gate speak against Me; and I became a song to the drunkards."* Those that sit in the gate are the judges – people who watch over things to see they are done in a law abiding way. From the highest to the lowest, to the drunkards, He was a mockery. What do **we** expect when we follow Christ?

It sounds a silly thing to say: if you believe, you can live a life of freedom from sin. It **is** all silly to men, and they mock at it, so it all came down upon Christ, for He said, 'God told Me to say that.'

vs 13-21 The autobiography of the Sufferer. Now it is a prayer to God. A long series of complaints about His case, but He was only complaining of the state He was in. There was no question that the state should be relieved.

v14 "Deliver Me out of the mire." He was still in it. "And let Me not sink." He was sinking in that hellish mire. "Let Me be delivered from them that hate Me." They were all surrounding Him, cursing and swearing. "And out of the deep waters." He was in it.

v15 "Let not the waterflood overflow Me." It was overflowing Him. "Neither let the deep swallow Me up." It was swallowing Him up. He was laid in the lowest Hell. "And let not the pit shut her mouth upon Me." The gate of the pit was closed.

vs 16-17 "Hear Me, O Lord; for Thy lovingkindness is good: turn unto Me according to the multitude of Thy tender mercies. And hide not Thy face from Thy servant; for I am in trouble: hear Me speedily." That was His attitude. 'I am Your Servant. I am in trouble doing Your work'.

vs 18-19 "Draw nigh unto My soul, and redeem it: deliver Me because of Mine enemies. Thou hast known My reproach, and My shame, and My dishonour: Mine adversaries are all before Thee." He was right in the midst of it all.

v20 "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." He had gone past the end of the giving of His human Body. He was now in Hell. His heart had broken, now He was enduring Hell.

v21 "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." This was the last act of cruelty. That is **giving**. That is the Language of "the blood of sprinkling".

We cannot have it any other way. We must take God's Message. The terrible Giving requested for a terrible situation.

The speaking blood is for these last days. **In proportion to our horror of sin we must give ourselves to God.** Not our horror at a man for sinning, but horror at the sin that grips him.

God **has** spoken in these last days by His Son, and so pressing was this Demand, Desire and Determination to give within Christ, that, when He was made flesh, it was there all the time pulsating and vibrating. So that when a sick woman seeking healing came up to Him out of the crowd, and touched His clothes, she was instantly healed (*Mark 5:25-34*). What is more remarkable, He felt the virtue go out of Him – because that is how keenly He felt everything. "Who touched My clothes?" He said. He didn't say, 'How many people touched Me?'

That is why Peter said, in effect, 'What nonsense. All of us are touching You. We're pressing in on You.' Peter might have been pressing Him shoulder to shoulder to keep people off Him. She was a widow woman, and she might have been elderly. She must have put one frightened hand on His garment and withdrawn it. That was enough to engulf her in the healing of that Love!

If we put **giving** and **loving** before healing we will perhaps get the gifts of healing! We will not need to press God's claims on people without success!

Jesus Christ felt virtue – **the force and tremendous energy to give** – had gone out of Him. He had said, 'Somebody has touched Me. for I perceive that virtue has gone out of Me'. So really we have an extraordinary Man in Jesus Christ, Who is so full of Love for mankind that He has got a personal Love for everyone. Every person can enjoy his own personal share of his own personal Love from Jesus Christ!

Lamentations 1:12 *"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger."* This is Christ speaking from the Cross.

It is another side on the Cross. Christ is inviting those who passed by Him to inspect what God has done to Him. It is brought out in *Isaiah 53*. *"For He shall grow up before Him as a tender plant."* He was at God's Mercy, and that is what God's Mercy did to Him. *"And as a root out of a dry ground."* He never got any help from man, and that is what they did to Him. It says, *"We hid as it were our faces from Him."*

Acts 8 :27 The man of Ethiopia, who was a eunuch of great authority under queen Candace queen of the Ethiopians, was seeking Christ and Salvation, and, as he and Philip read from *Isaiah*, he said to Philip *"Of whom speaketh the prophet this? of himself, or of some other man?"* He saw the terrible horrors that were done to someone who the prophet was saying was highly approved of by God!

"Is it nothing to you all ye that pass by?" We can take that to ourselves, and give ourselves to God without drawing back, and without finding fault with anything or anyone.

Many Christians tithe mint and cumin, and they don't worry about the weightier matters of justice and judgment. We must not be like that.

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger."

All this was an expression physically of what was done to Christ. He was abandoned by God and man, and He was an awful-looking sight, and He never asked to get out of it before it was finished.

When He was on the Cross, God was fiercely angry, and Christ received it all.

It has gone forever now. The next time, men will speak of the wrath of the Lamb, and they will say to the mountains and rocks, *"Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?"* (Revelation 6:16-17).

They will not find any escape from the rocks and mountains – which will be in turmoil like the rest of the world and the heavens – leaving them to face their Judge.

"For ye are come to the blood of sprinkling that speaketh better things than that of Abel."

Answer God's Call today. Tell Him how grateful you are for His Salvation and how much you adore Him.

Study No.13 — *Seeing how the sprinkled blood benefits us all*

Hebrews 12:24 *“But ye are come to the blood of sprinkling that speaketh better things than that of Abel.”* Under the first, or Old Covenant, Moses sprinkled the book and all the people with the blood he had poured out from the body of the animal he was offering as a sacrifice. He must also have got all the priests to help him. They took bowls of it, and with the hyssop, they flung it over everybody, and everything.

This gives us some idea of God’s intention that **everyone** should have some part in it.

Hebrews 9:21 *“Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry.”* They were all produced and sprinkled one by one. It shows the ferocity and the violence of Christ’s death, so that living, He had to pour out all of His Blood.

“*Shedding*” perhaps to our modern ears does not give the sense of the force and the intensity of what was required of Christ. However, it is meant to.

v22 *“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”* That is, without the pouring out of Christ’s Blood from His veins, there could be no forgiveness for man. That is why the “*blood of sprinkling*” that speaks better things than that of Abel has such a terrible sense of finality. It had to be by voluntary giving, because the pouring out of Christ’s Blood necessitated dreadful wounds. It was all at God’s instigation, and at His supervision, so that every wound that produced the enormous flow of Blood in itself was not fatal.

Psalms 22:14 *“I am poured out like water; My heart is like wax; it is melted in the midst of My bowels.”* **There has never been such a Giving.** Jesus Christ poured out His soul unto death. He waited patiently on that Cross until all His Blood was poured out – and then came there out only Blood and water (*John 19:34*). **There never will be such a Giving again.**

In *Hebrews 10:15-18* is this sentence contained: *“Now where remission of these is, there is no more offering for sin.”* There never will be such a giving by God again, because it took all that Christ was capable of to put our sins away. **He cannot give any more.** He cannot offer any more, not just because He was physically not capable, but because **every sin had been fully accounted for**. If God accounted for every sin of every human being, then no such giving is required again, otherwise God is false.

“Behold the Lamb of God which taketh away the sin of the world” (*John 1:29*). That would be a false statement if there were some reserves left in Christ to be given. Nothing more can be required of Him. And although the Sacrifice was given on a voluntary basis, it was given in the way the slave said in *Exodus 21:5* – ***“I will not go out free.”***

How can we benefit by this Giving? We cannot go back and recount our sins, but we can understand the Message from God and cling to Him, knowing **we cannot live without Him**. With God our Father, Christ is the only One who has known the extent of our sinning – and we must not forget that.

As we meditate on this wonderful work of Salvation, let us do everything possible to kill the self-righteousness in us. When we do something wrong, we must not cover it over, nor try to excuse it away. That is fatal, for then we will not be acknowledging that we are capable of sinning, and so we would cling less to Christ and more to our own 'goodness'. That is what makes Christians miserable, when they could be free with everyone while they are all clinging to Christ.

Hebrews 10:15-18 *"Whereof the Holy Ghost also is a witness to us: for after that He said before, 16. This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; 17. And their sins and iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin."*

This is a short but very powerful picture of the blood of sprinkling's Work. Never will there be such a giving again. Having put away all men's sins, God has given the world a clean start, so they can leapfrog almost into God's kingdom!

We can think of the thief who was on the Cross next to Christ. He knew he would go ultimately with Christ into the Kingdom of God. He did not have any time to live a Christian life, but all his sins were accounted for. Right beside him, his account was settled. He did not have any guilt or shame any more, but he had a great longing to be with the Man who had forgiven him.

v26 "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more offering for sins." There can never be such a Giving again for sin – and there is only one source of Evidence, and that is in the Body of Jesus Christ. There remains no other Evidence.

Under the Old Testament law that required the blood of bulls and goats, thousands were all burnt – but there was a weakness in all that because that could not provide the people with any evidence of their innocence before God. The only evidence was that they had to go and obey the law after being cleansed by the blood of the bull. Once they slipped, they had to bring another bull, goat or lamb, but there was no other evidence for them to hold on to.

Under the New Covenant, God has put His laws into our hearts and written them in our minds, so that we are not acting under our own initiatives.

Ephesians 3:14-19 *"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend (to fully take in to our hearts and lives) with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."* The breadth of Christ's love is boundless; it passes knowledge, and the length is endless.

The depth of Christ's love is fathomless. It goes beyond all the fathoms of human calculation. Why is that? *"That ye might be filled with all the fulness of God."*

The Blood that speaks **better things** than that of Abel shows the extent of the Giving. It is Boundless, Endless, Fathomless, and Exhaustless! It passes knowledge, so we must not approach the Bible with our human understanding, **but by the Holy Spirit**. Trying to understand this tremendous giving with our own understanding weakens our faith. It should produce in us a **powerful** faith.

"That Christ may dwell in your hearts by faith." Jesus Christ cannot dwell in a carnally thinking Christian who is reasoning things out in his mind. God's Son died to separate us from that, and He draws us to God by the *"precious blood"*.

1 Peter 1:18-20 *"Forasmuch as ye know that ye were not redeemed with 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."* It does not mean that Peter was contrasting gold and silver with the value of the Blood, but he was just showing that the Blood goes beyond the most precious metals in the world to set our standard of purchasing power – gold and silver. It goes beyond that because these things are written off as corruptible, which means they have a very limited value.

"Ye were redeemed with the precious blood of Christ." There is no other Giving like this. *"Precious"* means 'rare' – not to be found anywhere else.

Romans 11:33-36 *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."* All the words used indicate the impossibility of really defining in the human language what God has done!

The power of the Blood goes deep. **It has cleansed away all sin**, and finally it has accounted for the sins which God had already forgiven, so to speak, for those who sacrificed animals, but at that time, the blood of animals wasn't enough. His ways **are** past finding out!

Thank God for this Study – the study of the poured out Blood; the 'sprinkled Blood'; the 'splashed out' Blood; the Blood that has been almost literally hurled upon **all mankind** that they may stand up and be counted as **children of God**.

This story really shows how man's thinking breaks down there. His calculations and his reasonings break down there, so it is very dangerous to speak, pray, preach, think, and teach with the human understanding.

Speaking by the Spirit is quite different. The same Scriptures are used but quite differently, and the power in them is manifestly different.

"Who hath known the mind of the Lord? or who hath been His counsellor?" How did He come to this great Giving? *"Or who hath first given to Him, and it shall be recompensed unto Him again?"*

There never was, never will be, and there never can be such a Giving again! It is a giving that encompasses the whole of God's Eternal Life, which is Boundless, Fathomless, Endless, and Exhaustless. *"For of Him, and through Him, are all things: to whom be glory for ever. Amen."*

The word "*precious*", describing suitably the Giving involved in this pouring out of Christ's Blood on Calvary, means 'rare', or, **beyond human evaluation**; that is, beyond men's calculation.

Isaiah 55:1-12 These verses contain all the blessings that come out of that Giving, not only for the Church, but also for Israel; for all those who believe, who are invited to come only with their need. We do not need money, which is purchasing power, because God says, *v1b, "come ye, buy, and eat; yea, come, buy wine and milk, without money and without price."* We haven't got enough money to pay for it, but we can come and take it. It is without price.

Then it goes on, *v2, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. (v3) Incline your ear, and come unto Me..."* They are all open handed invitations. What a lovely Message the prophet brought, (*v1*), *"Ho, every one that thirsteth..."* It means, everyone in need, and *"he that hath no money."*

Never have churches been so money minded than today. Christians calculate what they have, and they assess other Christians' activities or out-goings in the realm of money; how much they get, or how much they do not get. But here is **God**, who is so different. Hallelujah! He who could charge so heavily!

Did you know we could **all** be His slaves? He could have us chained, gang to gang, working arduously for Him in order not to be thrown into the Lake of Fire, but He says, *"Come"*. *"Come ye, buy and eat."* We do not need money; we only need a hunger and a thirst!

v4 *"Behold, I have given Him for a witness to the people, a leader and commander to the people. 5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."*

In all the persecutions that people have suffered through the ages, they also acquired a status. Nebuchadnezzar gave those three young men Shadrach, Meshach and Abednego a high position, but when they crossed his will, he threw them into the furnace – and it was the same with the Church.

They were respected for their genuine faith; they lived by Jesus Christ, and they gave themselves to preaching and teaching, so the world recognised that, and while they treated them as the offscouring of the earth, because of the world's own seeking after money, ease, wealth and human assurances, yet they respected that. They respected the principles of men living crucified lives, and of course, when it suited them, they disposed of them – but **Christ has glorified us with His obedience**. (*as John 17:22*)

He has given us the Authority over all the powers of darkness, and if we are really in the position of being under the shadow of Christ's glory, we would be used in a way that the world would want to use us, that is spiritually. We would be doing the things that they would find us trustworthy enough to do.

vs 6-7 There again we have the great Offering. We must not calculate God's Mercy according to our understanding of it. There are no conditions except to "*call upon Him while He is near*". There are no restrictions upon the receiving, except to forsake our ways – and "*the unrighteous man his thoughts, and to return to the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon*". It is a lovely hope for those who have fallen away. They can be turned to repentance again, for He **will** abundantly pardon. That means He will **multiply** pardon. It is grace upon grace, grace upon grace. Then He gives the reason why, "*For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.*" We cannot calculate God's Mercy according to our understanding of it; we must calculate it by the Spirit. It is beyond our calculation.

"*For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*" The "*blood of sprinkling*" is outside our comprehension. The very description shows that all Christ did is beyond our comprehension. Just fancy writing, "*the blood of sprinkling that speaketh better things than that of Abel.*" The language is not comprehensible, except **by the Holy Spirit**.

vs 9-11 God means here, that everything He has laid down in writing has **an end**, with its Purpose accomplished and the account settled, otherwise the Bible would be an unfinished thing for millions of Christians ... who still find it a closed book in many ways.

Romans 10:12 "*The Lord is rich unto all that call upon Him.*" We do not have to struggle and to strive. We just have to wait for the Comforter to take us into those great mysteries of Godliness, or the chambers of Love, Peace and of Joy. If we spend time with Him what won't we learn? We can say, 'Lord, show us the wonders of Your Love.' It is practical, and there is **exhaustless energy** in all this to heal and cleanse everything, in the abundance of God's Pardon.

The blood of sprinkling is very precious, in that it cannot be given again.

Hebrews 12:1-21 "*Wherefore seeing we also are compassed about with so great a cloud of witnesses.*" These were the witnesses of this incomprehensible Love; witnesses who had grasped the knowledge of what is beyond knowledge – that is, how much they were loved.

That is why they were prepared to be sawn asunder, and to be hunted and hounded and harried, and to say 'We refuse to recant so that we would not be killed; we would rather confess and die, because there is a Better Resurrection!'

Because of that, we are to "*lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith*".

It is unrepeatable; it cannot be given again. Jesus Christ has started it, and He has finished it. We cannot get more faith than what is contained between His starting it and finishing it!

"Let us lay aside every weight." The writer has a picture of the Hebrew Christians going about jangling with weights. A dreadful picture of heaviness. A *"weight"* means something **heavy**.

We have got to put aside everything, and concentrate on Jesus Christ, and on the way He endured, without the Spirit, without God and man, with only His pain, anguish and loneliness. But He endured, seeing Him who is invisible. That will give us the Vision.

v18 "For ye are not come unto the mount that might be touched, ... [meaning, it was liable to be touched, bringing judgment upon the one who touched it] ... and that burned with fire, nor unto blackness, and darkness, and tempest." We do not know the horrors of sin – its anguish and despair – and the terror of God demanding from people, who did not want to concede absolute continuous obedience to His laws. He did not want to hear it. It was too terrible, and there was no way of escape.

vs 19-20 "And if so much a beast touch the mountain, it shall be stoned, or thrust through with a dart." Even the animals didn't escape.

v21 "And so terrible was the sight, that Moses ... [who knew God] ... said, I exceedingly fear and quake." If Moses could say that, what about the rest?! Often we feel as if we have been condemned by God if we are told to change our ways, or when we are told to put up with what we have to without grumbling.

We must toughen up ourselves if we want to be saved. Our whole systems must be used to the discipline of the Cross, because this rare and precious Offering cannot be repeated again.

1 Peter 2:4-7 "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." "Precious", that is, Precious to God.

*v6 "Behold, I lay in Sion a chief corner stone, elect, precious." Because Christ is precious, elect, and chosen of God, we do not need to care about who else was chosen; our Salvation was chosen by **God**, so He is precious to us.*

vs7-8 "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head stone of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

"But unto them which be disobedient, the stone which the builders disallowed, the same is made the head stone of the corner, And a stone of stumbling..." If we stumble on the Word, and say that it is too hard and difficult, and if we refuse to take it from our pastors and teachers, then He will not be precious to us.

"Unto you therefore which believe." Those who take every Word of God as from Christ will **not** stumble. He **will** be precious to them. This should drive us to God's Word. We **must** have a love for His Word. Then again, we cannot have a love for the Word unless the Spirit is our Guide through it, and that He reveals to us the mysteries of Christ.

1 Peter 1:18-19 *"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."*

That is God's "more excellent way" which Paul was referring to when he said in 1 Corinthians 12:31 *"But covet earnestly the best gifts: and yet show I unto you a more excellent way"*. That is, the "more excellent way" in which to operate these gifts. It is in Chapter 13 that he shows the way, and in Chapter 14 he goes back to the operation of the gifts, because he finds them unworthily operated by the church at Corinth.

1 Corinthians 13: 4-8 *"Love [or, Giving] suffereth long and is kind."* It starts like that, and then ends with, *"beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth"*. **It is Exhaustless, Boundless, Endless and Fathomless.** It is a **Giving** which is Precious and Rare. It is God's more excellent way to His salvation.

Lastly, we must remember that Christ gave Himself to God before God gave Him to the Cross, and to us.

In the *Book of Revelation* we read those lovely gems, which take us right back to the beginning of man's sin; *"whose names are not written in the book of life of **the Lamb slain from the foundation of the world**"* (Revelation. 13:8) – so the moment man started his world of sin, founded upon the devil's idea rather than God, Jesus Christ was slain, as it were. He had to be slain.

It is quite reasonable to suppose that Christ was the Person speaking to Adam and Eve at the beginning. He gave Himself to them there, in a manner of speaking. He gave Himself to mankind, but **first** to God, because man could not compel Him to die.

Genesis 3:8-11 The "cool of the day" would indicate the Presence of the Spirit. *"And the Lord God called unto Adam, and said unto him, Where art thou?"* Christ came seeking His first human companion. The first one, He thought, that He could talk and walk with. *"Where art thou?"* He said.

Mind you He knew where he was, but He wanted Adam for Himself. He did not want a hypocrite, or a religious man.

Adam answered *"I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself."* Christ's soul must have gone naked at that point; naked of everything, except the thought that man was lost. Man has to be saved, and he did not want to come to God.

Christ said, *"Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"* Again man failed God. He should have said, 'Yes, I did eat of the tree, and I am sorry,' but he was not sorry at the time.

We can imagine the state of Christ's heart. That is why we have that terrible Giving at the Cross. That is why the Holy Ghost shows us God through the Bible with almost a bleeding heart, all the time coming one day to bleed very copiously and to die.

"And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The woman did not bring Adam into trouble. Paul said man was in his own sin. He knew exactly what he was doing. He was not deceived by Satan or by Eve. Satan deceived Eve, but he did not deceive Adam (*Romans 5:14*). It was tragedy upon tragedy.

"And the woman said, The serpent beguiled me, and I did eat," which was true in a sense but she could have gone to God, or to Adam. Why don't we go to God? Why do we struggle and fret? We could say the same things to our own souls, as Christ did to His, *"Why art Thou cast down, O My soul? and why art Thou disquieted in Me? hope Thou in God: for I shall yet praise Him for the help of His countenance"* (*Psalms 42:5*).

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." That is forever. Christ was talking about **Eternity**, when Satan will be in the Lake of Fire forever.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." **What a bruising, and a marring, and a Blood pouring! Christ poured out His soul unto death.**

Psalms 22:14 *"I am poured out like water."* It did come to pass after all those years.

The Lamb went to the Cross. Hallelujah! He gave Himself that we might be different after reading this. We should be dynamically changed by the Holy Ghost at once. The power and energy of the Spirit should course through our veins immediately, healing us from head to foot of all our diseases; spiritual ones particularly!

Study No. 14 — ***Seeing the murder of God in human flesh***

Hebrews 12:24 *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."* To put it very simply :

The blood of Abel speaks of a man named Abel who died. The "*blood of sprinkling*" speaks of **God**, named Jesus Christ, who died.

The blood of Abel, again, speaks of a man murdered by a man; the "*blood of sprinkling*" speaks of **God** murdered by men.

The blood of Abel speaks of a man still dead; the "*blood of sprinkling*" speaks of **God in Eternity** still, or, **now**, in His murdered Body.

"But ye are come to the blood of sprinkling", ... [not to the blood of a man] ... "that speaketh better things than that of Abel." The Message of the Blood is not about man at all. Blood in the Bible speaks of **Christ** and for Christ, but it is vigorously addressed to man to take it or leave it.

We cannot take the Message up half-way and then forego it – or we do at our peril... We cannot leave it for years and years and then think to take it up, as we would have done when God first called us. There is a difference.

It was to God, in each case, that the violent death of both Christ and Abel spoke their separate messages. The blood of Abel cried out, and still cries out to God for vengeance. It is an unsettled affair; an account that has not yet been closed by God.

Genesis 4:1-13 This speaks of the first murder. That is why the contrast is taken from Abel, and from that first murder many more have sprung. The blood of Abel, representing mankind fallen away from God, only cries to God for vengeance, or for the settlement of the account. God will avenge every murder; He will execute judgment for it. We can see therefore that God has a great responsibility for man to man.

Matthew 23:35 *"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar"* – because they were rejecting the protection of the cleansing blood.

Therefore all the religious murders, or all the murders of God's people whom they rejected – like Cain rejected Abel – they too will have to be responsible for that to God, who will exact vengeance upon them.

Luke 11:51 *"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."* There **must** be a Settlement by God of all accounts. Nothing must be left being lamented and bewailed over. *"The blood of thy brother Abel crieth unto me for vengeance."* That is a redressing of the account.

Hebrews 11:4 "By faith ... [in God's Word)] ... Abel offered unto God a more excellent sacrifice than Cain, by which he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

This is the same thing. Abel's death speaks of the story of hopeless, helpless, man because his offering, a "*more excellent sacrifice*" than Cain did not save him from being killed by Cain. God, approving of his sacrifice, did not stop him from being killed.

It is the story of hopeless, helpless man without God.

The Blood of Jesus Christ, by contrast, cried out and **still** cries out to God of **Victory over the sin that is in man.**

Hebrews 13:20-21 "Now the God of peace, that brought again from the dead our Lord Jesus." That is completely satisfying to God – **victory over all the sin that is in man.**

Firstly, the frame of mind that the Sacrifice has put God into, with respect to man :

He made **Peace** through the Blood of the Cross. Then there is the great **Evidence** restored to Heaven, expressed by the words, "*that brought again from the dead our Lord Jesus.*"

The Evidence that was so surely needed to show man that his conscience **once purged by God** cannot be unpurged by God, and that **God accepted him as one wanting only to be aware of God and of His requirements of him.**

"That great Shepherd of the sheep, through the blood of the everlasting covenant ... " (the "blood of sprinkling"; the everlasting Covenant that will always speak better things to God, and it will always speak the things that it has spoken to God) " ... Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Revelation 5:1-10 "Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" The Blood of Christ always cries out to God of **Victory.**

It was like a terrible condemnation of man, including John. Of all the Apostles, he knew no man was found worthy. Of all the prophets he had learned about, no man was found worthy. Even John the Baptist, the greatest of them all was not found worthy. It was a hopeless case. The story of man is a hopeless case if we separate or divorce the story from God.

vs 5-7 "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the elders, stood a Lamb as it had been slain ... And He came and took the book out of the right hand of Him that sat upon the throne."

The Lamb is God's victory over sin. As the Lion of the tribe of Judah, Christ did not achieve any victory over sin. As the Root of David, that is the Founder of David's house, that did not provide any victory over sin; but as **the Lamb** it did!

vs 8-10 "And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 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; And hast made us unto our God kings and priests: and we shall reign on the earth."

Victory! only sounds of **victory!** When the strong angel said, "Who is worthy to open the book and to loose the seals thereof?" there was absolute silence. Not a finger moved. Not a strand of hair waved, no voice even groaned, or moaned, until John who had come raw from the earth, as it were, wept – because he seemed, somehow, out of the influence and power of the group, yet he could see clearly.

Then one of the elders said, 'Don't cry, there is someone', but he gave Him other (Old Testament) names – "The Lion of the Tribe of Juda" and "the Root of David". When "**the Lamb**" came and took the book out of the right hand of Him who sat on the throne, then there was considerably more than a man crying! There was a thunder of praise and worship!

The terrible Seraphims – the "four beasts" – and the twenty four elders, everyone with harps and golden vials full of odours, which are the prayers of saints, fell down before the Lamb. They were singing a new song, "Thou art worthy to take the book and to open the seals thereof, for Thou wast slain" – 'hast conquered' – on their faces! He had gained the Victory. 'Jesus Christ is Conqueror over sin and death and hell. Let us believe it now. Let us believe it now. Victory, Victory, only Victory' – and all Heaven joined in!

The angels were not going to be out done. Ten thousand times ten thousand and thousands of thousands were saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

They piled it on – and all that He gave up they wanted Him to have back again, because He was a Conqueror. He had overcome here, in this world. The angels respected that. Their God and Creator, their Master had not left it alone. He had done something about it, and disgraceful mankind had been saved. The angels were struck by the Blood of the Lamb.

At least Gabriel could console himself that he had not soiled himself by speaking to that unbelieving Zacharias, and mixing amongst the people. Now the Lamb was there, and Zacharias, Elisabeth, Mary and Joseph were saved.

Exodus 12:1-13 This passage records what happened in Egypt over fifteen centuries before Christ poured out all His Blood on the Cross at Calvary.

It presents one of the most complete pictures by the Spirit; a **preview** of the significance of the Message; the language of the Blood to God, as fulfilled by Christ, and spoken from God through Him – as contained in the Book of *Hebrews* (10:1-19).

It is all similar and prophetic. God's people were in bondage – the iron bondage of Egypt. The world is in the bondage of Satan, the iron grip of that monstrous-ity, and God suddenly took the initiative in Palestine after some 400 years without any Message from Him through any prophet. (*Exodus* 12:40 – 41; *Acts* 7:6; *Galatians* 3:17)

God said to the Israelites, 'Pick your lamb.' **God picked and sent His own Lamb.** God said, 'Kill the lamb on a certain day,' and that was held good.

It was the day of God's new Calendar. The Calendar of Redemption, because it contained Redemption's programme, and on that day centuries later, God killed His own Lamb. *Hebrews* 10 shows that, as *Exodus* 12 shows the other.

Hebrews 10 shows the hopelessness of man ever being cleansed in his conscience by the blood of bulls and goats, and *Exodus* 12 shows the hopelessness of man offering sacrifices without achieving any freedom.

If we are able to approach God through the sacrifice, which both stories seem to show, whether by the blood of the lambs He chose, or by the Blood of the Lamb which He sent down and crucified, we ought to get a successful answer. **That is the whole meaning of the Bible.**

Genesis 3:9-11 "Adam where art thou? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" All through the ages, man, finding he is wrong, when he has come to God, God has offered him a way back to Himself.

If we know the way back to God then we ought to get our answers to prayer, because the way back is guaranteed. It cannot be interfered with. Our approach to God is guaranteed by Him and not by man. There is not even an intermediary high priest to guarantee it to us, so that we could have an excuse by saying, 'Oh I do not know what that fellow Moses is about. I don't care very much for him and he has not led us very well.' We have not got Moses, or anyone as our excuse; **we can go right to the Throne of Grace**. It is a sign of Victory from God.

Hebrews 10:7-20 So Jesus Christ came, saying to God, "A body hast Thou prepared Me. In the volume of the book it is written of Me, I come to do Thy will, O God."

v14 "For by one offering He hath perfected for ever them that are sanctified."

vs 18-20 "Now where remission of these is, there is no more offering for sin." It is the same principle. Just as the Israelites marched out of Egypt under the Personal Captaincy of Christ, so will we eventually march into Heaven under the Personal Leadership of His Church by Jesus Christ.

The common factor is “*the Blood of the Lamb*”. The blood sprinkled on the two side posts of the doors and lintels of the Israelites houses had a language the Israelites could understand. The sprinkled blood was God’s token, and He said so. It was God’s pledge that He would protect them, while the angel of death visited every Egyptian home. They had to be protected by God.

Exodus 12:12-13 “*The blood shall be to you for a token upon the houses where ye are.*” It is significant that it is written, “*I will pass over you and the plague shall not be upon you to destroy you, when I smite the land of Egypt*”. When the Lord saw the blood on the lintel and the two side posts of their houses He passed over them, and did not suffer the destroyer to go into them to smite them. The angel of death did not avoid the house; it was God who stopped him. That is very significant, because it shows the exceeding great influence of the sacrifice over God. **He Himself takes personal intervention in all matters pertaining to those who accept the personal cleansing of the blood.** The Lord did not suffer the angel of death to enter the Israelites houses.

We would think that He would have given His instructions and left it at that, but He said, ‘You must pass over every house in Egypt, and where you do not see the blood, smite with death.’

It would mean in the ghettos where the Israelites lived. He made sure the angel made no mistake with those He had redeemed, for He had said to them, “*The blood shall be to you for a token upon the houses where you are.*” This was God’s signal to them, indicating that He was about to move on their behalf. “*For I will smite the gods of Egypt tonight*”, He said. Things were moving very fast. It was the blood sprinkled on the two side posts and on the lintel that was the Israelites only assurance, their only guarantee from God of His Eternal Protection and Power on their behalf.

It is a **preview** of the whole range of God’s Salvation from the Cross to the Coming of the Son of Man for His Church. “*And when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt.*” It was **the sprinkled blood** that caused God to move against the Egyptians. It was not the Israelites or Moses. It was the sprinkled blood that moved God against Pharaoh and his people. It was not even the slain lamb. He said, “*When I see **the blood***”. It was His not seeing the sprinkled blood that caused God to smite the gods of the land of Egypt.

Exodus 12:6-7, 21-27, & 43-46 These verses all give various disposals of the lamb, but it wasn’t the slain lamb that God was looking at. He said, “*When I see **the blood***”. The slain lamb had been eaten.

Then again, God did not see, in working out this operation, the sins and imperfections of the Israelites. He saw the blood. God, in dealing with this matter, dealt with Moses and Aaron. He had to have leaders for the people, but he did not see their sins and imperfections. He saw the blood, and He said so.

This is God’s great redeeming Work of Forgiveness through the Blood poured out that we have available today.

Do we think it is a great work to forgive us our sins? Once we have grasped that, our life of power will begin, and all these Scriptures will become real to us.

1 Corinthians 2:1-10 *"And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."* Paul found that although he came with a revelation of God, he did not in any wise consider it a great matter that he should be giving it, and that he should be in the forefront of the attention. He dismissed himself from the matter. It was too great a matter to bring men's names into it.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." That is what Paul was breathing in this Life for. That is what he existed for – to speak of this great Eternal Forgiveness through the Blood of the Lamb.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He was afraid lest anything should divert them from this main point, that Jesus Christ, who is *"God manifest in the flesh"* had died, pouring out all His Blood that God might forgive them their sins. Everywhere there are churches whittling down the Power of this Sacrifice, and putting in other things. We can see the hand of Cain everywhere.

"Howbeit we speak wisdom among them that are perfect." "Perfect", that is, to those who really know what the cleansing Blood is; who really understand how it **makes** them perfect before God – the Bible has the answers for their need.

God ordained that men should become holy as He is holy; that Adam and Eve should be able to live with Him, and be able to discern between good and evil like He did.

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Satan could not really find out why Christ was coming to die on a Cross. Have **we** found out?

We can see if that is really true. Satan read all these Scriptures. He knew them and so do we, but to him it was a personal issue. It meant saving the world from his grip. To us it is a personal issue. It means saving us from Satan's grip – so we must look into this matter.

"For the Spirit searcheth all things, yea, the deep things of God." The deep things of God are the things of **Calvary**; the things of that great suffering; the things of that great cry, *"My God, My God, why hast Thou forsaken Me?"* It means Forgiveness through the Blood poured out on the Cross, even that of the Lord of glory.

The world, Satan, and even most Christians, misunderstand and underestimate the **Power of Humility**, so when we study these Scriptures on the power of the Blood we must remember the word '**humility**'. It will open our understanding to Satan's terror of the Church. Why should he be afraid of us? It is because of **the terrible humility of the Cross**, which makes a man invulnerable to Satan, and we can do with him as we will.

This is the same Message that God is speaking to us in these last days by His Son – the Message of the poured out Blood that speaks better things than that of Abel.

Hebrews 9:22 “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” In the last analysis it was the sin in man that forced God’s hand. That is what confused Satan, that God should be able to do that for man. It speaks much for Satan that he saw that man was a terrible creature. The mighty Revelation of the Gospel, which is Forgiveness from God, is dependant entirely and only upon the shed Blood of the Lamb of God, even Jesus Christ.

Hebrews 10:1-14 This gives the position. “For by one offering He hath perfected for ever them that are sanctified.” The blood of bulls and goats was powerless to provide any evidence of innocence on man’s account. These verses reveal that the Evidence of the Innocent One was amply provided for. This Message of Forgiveness is by **one factor only** – by the proof to God that **Christ poured out all of His Blood**.

vs 15-18 These verses show that it is revealed by the Spirit only. “Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them” In fact the Spirit’s revelation does not say the word “forgiveness”, but it adds the Evidence of God’s Forgiveness, which is to **forget all the wrong, and treat the person as right**.

v16 “This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them.” That is why, if we read this Book, the Bible with our minds, we are not reading the Laws of God, for they are the Laws of a forgiving God.

They are the laws of a gracious God, who is ready to receive us as forgiven sinners, and as His children. “In their minds will I write them.”

v17 Then He adds this by the Spirit, to show the great meaning of Forgiveness: “And *their sins and iniquities will I remember no more*”. This is the Message of the Blood in these last days.

vs 19-21 Men can now be ready to enter God’s Eternity. That is the great Message to the Church. “Having therefore, brethren, **boldness**.” Having got the merit of Forgiveness – all of its conditions right in our hearts – we are on our way, praise God, we are on our way today. **Hallelujah!** To have all those things our souls long for. **All through the Forgiveness of God**. We have placed our trust in Christ our Saviour by the Blood of Jesus Christ. People could say it is too simple – but it is written there!

v19 “Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way.”

vs 20-21 Then we have got to come! We have got to gather together! This is the Message of the Communion Service.

*"Let us draw near with a true assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" – the pure water of **the Word** of Forgiveness. The Word of blotting out of sins!*

vs 23-25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." For with that Programme, that Certificate of Forgiveness in our hearts, we have our eyes on the Day that is approaching.

That is what Forgiveness was given to us for; **to live with God** – not to strut about the stage of this world preaching our Gospel, our righteousness, our Church and religion – but to exhort the brethren; **so much as we see the Day approaching**.

If men can now be ready to enter Eternity, they should then be ready to meet Jesus Christ **at any moment**. *"And so much the more as ye see the day approaching."* A **forgiven** heart can see it very clearly!

"But ye are come to the blood of sprinkling": these are the principles of Forgiveness by God. He takes the initiative.

And we see that in two accounts: **1)**, in *Exodus 12*, of Christ coming upon Moses with an arbitrary date, and, **2)**, in the New Testament, after the reality of 400 years silence, coming upon Zacharias. Then, the angel Gabriel came straight from the Throne of Grace to Mary (*Luke 1:5-35*).

God chooses whom, and where, and when, He shall start. He chose Egypt, and He chose Moses, and His people in bondage, and in the New Testament, He sent Gabriel to Zacharias and Elisabeth to preach that they would have a son who would be the forerunner of the Christ who was coming.

So, God chooses to **whom** He is going to speak, and He chooses **when** and **where** it shall be done. He chooses **how**, through the Blood of the Lamb; the Token or the Pledge, the Guarantee, and He chooses for **how long**.

*Exodus 12:14 "And this day shall be unto you for a memorial." The day God forgave us our sins, through the Blood of the Lamb. "And ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." God keeps on reiterating that in this Chapter 12 of Exodus. **It is forever!***

"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."

Forgiveness is free, even though nothing else is...

**'Forgiveness, forgiveness, forgiveness is free,
No matter how sinful or vile we may be.
O come to the Saviour, O come to the Saviour,
O come to Him now and be saved.'**
... as the song goes...

Hebrews 13:20-21 This is more of a gentle benediction, a gentle prayer, than a grand one – yet it is grand because it still shows us that Forgiveness is an everlasting Work of God through the Blood of the Everlasting Covenant. It is so gently worded! :

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do His will...”

It is vital for us to see that **our consciences are cleansed** from all religious works, to serve the living God. *“... working in you that which is well pleasing in His sight through Jesus Christ; ...[our Lord] ... to whom be glory for ever and ever. Amen.”*

Study No. 15 — ***Seeing God's Forgiveness, Favour and Fellowship***

Hebrews 12:24 *"But ye are come to the blood of sprinkling that speaketh better things than that of Abel."* This means that we have come to the Bible, to the Written Word of God, **to see what Message God has to give us from the "blood of sprinkling" – from the Blood of His Son.**

We have to come...

To God. The *"blood of sprinkling"* speaks of Christ's Work of dying on the Cross. That is, it is the Work of Building. He is the Builder of the Church – laying the Foundation.

The blood of Abel, on the other hand, speaks of man's work, which is destroying. Man destroys...

The *"blood of sprinkling"* speaks of Christ giving His Life. The blood of Abel speaks of man taking life.

The *"blood of sprinkling"* speaks of Christ **forgiving**. The blood of Abel speaks of man **accusing**. Adam accused God in referring to Eve. Cain and Esau accused God, and everybody who does wrong accuses God – not always directly, but in one way or another.

We even find Prophets who had become soured because they could not face up to all the difficulties that faced them, moaning to God and saying, 'You have left this state of affairs'. But **you have come to the blood of sprinkling that speaks better things than that of Abel.**

"Better things". We will see this in three categories:

ONE. God's **Forgiveness** of sins guaranteed forever to every man by the poured out Blood.

Hebrews 9:22 *"And without shedding of blood is no remission."* – so we have plenty of Forgiveness; the Blood has been shed.

Ephesians 1:7 *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."*

Exodus 12:7 *"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."* We have God's **Forgiveness and His Favour** in the shedding of the Blood of the Lamb. God's Forgiveness is different from man's, in that **He forgets**, otherwise He could not forgive the sins that caused the Blood to flow out of Christ's Body on that day.

TWO. God's **Favour**, or Grace is guaranteed forever to every man by the poured out Blood.

Revelation 12:11 *"And they ... [that is, the Church which will have arrived in Eternity] ... overcame him by the blood of the Lamb."* That is the Favour! It means God's Grace is upon us **all the time**. Why? Because **we are overcoming Satan by the Blood of the Lamb**, and by the Word of our testimony. We have already crucified self. *"And they loved not their lives unto the death."*

We will end up as Christ promised, *"To him that overcometh will I grant to sit with Me in My throne even as I also overcame..."* (Revelation 3:21) He overcame by Blood, striving against sin. *"...and am set down on the right hand of My Father's throne."* This is God's Grace or Favour **guaranteed forever to every man by the poured out Blood of Jesus Christ**.

Exodus 12:13 *"And the blood shall be to you for a token upon the houses where ye are."* A signal of Victory assured! Even more, perhaps, a **Pledge**; a Guarantee of God's **Victory for us over the accuser**. It is just lack of faith that weakens our claim on the Blood, because, if we look at it **as it is written**, even reasonably, if Christ poured out all His Blood, then no accusation has any legitimate justification of success against us! It is foredoomed. We should go to the Word of God looking for Christ's Will and Purposes in it for us, and looking for the Spirit to quicken it, to give it Life and Meaning for our living.

THREE. Lastly, there is God's **Fellowship**.

This is one of the *"Better Things"* guaranteed Forever to every man by the poured out Blood of Jesus Christ. The story of Cain is just the opposite of fellowship. He was a hunted man, a murderer, one publicly in high disfavour with God.

Exodus 12:13 again, *"When I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt."*

v23 *"The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."* Moses put it like that, when he was relaying God's instructions. It is a personal protection guaranteed under the Blood of the Cross.

It is also presented in another way to do with God's Fellowship. He cannot be in fellowship with someone who is miserable. God is not a miserable Person! Sorrow for sin is not a miserable thing! If we were sorry for our sins, or for someone else's, we would have a very happy time around Christ!

It does say (*Isaiah 53:3*) that Jesus Christ was a Man of Sorrows, and also for the Joy set before Him He endured the Cross (*Hebrews 12:2*). That was His strength - and the Joy of the Lord is **our** strength (*Nehemiah 8:10*).

Sorrow is **not** misery. Misery comes from one's own nature, discontent; dissatisfaction with people, places or things. So we must get into **Fellowship** with God and with His Son.

1 John 1:1-7 Most Christians today are most keen on establishing communal relations with each other, and it never works.

The Bible says, *"Our fellowship is with the Father and with His Son Jesus Christ."* Our intimacy with **God** is our only attraction to another Christian.

v4 "And these things write we unto you, that your joy may be full." That is the attraction! Fellowship with God and Christ never produces misery!

vs 5-7 "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship One with another, and the blood of Jesus Christ His Son cleanseth us from all sin." That is the picture. Fellowship with **God**, and not one with another, as people often misquote.

John 16:33 "Be of good cheer; I have overcome the world." 'Be of good heart and do not let anything get in to corrode it.' Only we can do that for ourselves!

1 John 1:7 again, *"If we walk in the light as He is in the light, we have fellowship One with another ... [with God and He with us] ... and the blood of Jesus Christ His Son cleanseth us from all sin."* **It is as we are walking with God in the light that the cleansing works all the time.** Otherwise we have to keep on repairing to the Throne of Grace, and pour out our miseries, and get the cleansing and forgiveness.

Is that the type of life Christ poured out all His Blood for us to live? **No, it isn't!** It means a Christian has not dealt with his or her pride.

**'At the Cross, at the Cross, where I first saw the Light,
And the burden of my heart (the pride within it) rolled away,
It was there by faith I received my sight,
And now I am happy all the day.'**

Fellowship with God, guaranteed Forever by the poured out Blood. The *"blood of sprinkling"* to which we have now come, that speaks *"better things than that of Abel"*.

The *"blood of sprinkling"* refers directly and only to the Blood of Christ poured out on the Cross at Calvary; to no other blood.

It does not refer to the blood that Moses generously sprinkled over people, the book, the tabernacle, or the vessels of ministry, but to *"the Blood of the Cross"*, *"the Blood of Christ"*, *"the Blood of the Lamb"* – *"the innocent Blood"*, *"the Blood of the Lord"*, *"the Blood of This Just Person"*, *"His Own Blood"*, *"My Blood"*, *"the Blood of the Everlasting Covenant"* ! (* references on p125)

The *"blood of sprinkling"* then, which takes up a large section of the Scriptures, has a Message entirely of its own, completely different from any other Message of the entire Bible, compassed between God's Salvation and Judgment.

It is set, as it were, between these **Two Messages** to man : Encouragement and Warning; Salvation and Judgment. And the Blood speaks its own Message to God.

Here are some short comments on its Message :

- The Blood condemns outright the sin in man, and can find no excuse for his condition before God. (This is a very good exercise to destroy 'religiosity' or self-righteousness.)

"And almost all things are by the law purged with blood, and without shedding of blood there is no remission." Hebrews 9:22. In other words, man got into sin, and, because it was his fault, there is sin in man – and there is no excuse for that.

- There was no way out **except for the "blood of sprinkling" to be poured out**, to gain him exactly that which he could not have.
- We are not entitled to Forgiveness, and **we have no right to it**.

The law of Moses provided Forgiveness for acts of sin through the poured out blood of certain animals and birds, as a forerunner of what Christ's Blood would do. **Nothing can change the nature of man**. Christ had to pour out all of His Blood eventually. *"And without shedding of blood there is no remission."*

Another short commentary on the Message of the Blood is that God can find nothing in man that He can forgive. **Nothing**. Paul, writing in *Romans 7:18*, speaking not of a conflict past, but of his present conflict as a great Apostle of God, said, *"For I know that in me (that is, in my flesh) dwelleth no good thing"*. He did not say, 'in the Ephesian church', or 'in John', or, 'in James', but, *"in me"*. This, my flesh, is a non-starter. It is unable to obey the Word of God, and cannot be subject to it.

Jeremiah 10:23 *"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."* Here is another man, Jeremiah, writing of the same thing. Sin is in the human nature.

Even Adam and Eve, initially innocent, could not withstand the onslaught of Satan's appeal to their ego. So Christians fall again and again through not coming to the *"blood of sprinkling that speaketh better things than that of Abel"*. **We must take our eyes off all the men and women we are not satisfied with, and those we envy, good and bad, and come to the "blood of sprinkling"**.

Paul and Jeremiah were saying what the *"blood of sprinkling"* is speaking in these last days from God by His Son – that **He cannot find anything in man that He can forgive**; to justify His Forgiveness, and that **only the poured out Blood of Christ on the Cross at Golgotha could provide Him with some grounds for treating man as forgivable**.

Why? Because in that awful Blood-pouring God actually **forgot** the sins of men, so terrible was the thing that was damning to His Son.

What is in man will always go back to the sins, like the Israelites did, and as many Christians do. As Peter said in his Epistle, *"the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire"*, 2 Peter 2:22.

So will those go back, who will not allow the “*blood of sprinkling*” to cleanse them, and will not listen to these Messages from God? We need to know that when we have done wrong, we **cannot** be justified except through the Blood of the Cross.

From His point of view, God has forgotten all the enmity, the estrangement from Him due to our evil natures. **Only because He sees Jesus Christ in that awful state can He literally forget all our sins.** He does everything to make up to Christ, so He receives us. “*And almost all things are by the law purged with blood*” – “*almost all things*”, **but not the sin in man’s nature.**

John, in his sudden burst of praise in *Revelation 1:5* puts it like this: “*Unto Him that loved us, and washed us from our sins in His own blood*”:

It is as though, as God cannot get the sin out of man, He takes us out of the environment where the human nature runs our lives, into the environment of the ‘sprinkled blood’, the marred Christ, the Spirit that preaches the Blood, and the Written Word that gives us all of God’s Promises, which, **through the Blood** are ‘Yea, and Amen’ (2 *Corinthians 1:20*). In **that** environment, we can live, crucifying the flesh.

Without the shedding of Christ’s Blood on the Cross, there could be no remission, or, no Forgiveness from God to man.

In *Leviticus 16:1-10*, on the great Day of Atonement, we read of the two goats. One was slain, and on the other Aaron, or the High Priest, counted all the sins of the people of Israel for the year. Then he sent the goat away by a “*fit man*” into the wilderness – meaning that a man would have to be able to go for miles and miles into the jungle to lose the goat – for a goat cannot be lost easily! Then the man came back himself safely, after sending the sins away with the scape-goat.

Leviticus 23:23-24, 27 “*And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and you shall afflict your souls, and offer an offering made by fire unto the LORD.*” The “*day of atonement*” was in the same month; the blowing of the trumpets; the Jubilee, when they celebrated God’s Forgiveness and Deliverance. It was celebrated in the 50th year.

Leviticus 25:8-17 Everything had to be free. No one was to be oppressed, “*and ye shall return every man unto his possession, and ye shall return every man unto his family*”. It was a celebration of Forgiveness, with everyone forgiving one another, and showing it by what they did for each other. Everyone was free, and if anyone lacked anything, they were to see that it was made up to them.

It was a whole nation forgiven, and that is the state of the Church when they are raptured. They will be living that Forgiven life, having no long or short accounts with people.

They will not be moaning and groaning in their hearts, and putting the blame on others for their own misdemeanours, remembering other people's faults, quite forgetting their own! No! For there is no remission or forgiveness without the shedding of Blood.

That was the exuberance in those Feasts of God. It was all over the "*shedding of blood*", or because of it.

In *Leviticus Chapters 16 to 25*, we get the whole picture – the year of the "*sounding of the trumpets*". The year that God called His own people to go and live **freely** in the land He had given them. It is a sign to us that Jesus Christ will come for His Church, to take them to the land God has for them. The Heavenly Land; the "*better Country*", where a Forgiving God awaits them.

What can we say then if we have niggles and problems in our hearts? We must have no problems. The year of Jubilee is about to sound, and the sound will be ear-splitting! It will raise the dead and translate the living. **The year of the redeemed will have come.** Praise the Lord! It will be the year of Celebration of all those who have been forgiven, who are going to God!

How about the others who will be left behind? Were they not forgiven also? Of course they were, **but they did not want it.** They wanted to take their own way out; their pound of flesh, as it were. They wanted their spite taken out on their neighbours, instead of being forgiving.

**What can wash away my stain?
Nothing but the Blood of Jesus,
What can make me whole again?
Nothing but the Blood of Jesus.**

It's as simple as that! Many Christians and 'right-thinking' Bible scholars cannot believe that there is nothing in them that justifies God forgiving them, and that they were so bad in God's sight that only the Blood of the Eternal Christ poured out in death on the Cross can suffice to cleanse them from their sins.

We try to seek ways to get out of our evil natures, but we must come to the 'cleansing Blood'. There is nothing restricting or religious about it. There is nothing of man's right thinking, for "*without shedding of blood there is no remission*".

There has to be a wholesale turning over to God of the whole life – a new birth. It is not God's Love that can change us – it is **the poured out Blood of the Cross**. It is not God's readiness or desire to live with us that has made us clean in His sight. **It is the Blood of the Cross.**

Genesis 8:13-22 The bow in the clouds promised the Cross. It did not promise good weather, or that the world will go on forever with man on it. No! It promised **the Cross**! That is greater than saving man's unregenerate life from cosmic disasters. What does that matter? Man would go and sin again, and die.

v21 "And the LORD smelled a sweet savour." **The savour of the Cross.** The savour of a Life laid down for other lives, and an innocent Blood poured out from an innocent Life – so God was satisfied.

"And the LORD said in His heart, I will not again curse the ground any more for man's sake" – the ground is destined for destruction – "for the imagination of man's heart is evil from his youth." It is in a hopeless state.

So is ours, **except** that the Blood gives us a new life – not cleansing our evil lives, but giving us **a new life, side by side with the old one**, that we may overcome through the *"blood of sprinkling"*.

It is the accusations of Satan that we find hard to overcome, because they are directed against our human natures, which we have in us. We often mix up our human natures with our new natures, because we have both. Accusation comes a little sharply and personally, but the state of man made God hold on, and promise the Cross.

2 Peter 3:1-8 *"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."* This shows the significance of the need in getting rid of our human natures and from it mastering us. Nothing can change man's nature unless he repairs to the sprinkled Blood.

Matthew 24:36-39 This is where Jesus Christ refers to Noah, because in today's day or whenever Christ comes for His Church, people will still be unchanged. They will still be like they were in Noah's day, when *"the imagination of the thoughts of men's hearts were only evil continually"*. We see that God's assessment of man's nature in **Genesis 6** is totally the same as in **Genesis 8** – it is unchanged.

vs 37-39 We must understand this passage, because no sin is mentioned, only eating and drinking, marrying and giving in marriage. We can be doing all the right things, and yet our hearts can be really far from God. Unless we have this Message of the Blood, we would not know it. We would be totally unprepared to fit into the great strains of Jubilee.

The tremendous rejoicing of forgiven men! We will not be shouting, 'We are forgiven!', but we will know that. That is the key note of God's Victory. He has been able to **forgive** men, because He has been able to **forget** what they have done, through the Blood of the Cross. There is no other way for Him to forget, so we can get rid of any miseries we might have, by forgetting them through the Blood of the Cross.

"God ... hath in these last days spoken unto us by his Son." (Hebrews 1:2)

2 Peter 3 again, **vs 9-14** *"Not willing that any should perish, but that all should come to repentance."* We would do well to take heed to the Message of the Blood, because God has such a complete case of Salvation.

He has forgotten the sins of men who are committing them continuously. He can only deal with them through the Blood, and not according to their sins.

That is why He is longsuffering. It is such a cast-iron case for a repentant man, until God sees with His own discerning eye that no one else will come to the Cross – but only God will know that...

v10 “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up..” It shows the Fury of God.

v13 “Nevertheless we, according to His promise, look for a new earth, wherein dwelleth righteousness.” We cannot look for anything else! There cannot be anything but a complete sweep of everything replaced by everything new!

“But ye are come to the blood of sprinkling that speaketh better things than that of Abel.” **First**, the Blood declares that there is nothing in man, or about man, that makes God want to have him **near** to Him. **It is in Christ Jesus!** *“But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.”* (Ephesians 2:13)

Second, the Blood declares that there can never be anything in man that can persuade God to live at **peace** with him. *“And, having made peace through the blood of His cross...”* (Colossians 1:20) That is how God has made peace with us.

“By Him to reconcile all things unto Himself.” When Jesus Christ said, *“It is finished”*, when He was on the Cross, in that moment of time **everything** was changed. *“By Him, I say, whether they be things in earth, or things in heaven.”* Man’s sin interfered with everything, so that interference was **washed away** in the Blood of Peace.

Third, the Blood declares that there is nothing in man that is **right**, or righteous; his thoughts, ways, motives, intents, decisions, and judgments, are altogether wrong.

Mark 7:14-23 *“And when He had called all the people unto Him, He said unto them, Hearken unto Me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: ... [that is, make him unholy in God’s sight] ... but the things which come out of him, those are they that defile the man.”*

vs 17-23 “And when He was entered into the house from the people, His disciples asked Him concerning the parable. And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And He said, that which cometh out of a man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.”

It is out of the heart that everything wicked comes.

Romans 8:1-8 *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."*

vs 9-11 *"But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."*

Romans 5:7-11 *"Much more then being justified by His blood" ... [not even saying, 'by Christ', but "by His **blood**" - only by that outpouring can God forgive what we are] ... we shall be saved from wrath through Him."*

vs 10-11 Sinners are changed when they come through the poured out Blood. They receive the atonement. Their happiness then becomes rooted in God – who He is, where He is, what He has done, why He has done it, and who He is sending.

v1 *"Therefore being justified by faith" – that is being justified by **Blood**. We must have faith in the Blood, and nothing else.*

v2 *"By whom also we have access by faith into this grace wherein we stand ... [the Graciousness of God that surrounds us like a cloak of righteousness can only come to us through the Blood; we can only understand it that way] ...and rejoice in hope of the glory of God." We are not afraid of that Glory. We are longing to get there!*

vs 3-5 *"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is a **character-forming life we have entered upon**; and all the tribulations are taken by God – and because of the shed Blood, He has forgotten all our sins, and He is dealing with us as without sin – and He is able to make tribulations **work together for our good**, working patience and hope in us, and an unashamed face looking up to God, as we wait for Christ to come.*

v9 *"Much more then, being now justified by His blood ... [made right by His Blood] ... we shall be saved from wrath through Him".*

Hebrews 13:5-9 *"For it is a good thing that the heart be established with grace ... [we come to God always through the Blood, being justified by His Blood] ... not with meats [religious works], which have not profited them that have been occupied therein."*

vs 10-11 *"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin are burned without the camp." So Jesus Christ followed the same pattern. We must leave our anchorages, and go out His Way!*

v12 *"Wherefore Jesus also, that He might sanctify the people with His own blood [as a sin offering], suffered without the gate", [in a criminal's position]. "He was numbered with the transgressors", says Isaiah 53:12.*

v13 *"Let us go therefore unto Him without the camp, bearing His reproach."*

We have to leave our anchorages and go out to the Cross, where the Language of the Blood is spoken of, preached and taught, and get our souls right. That is the Message of the Blood of Sprinkling for us today.

v14 "For we have no continuing city, but we seek one to come" – because the Blood, by virtue of its being poured out for all sin makes a mockery of everything in this world where nothing is holy or clean – so the Blood had to be poured out.

vs 15-17, 20-21

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you 20. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21. Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

This is all through the "*blood of sprinkling*", that speaks better things than that of Abel !

**References from page 118 :*

Colossians 1:20; 1 Corinthians 10:16; Ephesians 2:13; 1 Peter 1:2; 1 John 1:7; Revelation 7:14 & Revelation 12:11; Matthew 27:4; 1 Corinthians 11:27; Matthew 27:24; Hebrews 9:12 & 13:12; Revelation 1:5; Matthew 26:28; Mark 14:24; Luke 22:20; John 6:54-56; Hebrews 13:20.