

I John 17

SUBJECT: The Blood
of Jesus Christ

04/99

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GP

THE BLOOD OF JESUS CHRIST

I John 1: 7 "...the blood of Jesus Christ his Son cleanseth us from all unrighteousness."

(2) mission; why's mission was freedom.

(a) A train goes ahead to a wreck. The engineer before the train is stopped. "Did you not see the flag - why did you go by the stop?" "I saw the flag, but it was white." "That is not so," said the man from the signal tower. "The flag was red." The flag called for - it had been red, but the color had gone out of it.

So much of our preaching - the color has gone out of it. (2) the hymn at Calvary, not a song about the cross.

- "the offense of the cross" Gal. 5:11

(a) Paul, "a stumbling block, foolishness... but determined to know nothing else." "And felt that I should do it."

I. THIS IS ACTUAL BLOOD to enlighten, remind figures of speech.

- purpose of John's Gospel, against Cerinthian heresy which denied deity. I John's Epistle, "Doubt Jesus" Humility. Son of man.

(1) John 19:34 (2) Like Abel's blood - Passover blood - blood of atonement (3) The blood of witness / reason (4) "How do you know when they crucified Jesus?"

II. IT IS ACTUALLY APPLIED AN ATONEMENT

Heb. 9:11-14, 17-22, 24-28

1. Jewish Day of Atonement. purpose distinct instruments observation service
All other celebrative feast days

One fact. Holy convocation at door of the sanctuary. Source for sin. The two goats - lots cast one for Jehovah, one for Azazel. Jehovah's slain, priest divides himself of his guilt, then, he washes & supplicates, the blood into the holy of holies, atonement, pardon. His hands both upon the other goat, confesses all the sins of all the people, sent away into the wilderness. Symbolizing same thing - throw the blood, sin taken away, life for death.

Any feast may disregard other feasts. But Day of Atonement always.

2. Christian Day of Atonement Heb. has scape, not lamb. The Jewish day with lamb, of the world, offered, & washed, & laid upon us.
One day, one sacrifice. Let us not forget: Communion (Participation) Heb. 26:28; I Cor. 11:25, 26

The world was judged with morality, this of Jesus; but the cross, the cross,
 the cross! But it is O! But it is not!
 the trial, the blood, the merit! How do you, the cross, the blood?

III. IT PROVIDES AN ACTUAL SALVATION

1. An actual substitution is made on the cross.
 Of all in fact, bearing the true idea of the atonement. Christ does
 not just, Jesus, into Sufferer, but out. Cross on Adam, and he would
 be it. Sufferer come out, Adam says that the man would
 on Calvary - and looks right into the face of him who dies on the
 center cross.

2. An actual decision is effected for us.
 God accepts the blood of Jesus as an actual [atonement
 for the] cleansing of all sins.

Rom. 3:25 Eph. 1:7
 5:9

(a) For Christ only
 (a) The death of I Jn. 1:7

I say, God accepts it.
 because right, toward its setting in the
 same, at once. "Why? as the blood."
 Rom. 5:11 At once, as the blood of
 which is the death of Jesus.
 "Let us keep in Jesus' name."
 One who sets in Jesus' name, and
 not by blood? It is.

~~03/73 04/74~~

IV 3. This salvation is made available to the whole world.

I Jn. 2:2 I thank God, not just for me, as for you, also, for myself.
 I thank God, if just for you, for me.
 (a) Jesus' name - Christ's death.

'79 For Charles, only comes in?
 [my son's part]

St. M. G. ...
 3/90
 ...
 (2)

Chas
 6/40

In Sept. 1873, a dreadful accident happened on the Island, when an American steamer named the Princess Alice was cut down by the Ryegate Castle, an outward bound merchant ship. More than 700 persons that day found a watery grave. Among the brave efforts that were made that day that occasion to save the drowning people, one of the most was made by a man who was in charge of a small boat at some distance from the scene of the collision. Having with all his might into the midst of the struggling passengers, he pulled several of them on after another into his little boat, which was now full and in danger of sinking, and prepared to row away. But when he saw the white, distressed faces of many others, and heard their piteous cries, "Oh, save me, Sir!" "Don't leave me, Sir!" it is said that in an agony he threw up his arms and cried: "Oh, God, that I had a bigger boat! Oh, God! that I had a bigger boat!" His boat was large enough to save all the perishing, but his boat was too small; his power was limited. He is not so with Christ. He is the life-boat of perishing humanity, and in Him there is room for the whole race, for "Oh ... I p. 2:2."

Not a word in
 the Bible
 Oct 21, 1892

Pompey City N.H.
 10/40

Concord N.H.
 11/40

Kathleen
 4/41

Mendocino
 4/41

John A. M.
 Oct 21

John A. M.
 9/42

John A. M.
 9/42

Were you there when they crucified you? Were you there?

Oh, sometimes, it makes me to tremble, tremble, tremble,
" - " - " - " - " - " - " ?

Were you there when they nailed him to the cross?
Nailed him to the tree?

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09 AM
075/44
Morse M.
3/44

we have a day of atonement, a day of fast,
a day of abstinence; a day when we may stand hand by hand.

The Power of God's Word

Crossing the north of India in a caravan, a godly missionary, stooping over an exhausted Indian who had been left to perish, whispered in his ear, "Brother, what is your hope?" Lifting himself with a great effort, the man replied, "The blood of Jesus Christ cleanseth us from all sin," and expired with the effort. Amazed at the answer of an apparent heathen, the missionary observed a piece of paper grasped tightly in the hand of the dead man: it was a single leaf of the Bible, the first chapter of John's first epistle.