

# SANCTIFICATION BY BLOOD:

SHOWING FROM WHAT AND TO WHAT THE  
BLOOD OF CHRIST HAS SEPARATED  
THE BELIEVER IN JESUS.

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“ Wherefore Jesus also, that he might *sanctify the people with His own blood*, suffered without the gate.” (Heb. xiii 12)

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HEBREWS xiii. 12.

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MANY are the applications in Scripture of the blood of Christ; for instance, by it God is rendered just in justifying those who believe. It justifies and cleanses from all sin; it brings nigh to God those who were once afar off: but in this book of Hebrews we have a particular application of the blood. It is there said to have *sanctified* those who believe in Jesus. Now I desire to look for a little at the blood in that aspect.

The Law was given by Moses.

Grace and truth came by Jesus Christ, who is the Word of God, the brightness of the Father's glory, and the express image of His person. He came the life and the light. He was full of grace and truth, and came to reveal the Father in his own essential nature—love. God is love, and Jesus was its practical expression. He came to give out of His fulness to those empty sinners who received Him by faith, having been first born of God (John i.). In order that He might do so He offered Himself, by the eternal Spirit, to God, as a Lamb without spot and blemish, so that He might remove everything which prevented the full manifestation of God as a God who is

love. He has, by His death and resurrection, put away sin and every hindrance, and now God is just in justifying every sinner who believes in Jesus; and more than that, He is able to manifest Himself to them, for the veil is rent in twain and the holiest of all is open; yea, more than this, God is able to bring them to Himself, for Christ hath once suffered the just for the unjust, that He might bring us *to God* within the veil.

The Law, which could make nothing perfect, was given by Moses, and it was glorious, but its glory was to be done away. Grace and truth came by Jesus Christ,—the Son of God, God manifest in the flesh,—which were more glorious, and whose glory abideth.

Thus, then, we have two distinct and opposite principles, Law and Grace. There is no affinity between them whatever. They are *wholly* opposed. They must not be mingled, for the moment that is done they each lose their true and proper characters—grace is no more grace, and works no more works. So that a man must not be under both; yea, he cannot be.

Again, they are not contemporaneous, but belong to two different dispensations. They belong not to the same period, but the one succeeded the other. They came in by very different persons and under very different circumstances. The one was given by Moses, the other by God's own Son.

The Law could not put away sin, neither could it bring souls to God. It kept souls from God. The Galatians are an example of the terrible effects of souls getting away from grace to law. They had been saved by God's grace, but had been removed from the gospel; they had been bewitched, and had got back to the law: hence

the apostle, writing to them, said that he stood in doubt of them; and such was his intense anxiety about them, that he travailed in birth until Christ was formed in them. The Law could not bring souls to God, neither God to souls, except in judgment, and so Christ was the end—the conclusion—the *telos* of the law to every one, not that doeth, but believeth. He was anointed by the Holy Ghost to preach the gospel to the poor. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19). Thus the dispensation of grace comes in after that of law. We will mark a few points showing the contrast between law and grace.

THE LAW never could take away sin, neither could it justify the ungodly, but, on the contrary, it brought out sin—the law entered for this very purpose, that the offence might *abound* (Rom. v.). "By the law is the knowledge of sin, that sin by the commandment might become exceeding sinful." The law showed us man's true state by nature.

GRACE, reigning through righteousness, however, has put away sin. Christ hath once appeared in the end of the world to put away sin by the sacrifice of Himself. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

THE LAW could never give life. "Is the law, then, against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21); but, on the contrary, it was a ministration of death (2 Cor. iii.).

GRACE, on the other hand, gives eternal life to every one that believeth in Jesus. Christ is the life, and He has come that we might have life, and that we might have it more abundantly. He that believeth on the Son of God *hath* everlasting life. Christ is the life of all who receive Him.

THE LAW could not give peace to the troubled conscience; there was no rest for him who was labouring and heavy laden. The Jew who was under law never knew what the apostle calls a purged conscience; for, on the contrary, the law was a ministration of condemnation—of fire—tempest—and so terrible was the sight that Moses said, I do exceedingly fear and quake. Let any one *honestly* try it. Let a soul take the law of God, and conscientiously examine himself by it, and the result will, must be, that it condemns him in every particular, and he will soon cry out, I do exceedingly fear and quake.—Oh! wretched man that I am, who will deliver me from the body of this death. The law keeps a soul in perfect fear and bondage.

GRACE, on the contrary, declares that there is now no condemnation to them that are in Christ Jesus, but perfect liberty; for the law of the spirit of life in Christ Jesus hath made them free from the law of sin and death. Jesus, by His death and resurrection, has triumphed over all that was contrary to the believer, who can now

shout with joyful ecstasy, Victory! victory through the blood of the Lamb! Grace has freed him from all sin and condemnation. He is no longer a miserable sinner, but he is a happy Christian. He now no longer feels his sins to be an intolerable burden, for that tremendous load has been borne by the Son of God—the Lamb of God—in his own body on the tree, and having done so, He has for ever cast them behind His back, never to be remembered any more. He knows that there is now no condemnation—that now, being justified by faith, he has peace with God, through our Lord Jesus Christ; yea, he joys in God, whom he knows as his Abba, Father, by the Holy Ghost given to him.

THE LAW could make nothing perfect; but GRACE has made all perfect. It has brought in a complete, perfect, and full atonement. It presents to the sin-stricken conscience a God and a Saviour—the God of all grace—one who GIVES life which is eternal—a peace which, flowing as a river, passeth all understanding—and a joy that is full, yea, unspeakable, and full of glory. Oh to grace how great a debtor! It presents to him that believeth one in whom all the fulness of the Godhead bodily dwells, and in whom they who believe are complete, of whose fulness they receive, and grace for grace. Grace gives to him who is born again a new object for his heart and mind, even one who of God has been made unto him wisdom and righteousness and sanctification and redemption, one who is chiefest among ten thousand, the altogether lovely.

It must, however, be remembered that the law while it did not, neither was it able to, save souls from sin and eternal wrath, never failed to

accomplish the purpose for which it was given. We do not frustrate the law of God, we establish it. The Law entered that the offence might abound—that the true and real condition of man's evil nature might be clearly known—that man might be able to see himself in his own proper character, as one who is altogether bad and unimprovable. This the law has done, and ever will do, if we will *honestly* put ourselves under it. The LAW condemns, curses, and kills. GRACE declares that there is no condemnation; it blesses, and gives life and peace and liberty to him who receives Christ on the principle of grace apart from works. Oh! blessed be God, we are not under law, but under grace.

Now the Epistle to the Hebrews, in which this particular expression, "sanctified by blood" occurs, (and it must be observed that it is only in this Epistle that we have it, and there it occurs twice,) is written to shew the Christian how completely the law has failed to reveal God as love—to put away sin. It shews how Christ has declared grace and truth, and that in grace He has perfectly accomplished a full salvation—a salvation from sin and condemnation, from death and eternal wrath—a salvation that brings to God and holiness and heaven; but only to that man who worketh NOT, but believeth in Him that justifieth the ungodly, is his faith counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. iv. 5-7).

Hence the great conflict of soul which the Apostle seems ever to have experienced for the

converts to Jesus. He knew the terrible consequences of a soul getting back to law, and his aim was ever to press young Christians to continue in *the grace* of God, and *not* to get back again to the beggarly elements of law. They were not only to look after themselves, but one another, looking diligently, lest any man fail of the grace of God. He knew the subtlety of human nature, and its tendency towards law and self. It is, doubtless, of the very last moment that the child of God should continue in the grace of God, for the moment he gets under law, he is at once fallen from grace, under condemnation, and has no reason even to hope that he is saved. Christ, the end of the law for righteousness, has died in the sinner's stead, in order that he might stand in the grace which has much more abounded than his sins. The blood of Christ has sanctified or separated the believer in Him from the law of condemnation and death. It has separated him unto grace and love and mercy, bringing the continual blessing of life and peace and joy to the soul. Oh! how strange, then, that man should like to put himself under such bondage where there is so full and so happy a liberty—yea, not “how strange,” but how sinful, how dishonourable to the work of Christ, which he declares to be finished, for the child of God to go back to that which has cost the greatest possible price to deliver him from—what indifference it shows towards that inexpressible love which God has manifested toward us in the gift of his own Son. May the Lord, in His grace, deliver those who are under law from the fearful evil of having gone back to those beggarly elements, and may He make us more sensible of His love and grace, so

that our souls may be continually pouring forth praise and honour and glory for our great deliverance from sin and death. Now it is only in proportion as the soul enters into the enjoyment of this peace and joy and liberty which grace bestows, that it can go on to know the Lord, and the rich and full manifestation of Himself.

Now, I said that it was the Epistle to the Hebrews which, in a very particular way, sets forth how the *blood* of Christ has separated the believer from law and all its accompaniments; and, in order to mark the line of demarcation more definitely, Christ, the Lamb of God, went outside the gate, and suffered there. "For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned *without the camp*. Wherefore Jesus also, that He might *sanctify the people with His own blood*, suffered *without the gate*" (Heb. xiii. 11, 12).

It is not my intention to go into all the many details of the Epistle, deeply interesting and full of most blessed instruction as, indeed, they are; but I purpose just to take a rapid review of the leading points, so as to see what it is that the blood of Jesus has sanctified or separated the believer from and to; then note some of the peculiar and special blessings which attend those who know and live in the power of this sanctification by blood. It is hoped, however, that the reader, having seen what the blood has brought him to, will search and work out for himself the blessing connected with it.

We must be careful not to confound the sanctification of Hebrews with that of Galatians vi. There the world is said to be crucified to us and we to the world (*kosmos*), but in Hebrews it is

something different from this. Here it is rather religiousness; it corresponds rather with Galatians i. 4. Christ gave himself for our sins that He might deliver us from this present evil age (aion, not kosmos). By looking now at the Epistle we shall be able to see more clearly what it is the believer is sanctified *from*, and what he is separated *to*. The first point, then, I notice is, that the blood of Christ has separated us from every name and person but that of the Lord Jesus Christ. There is no other name given among men whereby we must be saved, and this is the name to which the Holy Ghost gathers—a name as ointment poured forth. The first chapter shows that it is the Son of God who speaks in these last days to the children of men. He is the brightness of the Father's glory. Man was made in the likeness and image of God, but by sin he lost that image, and came short of the glory of God. But Christ, the last Adam, the brightness of God's glory, has come forth from God to proclaim the gospel of His glory, and to restore man to the image of God (2 Cor. iii., iv.). In the face of Jesus Christ is the knowledge of the glory of God, and the Holy Ghost has recorded that His disciples beheld His glory as that of the only begotten of the Father (John i. 14). The god of this world hath, however, blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine (augasai) unto them. They are darkness, but He who is the brightness (apaugasma) of God's glory is conqueror over sin and Satan, and God who commandeth the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the

face of Jesus Christ. Thus they who believed were illuminated, and they beholding, with open face, "as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord" (2 Cor. iii. 18); and, by and bye, they will see Jesus as he is, and be like him, having been predestinated thereto; and what is better, as they are known so will He be known. He is the express image of His person. Jesus and the Father are one, and they who have seen Jesus have seen the Father. The believer is shut out from all, and shut up to Christ, and a wondrously blessed thing too. Would to God it were more practically so with us who know Him. Hebrews i. presents Christ and His many glories, showing how God has now spoken to us by His Son. He looks to us to hear, to obey, and to reverence His Son. He shows Himself in grace,—how that He in the abounding of grace has purged our sins; and that He, having done the work His Father gave Him to do, has sat down on the right hand of the Majesty on high. It discloses to our souls the greatness, the power, the dignity, the lordship of Him who is our Saviour God. It presents one who is worthy of all praise and adoration; one who has a claim to our whole heart's admiration; one, too, we need not fear to approach; but one we can take delight in, and with whom the more intimate the communion, and the greater the acquaintance, the more of His excellencies, beauties, and glories are made manifest—so that this treasury, Christ, is infinitely inexhaustible. In Him all fulness dwells—in Him are hid all the treasures of wisdom and knowledge—He is all in all. Oh for grace to be more separated unto such an one! Oh for power to comprehend more of

that love which passeth all understanding!—love that led HIM forth from God, and to take the form of a servant, and having emptied Himself to sacrifice Himself, so that He might render God just in justifying and sanctifying to *Himself* such as us, his enemies, rebels, sinners. It is according to the riches of such a Christ as this that God supplies all His children's need.

Dear reader, in order that we might be separate to this glorious one, Jesus, the Son of God gave Himself up to God as a sacrifice. Consider, ponder, worship, and adore. Hebrews ii. treats of Jesus more as to His humanity—the man Christ Jesus, God manifest in flesh. It calls to remembrance the greatness of the salvation which has been accomplished. How that by His death and resurrection He has brought many sons to glory. How that he has made those who were His enemies one in Himself, and that he is not ashamed to call them brethren. How that, in order that He might, through death, destroy him who had the power of death, that is the Devil, and so deliver those who were all their lifetime subject to bondage, and that he might succour all those that were tempted, He himself having suffered, partook of flesh and blood, became God manifest in the flesh. And now, in heaven, we see Him crowned with glory and honour as a man, able to succour and comfort those who are in trouble and temptation. The law never revealed such a Saviour to those under it, but now in this day of grace the blood of Jesus has sanctified or separated the believer to *Himself*, yes, to this wondrous person, the Son of God, the Lord Jesus Christ. The law never did, neither could it do ~~this~~, but, on the contrary, kept the soul ever at

a distance, even of one who was true to God. The veil kept God concealed. May the Lord, in His great grace, sustain the hearts and keep the feet of His saints, especially in these days of religiousness—religiousness without Christ, and make us all know and enjoy more of this sanctification by blood. Sanctification to one so pure, holy, and loving.

Again, the believer in Jesus is not separated unto God in Christ to experience, as Moses did, terror and bondage. The law, as far as it did reveal God, showed Him as a God of holiness, righteousness, and judgment—one who could not be approached. Grace has, however, brought him to God in the person of his own Son, in whom he has accepted the believer in the full and most blessed enjoyment of peace and rest of soul. He is brought not to a throne of judgment, and terror, and fire, and blackness, and cloud, but to a throne of grace, where mercy may be obtained and grace found to help in time of need—a throne of grace, however, which has been based on divine righteousness. The law presented a throne without mercy, without grace, that was all righteousness; but now grace has triumphed and reigns through righteousness, and a throne of grace is set for the believer to approach, yea, to live near continually; the blood of Jesus has been sprinkled on the mercy-seat, and seven times before it; the blood has put away sin and every barrier which hindered man's approach to God. Christ has done all this by his death and resurrection. God has, as has been often said, found a resting place in Jesus; and now the believer enters into perfect rest with God, yea, it is his joy and privilege to draw near to God to a throne

of grace. I say it has often been beautifully said that God has found a resting place in Jesus. His righteousness has been fully satisfied by the atoning work of His own Son, and therefore He has rest. His rest of Genesis ii. had been broken up by sin; but Christ, the last Adam, having put away sin, having finished the work God gave Him to do—when he had done all the will of God—He ceased from His labours, as God had done after the creation. Then God could and did rest, and the believer in Jesus is called upon, in close and intimate communion with Himself and Jesus, to have done with his own efforts, and to enter by faith into that rest which God Himself enjoys—to have done with self, our thoughts and our feelings. Oh for faith to enter into the thoughts and the delights which God has in His Christ! But this is only to be known and enjoyed by immediate and practical fellowship in spirit with God, to whom we have been brought. The blood that has given God rest has also sanctified us to God and to His rest in Christ. May the Lord grant more faith and grace to His Church at large, to rise from itself, and to enter into the fulness of the joy and the peace which flows into the soul when it has ceased from its own works and has entered by faith into the rest of God.

But how great the contrast between law and grace. Under law, the nearer the approach to God, the more terrible the sight—the greater the fear and trembling. Moses said, I do exceedingly fear and quake. But under grace, the more intimate the communion, the closer the fellowship with God in Christ—the greater, the fuller, the deeper is the peace, and the rest, and the joy.

The Lord grant us, then, closer and more intimate communion with Himself.

Chapters iv. and v. not only bring us to a throne of grace, but to one sitting thereon, even Jesus, not only as one who has died and risen again, and given rest to God and to believers, but also one who is a High Priest, a man, Christ, touched with the feeling of the infirmities of those whom He is not ashamed to call His brethren, as they pass through the wide, waste, wilderness world. The blood shuts them up to Him and separates them from all other priests made after the order and tradition of men. I dare not own any other priest as my priest but Jesus, (and who would who has ever known Him?) the holy, the divine High Priest in heaven, who is made not after the law of a carnal commandment, but after the power of an endless life (Heb. vii. 16).

Again, this blood of Jesus has opened a place of worship in heaven, and closed the doors of all other so called places of worship on earth—a sanctuary—a true tabernacle, pitched not by man, but by the Lord himself. The High Priest is in heaven. The Lamb once slain is there. He who is to be worshipped is there; and they who worship are there, too, by faith in the person of the Son of God. God dwelleth not now in temples made with hands, but in a living spiritual temple, composed of stones taken up out of the mire and the clay by the power of the Holy Ghost, and built up into one holy temple in the Lord, for the habitation of God, through the Spirit. Thus, then, it is no more in this mountain, nor yet at Jerusalem, that the Father is to be worshipped, but wherever two or three are

gathered together in the name of the Lord Jesus Christ, there He is in the midst of them, and there will the Father be worshipped in spirit and in truth. We have, indeed, an altar, but it is not confined to any particular building or place of man's appointment. It is in that tabernacle which the Lord has pitched, and not man. This altar can only be used where there is simplicity, and where the tabernacle is not served, for they who serve the tabernacle have no right to eat of this altar. The blood of Jesus has sanctified the believer from the tabernacle, and they who are not *practically* sanctified from it may not eat of that altar. Oh! then, how important it is that we see we are worshipping in the true tabernacle, which has not been pitched by man, but by the Lord. There is no altar, no Lamb slain, no High Priest, and no God to be worshipped, where there is the serving of the tabernacle of man's building and man's appointment. Oh for more practical separation from all human consecrations, yea, from everything of man! The holiest of all we enter by that new and living way which Jesus by His blood has consecrated for us: that is to say, the veil, that is, His flesh. The holiest of all is the Christian's place of worship, for there is the Great High Priest, the Lamb of God, in the presence of God for us. This is the believer's place of worship, to which he has been sanctified by the blood of Jesus. May the Lord give us all more grace to enjoy this blessed place of worship, to ignore and to be wholly separate from all places which man has set up—what he in his fancied wisdom calls places of worship, churches, etc.

Now, under the dispensation of law, all these earthly things were right, and according to God's

order, and so, too, I suppose, they are right for any even now in this dispensation of grace who *have voluntarily put themselves under law*—the law and earthly places of worship are in strict harmony. But surely it is a most fearful thing, when the Son of God has poured out His soul unto death, when Jesus has shed His own life's blood in order that He might sanctify the believer from all these things, for the believer to build and consecrate places of worship on earth, and set up an *altar* (see the coronation service) or a special order of priests, and the law in place of grace. Can any sin be greater than this? Is it not treading under foot the Son of God, and counting the blood of the Covenant, wherewith He was sanctified, an unholy thing, and doing despite to the spirit of grace? Oh! the evil is terrible. The Lord keep the feet of His saints who have in any measure learnt their true place of worship, in these days when human religion is so rapidly increasing—religion without Christ. To those who are under grace all these earthly arrangements are not only of no use, but they are absolute hindrances to blessing. Christ is the end of it all. He has come, and by His death has opened the Holiest of all to us. He has broken down the veil. He has entered it, and is in the presence of God for us. The gate, as it were, of the law and its dispensation are closed, and there is God in the character of a consuming fire. "Our God is a consuming fire" (Heb. xii. 29).

But how strange it is that so many should be bewitched and influenced by that which is so terrible in its effects. Take Christendom. Is it any better than a reformed Judaism? There is the consecrated building, the consecrated priest,

the altar (see coronation service); it has the law, too, as its rule of life, thus setting aside the Holy Ghost and grace (Gal. v. 18); yea, trampling under foot the Son of God, and counting His blood, which sanctifies, unholy.

And this leads us to another point, for the question will be sure to be asked, Do we not need the law as our rule of life? To which I reply, No, emphatically no. If we are led by the Spirit, we are not under law (Gal. v. 18). If we have Christ we are dead to law, in order that we might bring forth fruit to God (Rom. vii. 4). The blood of Jesus has separated the believer from it, and he is not under law, but under grace; and because he is not under law, but under grace, sin shall not have dominion over him (Rom. vi. 14). God Himself is now the believer's rule of life. Be ye followers, or better still, be ye *imitators* of God, as dear children, and walk in love (Eph. v. 1). The love of God is the principle, and is the standard of our love to man. Be ye followers of God, as dear children, and walk *in love, as* Christ also loved the Church, *and gave Himself for it* an offering and a sacrifice to God for a sweet-smelling savour. As Christ loved us, so we ought to love one another. This is the standard that God has set up for His children.

Now, in Hebrews xiii. the same principle as to the believer's walk is set up. Let brotherly love continue (Heb. xiii). The law claimed an eye for an eye, and a tooth for a tooth. He who knows grace and love forgives, because he has been forgiven (Col. iii. 13). Love claims no rights. The believer has been given and forgiven all freely, and therefore forgives as freely. The love of God has been shed abroad in our hearts by the

Holy Ghost that is given us (Rom. v. 5). The Holy Ghost is the power of godliness, and the first fruit He brings forth is love (Gal. v. 22), and thus the law is fulfilled (Rom. viii. 4).

Now, love is to display itself in all the ways and circumstances of the believer: for instance, in entertaining strangers. He is not to be forgetful to do so, for thereby some have entertained angels unawares (Heb. xiii. 2).

Also remembering those that are in bonds, and that as bound with them, knowing that if one member suffer, all the members suffer with it (Heb. xiii. 3).

This is love in a general way towards *all* the brethren, still, it is not to interfere with the more particular or special forms of it, as marriage, which is honourable in all (Heb. xiii. 4).

Divine love will never be covetous, but always content with such things as the Lord has provided, knowing that He is faithful who has promised, and that He will never leave nor forsake them (Heb. xiii. 5).

And as we duly consider Christ Jesus, the same yesterday, to-day, and for ever, true love will set self on one side, and Christ will be the *one* chief object of the heart. This being so, the heart will get settled and established in grace, and not with meats (v. 8, 9). It will not be carried about with divers and strange doctrines, and meats which have not profited them that have been occupied therein. The heart, having the love of God shed abroad therein by the Holy Ghost, its one grand object will be to seek to understand, and realize and enjoy this blessed sanctification by blood; yea, more, it will be ready and willing to surrender all to Him, and to

go outside the camp unto Him, and to take up heartily His cross daily, and bear His reproach, knowing that we are but strangers and pilgrims here, having no continuing city, but seeking one to come (v. 10-14). This, beyond all question, is the true place of blessing. If we suffer with Him we shall also reign with Him. Jesus is outside the camp. In order that He might sanctify the people with His own blood from law, and all the earthly ritual of the dispensation of law, and that He might separate us UNTO HIMSELF, and bring us within the veil to enjoy fellowship with Himself and His Father, He went there, and suffered and died. If we desire to know the value of His blood, and to be *with Him*, enjoying His presence, then we must go there too, bearing his reproach. Christ has never returned to the Jewish system, but has gone outside it all. When He died He opened the holiest of all in heaven to those who believe in Jesus. He has never since set up on earth anything like Judaism, however reformed. Oh! then, to be sanctified to Him, our whole spirit, and soul, and body, which are not ours, but His, bought by and for Himself at the greatest possible price.

We worshippers have a sacrifice, then—a sin-offering—whereby we can come to God in the holiest of all, only it is outside the camp, outside all human religions. To HIM, then, we *must* go in order to know, in an intelligent manner, the real and full value of the blood whereby we can approach God.

We have a High Priest too, even Jesus, but he is outside the camp. He is within the veil in the presence of God for us. Do we wish to know Jesus as our priest, then outside the camp we

*must go*, for there He is, otherwise we shall not be able to know Him as such. We may have some vague, misty, uncertain knowledge of Him, but to know Him clearly, certainly, and personally, we must be where He is—outside the camp. “By Him (Jesus the High Priest) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name” (Heb. xiii. 15). This is true acceptable worship. I must repeat, however, that it is outside all human tabernacles. It is in the holiest of all in Him. They that have other priests than Jesus miss the blessing, and can know nothing of what true and spiritual worship is. Then from such worship as this there will be a flowing out of service for the Lord, such as he will own. “But *to do good* and to communicate forget not; for with such sacrifices God is well pleased” (verse 16).

And then, lastly, this is the place—outside the camp, with Jesus, is the place where the God of peace can be known—not the God of terror and wrath—not the God who cannot be approached, but the God who has found rest in Jesus, in whom the believer can rest. “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,” &c. (Heb. xiii. 21).

And now, in conclusion, the believer in Jesus is sanctified, or separated to a walk and life of *faith*. Not only has he received life with and in Christ by faith, but he is to live by faith as to his walk in this wilderness world. The just shall live by faith (Heb. x.). Israel of old lived by sight; they had an earthly sanctuary, a human priest-

hood, and a daily sacrifice, but they were, as we have seen, but types and shadows of the true. The substance of the shadow has come, and all shadows are removed, and now by faith and not by sight, the believer walks. We see Him who is invisible—we see Jesus (Heb. ii. 9). Such is the power of faith. Israel had an earthly city; free by faith our citizenship is in heaven, from whence we look for the Lord Jesus Christ. Hence we have no continuing city here. We are not of the world, even as Christ Himself was not of the world (John xvii. 14). Israel had food from heaven in the wilderness, but we by faith feed upon the bread of God—the true manna—the living bread. Israel, too, fed on the old corn in the land, when they got on the other side of Jordan, but now we feed on the true corn in the land of heaven, blessed there in Christ with all spiritual blessings. Our home, too, is there, and known alone to faith, for we are made members of the *household of God*. Heaven is our home. The Lord is quickly coming to receive us to Himself, and to take us to that place he has gone to prepare for us, that where He is, we may be also.

May the Lord in His grace lead the souls of those who believe in Him into the full understanding and realization of their *sanctification by blood*.

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