

THE BLOOD

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A SERMON
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“When I see the blood, I will pass over you.”
Exodus 12:13

GOD’S people are always safe. “All the saints are in *His* hands,” and the hand of God is a place of safety, as well as a place of honor. Nothing can hurt the man who has made his refuge God. “Thou hast given commandment to save me,” said David and every believing child of God may say the same. Plague, famine, war, tempest—all these have received commandment of God to save His people.

Though the earth should rock beneath the feet of man, yet the Christian may stand fast, and though the heavens should be rolled up and the firmament should pass away like a scroll that is burned by fervent heat, yet need not a Christian fear, God’s people *shall* be saved, if they cannot be saved under the heavens, they shall be saved *in* the heavens, if there is no safety for them in the time of trouble upon this solid earth, they shall be “caught up together with the Lord in the air, and so shall they be ever with the Lord,” and ever safe.

Now, at the time of which this book of Exodus speaks, Egypt was exposed to a terrible peril. JEHOVAH Himself was about to march through the streets of all the cities of Egypt. It was not merely a destroying angel, but JEHOVAH Himself, for thus it is written, “I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast.” No one less than I AM, the great God, had vowed to “cut Rahab” with the sword of vengeance.

Tremble, ye inhabitants of the earth, for God has come down among you, provoked, incensed, and at last awakened from His seeming sleep of patience. He has girded on His terrible sword, and He has come to smite you. Quake for fear, all ye that have sin within you, for when God walks through the streets, sword in hand, will He not smite you all?

But hark! The voice of covenant mercy speaks. God’s children are safe, even though an angry God is in the streets. As they are safe from the rod of the wicked, so are they safe from the sword of justice—always and ever safe, for there was not a hair of the head of an Israelite that was so much as touched, JEHOVAH kept them safe beneath His wings. While He did rend His enemies like a lion, yet did He protect His children, every one of them.

But beloved, while this is always true, that God’s people are safe, there is another fact that is equally true, namely, that God’s people are only safe through the blood. The reason why God spares His people in the time of calamity is because He sees the blood-mark on their brow. What is the basis of that great truth, that all things work together for good to them that love God? What is the cause that all things so produce good to them, but this, that they are bought with the precious blood of Christ? Therefore it is that nothing can hurt them because *the blood* is upon them, and every evil thing must pass them by.

It was so that night in Egypt. God Himself was abroad with His sword, but He spared them because He saw the blood-mark on the lintel and on the two side-posts. And so it is with us. In the day when God in His fierce anger shall come forth from His dwelling place to frighten the earth with terrors and to condemn the wicked, we shall be secure if covered with the Savior’s righteousness, and sprinkled with His blood, we are found in Him.

Do I hear someone say that I am now coming to an old subject? This thought struck me when I was preparing for preaching, that I should have to tell you an old story over again, and just as I was thinking of that, happening to turn over a book, I met with an anecdote of Judson the missionary to Burma. He

had passed through unheard of hardships, and had performed dangerous exploits for his Master. He returned, after thirty years' absence, to America. Announced to address an assembly in a provincial town, and a vast concourse having gathered from great distances to hear him, he rose at the close of the usual service, and as all eyes were fixed and every ear attentive, he spoke for about fifteen minutes with much pathos, of the precious Savior, of what He had done for us and of what we owed to Him, and he sat down, visibly affected.

"The people are very much disappointed," said a friend to him on their way home, "they wonder you did not talk of *something else*." "Why what did they want?" he replied, "I presented, to the best of my ability, the most interesting subject in the world." "But they wanted something different—a story." "Well, I am sure I gave them a story—the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the Antipodes." "Then I am glad they have it to say, that a man coming from the Antipodes had nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the Gospel of Christ, and when I can speak at all, I dare not trifle with my commission. When I looked upon those people today, and remembering where I would next meet them, how could I stand up and furnish food to vain curiosity—tickle their fancy with amusing stories, however decently strung together on a thread of religion? That is not what Christ meant by preaching the Gospel. And then how could I hereafter meet the fearful charge, 'I gave you one opportunity to tell them of ME, you spent it in describing your own adventures!'"

So I thought, Well, if Judson told the old story after he had been thirty years away, and could not find anything better, I will just go back to this old subject which is always new and always fresh to us—the *precious blood of Christ*, by which we are saved."

First then, *the blood*, secondly, *its efficacy*, thirdly, *the one condition appended to it*—"When I see the blood," and fourthly, *the practical lesson*.

I. First then, THE BLOOD ITSELF.

In the case of the Israelites it was the blood of the Paschal Lamb. In our case, beloved, it is the blood of the Lamb of God which takes away the sins of the world.

1. The blood of which I have solemnly to speak this morning, is first of all, the blood of *a divinely appointed victim*. Jesus Christ did not come into this world unappointed. He was sent here by His Father. This indeed is one of the underlying groundworks of the Christian's hope. We can rely upon Jesus Christ's acceptance by His Father because His father ordained Him to be our Savior from before the foundation of the world.

Sinner! when I preach to you the blood of Christ this morning, I am preaching something that is well pleasing to God, for God Himself chose Christ to be the Redeemer, He Himself set Him apart from before the foundation of the world, and He Himself, even JEHOVAH the Father, did lay upon Him the iniquity of *us* all. The sacrifice of Christ is not brought to you without warrant, it is not something which Christ did surreptitiously and in secret, it was written in the great decree from all eternity, that He was the Lamb slain from before the foundation of the world. As He Himself said, "Lo, I come; in the volume of the book it is written of me, I delight to do *thy will* O God."

It is God's will that the blood of Jesus should be shed. Jesus is God's chosen Savior for men, and here, when addressing the ungodly here, I say, is one potent argument with them. Sinner! You may trust in Christ, that He is able to save you from the wrath of God, for God Himself has appointed Him to save.

2. Christ Jesus too, like the lamb, was not only a divinely appointed victim, but He was *spotless*. Had there been one sin in Christ, He had not been capable of being our Savior, but He was without spot or blemish—without original sin, without any practical transgression. In Him was no sin, though He was "tempted in all points like as we are."

Here again, is the reason why the blood is able to save, because it is the blood of an innocent victim, a victim the only reason for whose death lay in us, and not in Himself. When the poor innocent lamb was put to death by the head of the household of Egypt, I can imagine that thoughts like these ran

through his mind. “Ah!” he would say, as he struck the knife into the lamb, “This poor creature dies, not for any guilt that it has ever had, but to show me that I am guilty, and that I deserve to die like this.” Turn then, your eye to the cross, and see Jesus bleeding there and dying for you. Remember—

“For sins not His own, He died to atone,”

Sin had no foothold in Him, never troubled Him. The prince of this world came and looked, but he said, “I have nothing in Christ, there is no room for me to plant my foot—no piece of corrupt ground, which I may call my own.” O Sinner, the blood of Jesus is able to save you because He was perfectly innocent Himself, and “He died, the just for the unjust, to bring us to God.”

But some will say, “Whence has the blood of Christ such power to save?” My reply is not only because God appointed that blood and because it was the blood of an innocent and spotless being, but because *Christ Himself was God*. If Christ were a mere man, my hearers, you could not be exhorted to trust Him, were He ever so spotless and holy, there would be no efficacy in His blood to save, but Christ was “very God of very God,” the blood that Jesus shed was Godlike blood. It was the blood of man, for He was man like ourselves, but the divinity was so allied with the manhood, that the blood derived efficacy from it.

Can you imagine what must be the value of the blood of God’s own dear Son? No, you cannot put an estimate upon it that should so much as reach to a millionth part of its preciousness. I know you esteem that blood as beyond all price if you have been washed in it, but I also know you do not esteem it enough. It was the wonder of angels that God should condescend to die, it will be the wonder of all wonders, the unceasing wonder of eternity, that God should become man to die.

Oh! when we think that Christ was Creator of the world, and that on His all-sustaining shoulders did hang the universe, we cannot wonder that His death is mighty to redeem, and that His blood should cleanse from sin.

Come hither, saints and sinners, gather in and crowd around the cross, and see this man, overcome with weakness, fainting, groaning, bleeding, and dying. This man is also “God over all, blessed for ever,” is there not power to save? Is there not efficacy in blood like that? Can you imagine any stretch of sin which shall out-measure the power of divinity—any height of iniquity that shall overtop the topless steeps of the divine? Can I conceive a depth of sin that shall be deeper than the Infinite? or a breadth of iniquity that shall be broader than the Godhead? Because He is divine, He is “able to save to the uttermost, them that come unto God by Him.” Divinity appointed; spotless, and divine, His blood is the blood whereby ye may escape the anger and the wrath of God.

4. Once more, *the blood* of which we speak today is blood *once shed* for many for the remission of sin. The paschal lamb was killed every year, but now Christ has appeared to take away sin by the offering up of Himself, and there is now no more mention of sin, for Christ once for all, has put away sin by the offering of Himself. The Jew had the lamb every morning and every evening, for there was a continual mention of sin, the blood of the lamb could not take it away. The lamb availed for today, but there was the sin of tomorrow, what was to be done with that? Why, a fresh victim must bleed.

But oh, my hearer, our greatest joy is that the blood of Jesus has been once shed, and He has said, “It is finished.” There is no more need of the blood of bulls or of goats, or of any other sacrifice, that one sacrifice has “perfected forever them that are sanctified.”

Trembling Sinner! come to the cross again, thy sins are heavy and many, but the atonement for them is completed by the death of Christ. Look then to Jesus, and remember that Christ needs nothing to supplement His blood. The road between God and man is finished and open, the robe to cover your nakedness is complete, without a rag of yours, the bath in which you are to be washed is full, full to the brim, and needs nothing to be added thereunto. “It is finished!” Let that ring in your ears. There is nothing now that can hinder your being saved, if God has made you willing now to believe in Jesus Christ. He is a complete Savior, full of grace for an empty sinner.

5. And yet I must add one more thought and then leave this point. The blood of Jesus Christ is blood that has been accepted. Christ died—He was buried, but neither heaven nor earth could tell whether God had accepted the ransom. There was wanted God’s seal upon the great Magna Charta of man’s salvation, and that seal was put, my hearer, in that hour when God summoned the angel and bade Him descend from heaven and roll away the stone.

Christ was put in durance vile in the prison house of the grave as a hostage for His people. Until God had signed the warrant for acquittal of all His people, Christ must abide in the bonds of death. He did not attempt to break His prison, He did not come out illegally, by wrenching down the bars of His dungeon, He waited, He wrapped up the napkin, folding it by itself, He laid the grave clothes in a separate place, He waited, waited patiently, and at last down from the skies, like the flash of a meteor, the angel descended, touched the stone and rolled it away, and when Christ came out, rising from the dead in the glory of His Father’s power, then was the seal put upon the great charts of our redemption. The blood was accepted and sin was forgiven.

And now, soul, it is not possible for God to reject you if you come this day to Him pleading the blood of Christ. God cannot—and here we speak with reverence too—the everlasting God cannot reject a sinner who pleads the blood of Christ, for if He did so, it were to deny Himself, and to contradict all His former acts. *He has* accepted blood, and *He will* accept it, He can never revoke that divine acceptance of the resurrection, and if you go to God, my hearer, pleading simply and only the blood of Him that did hang upon the tree, God must un-God Himself before He can reject you, or reject that blood.

And yet I fear that I have not been able to make you think of the blood of Christ. I beseech you then, just for a moment try to picture to yourself Christ on the cross. Let your imagination figure the motley crew assembled round about that little hill of Calvary. Lift your eyes, and see the three crosses put upon that rising knoll. See in the center the thorn-crowned brow of Christ. Do you see the hands that have always been full of blessing nailed fast to the accursed wood? See you His dear face, more marred than that of any other man!

Do you see it now, as His head bows upon His bosom in the extreme agonies of death? He was a real man, remember. It was a real cross. Do not think of these things as figments, and fancies, and romances. There was such a being and He died as I describe it. Let your imagination picture Him, and then sit still a moment and think over this thought, “The blood of that man, whom now I behold dying in agony, must be my redemption, and if I would be saved, I must put my only trust in what He suffered for me when He Himself did ‘bear our sins in his own body on the tree.’” If God the Holy Spirit should help you, you will then be in a right state to proceed to the second point.

II. THE EFFICACY OF THIS BLOOD. “When I see the blood I will pass over you.”

1. The blood of Christ has such a divine power to save, that *nothing but it can ever save a soul*. If some foolish Israelite had despised the command of God and had said, “I will sprinkle something else upon the doorposts,” or “I will adorn the lintel with jewels of gold and silver,” he must have perished, nothing could save his household but the sprinkled blood.

And now let us all remember that “other foundation can no man lay than that which is laid, Jesus Christ,” for “There is none other name given among men whereby we must be saved.” My works, my prayers, my tears, cannot save me, *the blood*, the blood alone, has power to redeem. Sacraments, however well they may be attended to, cannot save me. Nothing but Your blood, O Jesus, can redeem me from the guilt of sin. Though I should give rivers of oil, and ten thousand of the fat of fed beasts, though I should give my firstborn for my transgression, the fruit of my body for the sin of my soul, all would be useless.

Nothing but the blood of Jesus has in it the slightest saving power. Oh! you that are trusting in your infant baptism, your confirmation, and your Lord’s supper, you are trusting in a lie. Nothing but the blood of Jesus can save. I care not how right the ordinance, how true the form, how scriptural the practice, it is all a vanity to you if you rely in it. God forbid I should say a word against ordinances, or

against holy things, but keep them in their places. If you make them the basis of your soul's salvation, they are lighter than a shadow, and when you need them most you shall find them fail you.

There is not, I repeat it again, the slightest atom of saving power anywhere but in the blood of Jesus. That blood has the only power to save, and aught else that you rely upon shall be a refuge of lies. This is the rock, and this is the work that is perfect, but all other things are daydreams. They must be swept away in the day when God shall come to try our work of what sort it is. THE BLOOD stands out in solitary majesty, the only rock of our salvation.

2. This blood is not simply the only thing that can save, but *it must save alone*. Put anything with the blood of Christ and you are lost, trust to anything else with this and you perish. "It is true," says one, "that the Sacrament cannot save me, but I will trust in that, and in Christ too." You are a lost man then. So jealous is Christ of His honor, that anything you put with Him, however good it is, becomes from the fact of your putting it with Him, an accursed thing.

And what is it that you would put with Christ? Your good works? What! will you yoke a reptile with an angel—yoke yourself to the chariot of Salvation with Christ? What are your good works? Your righteousnesses are "as filthy rags," and shall filthy rags be joined to the spotless celestial righteousness of Christ? It must not and it shall not be. Rely on Jesus only, and you cannot perish. But rely on anything with Him, and you are as surely damned as if you should rely upon your sins. Jesus only—Jesus only—Jesus only—this is the rock of our salvation.

And here let me stop, and combat a few forms and shapes which our self-righteousness always takes. "Oh," says one, "I could trust in Christ *if I felt my sins more*." Sir, that is a damning error. Is your repentance, your sense of sin, to be a part-Savior? Sinner! *the blood* is to save you, not your tears, Christ's death, not your repentance. You are bidden this day to trust in Christ, not in your feelings, not in your pangs on account of sin. Many a man has been brought into great soul distress because he has looked more at his repentance than at the obedience of Christ—

*"Could thy tears for ever flow,
Could thy zeal no respite know;
All for sin could not atone,
Christ must save and Christ alone."*

"Nay," says another, "but I feel that I do not value the blood of Christ as I ought, and therefore I am afraid to believe." My friend, that is another insidious form of the same error. God does not say, "When I see your estimate of the blood of Christ, I will pass over you, no, but when I see the *blood*." It is not your estimate of that blood, it is the blood that saves you. As I said before, that magnificent, solitary *blood*, must be alone.

"Na," says another, "but if I had more faith then I should have hope." That too, is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ. It is not your believing, it is Christ's dying. I bid you believe, but I bid you not to look to your believing as the ground of your salvation. No man will go to heaven if he trusts to his own faith, you may as well trust to your own good works as trust to your faith. Your faith must deal with Christ not with itself. The world hangs on nothing, but faith cannot hang upon itself, it must hang on Christ.

Sometimes, when my faith is vigorous, I catch myself doing this. There is joy flowing into my heart, and after awhile I begin to find that my joy suddenly departs. I ask the causes, and I find that the joy came because I was thinking of *Christ*, but when I begin to think about *my joy*, then my joy fled. You must not think of your faith but of Christ. Faith comes from meditation upon Christ. Turn then, your eye, not upon faith but upon Jesus. It is not your hold of Christ that saves you, it is His hold of you. It is not the efficacy of your believing in Him, it is the efficacy of His blood applied to you through the Spirit.

I do not know how to sufficiently follow Satan in all his windings into the human heart, but this I know, he is always trying to keep back this great truth—the blood, and the blood alone has power to

save. "Oh," says another, "if I had such-and-such an experience then I could trust." Friend, it is not your experience, it is the blood. God did not say, "When I see your experience," but "When I see *the blood of Christ*."

"Nay," says one, "but if I had such-and-such graces, I could hope." Nay, but He did not say, "When I see your graces," but "When I see *the blood*." Get grace, get as much as you can of faith, and love, and hope, but oh, do not put them where Christ's blood ought to be. The only pillar of your hope must be the cross, and aught else that you put to buttress up the cross of Christ is obnoxious to God, and ceases to have any virtue in it because it is an anti-Christ. The blood of Christ then, alone, saves, but anything with it, and it does not save.

3. Yet again we may say of the blood of Christ, *it is all-sufficient*. There is no case which the blood of Christ cannot meet. There is no sin which it cannot wash away. There is no multiplicity of sin which it cannot cleanse, no aggravation of guilt which it cannot remove. You may be double-dyed like scarlet, you may have lain in the lye of your sins these seventy years, but the blood of Christ can take out the stain.

You may have blasphemed Him almost as many times as you have breathed, you may have rejected Him as often as you have heard His name, you may have broken His Sabbath, you may have denied His existence, you may have doubted His Godhead, you may have persecuted His servants, you may have trampled on His blood, but all this the blood can wash away. You may have committed whoredoms without number, nay, murder itself may have defiled your hands, but this fountain filled with blood can wash all the stains away.

The blood of Jesus Christ cleanseth us from *all* sin. There is no sort of a man, there is no abortion of mankind, no demon in human shape that this blood cannot wash. Hell may have sought to make a paragon of iniquity, it may have strived to put sin, and sin, and sin together till it has made a monster in the shape of man, a monster abhorred of mankind, but the blood of Christ can transform that monster. Magdalene's seven devils it can cast out, the madness of the demoniac it can ease, the deep-seated leprosy it can cure, the wound of the maimed, yea, the lost limb it can restore.

There is no spiritual disease which the great Physician cannot heal. This is the great catholicon, the medicine for all diseases. No case can exceed its virtue, be it never so black or vile, all-sufficient, all-sufficient blood.

4. But go further. The blood of Christ saves *surely*. Many people say, "Well, I hope I shall be saved through the blood of Christ," and perhaps, says one here, who is believing in Christ, "Well, I hope it will save." My dear friend, that is a slur upon the honor of God. If any man gives you a promise and you say, "Well, I hope he will fulfill it," is it not implied that you have at least some small doubt as to whether he will or not?

Now, I do not hope that the blood of Christ will wash away my sin. I know it is washed away by His blood, and that is true faith which does not hope about Christ's blood, but says, "I know it is so, that blood *does* cleanse. The moment it was applied to my conscience it did cleanse, and it does cleanse still."

The Israelite, if he were true to his faith, did not go inside and say, "I hope the destroying angel will pass by me," but he said, "I know he will, I know God cannot smite me, I know He will not. There is the blood-mark there, I am secure beyond a doubt, there is not the shadow of a risk of my perishing. I am, I must be saved."

And so I preach a sure Gospel this morning, "Whosoever believeth on the Lord Jesus Christ shall not perish but have everlasting life." "I give unto my sheep eternal life," said He, "and they shall never perish, neither shall any pluck them out of my hand." O, sinner, I have not the shadow of a doubt as to whether Christ will save you if you trust in His blood. O no, I know He will. I am certain His blood can save, and I beg you, in Christ's name, believe the same, believe that that blood is *sure* to cleanse, not only that *it may* cleanse, but that *it must* cleanse, "whereby we *must* be saved," says the Scripture. If we

have that blood upon us, we must be saved, or else we are to suppose a God unfaithful and a God unkind, in fact, a God transformed from everything that is Godlike into everything that is base.

5. And yet again, he that has this blood sprinkled upon him is saved *completely*. Not the hair of the head of an Israelite was disturbed by the destroying angel. They were completely saved, so he that believes in the blood is saved from all things.

I like the old translation of the chapter in the Romans. There was a martyr once summoned before Bonner, and after he had expressed his faith in Christ, Bonner said, "You are a heretic and will be damned." "Nay" said he, quoting the old version, "There is therefore now no damnation to those who believe in Christ Jesus."

And that brings a sweet thought before us, there is no damnation to the man who has the blood of Christ upon him, he cannot be condemned of God anyhow. It were impossible. *There is no such a thing*, there can be no such thing. There *is* no damnation. He cannot be damned, for there is no damnation to him that is in Christ Jesus.

Let the blood be applied to the lintel and to the doorpost, there is no destruction. There is a destroying angel for Egypt, but there is none for Israel. There is a hell for the wicked, but none for the righteous. And if there is none, they cannot be put there. If there is no damnation they cannot suffer it. Christ saves completely, every sin is washed, every blessing ensured, perfection is provided, and glory everlasting *is* the sure result.

I think then, I have dwelt sufficiently long upon the efficacy of His blood, but no tongue of seraph can ever speak its worth. I must go home to my chamber and weep because I am powerless to tell this story, and yet I have labored to tell it simply, so that all can understand, and I pray therefore, that God the Spirit may lead some of you to put your trust simply, wholly, and entirely on the blood of Jesus Christ.

III. This brings us to the third point, upon which I must be very brief, and the third point is—THE ONE CONDITION.

"What?" says one, "Do you preach a conditional salvation?" Yes I do, there is the one condition "Where I *see* the blood I will pass over you." What a blessed condition! it does not say, when *you* see the blood, but when *I* see it. Your eye of faith may be so dim that you cannot see the blood of Christ. Ay, but God's eye is not dim, He can see it, yea He must see it, for Christ in heaven is always presenting His blood before His Father's face. The Israelite could not see the blood, he was inside the house, he could not see what was on the lintel and the doorpost, but God could see it, and this is the only condition of the sinner's salvation—God's seeing the blood, not your seeing it.

O how safe then, is every one that trusts in the Lord Jesus Christ. It is not his faith that is the condition, not his assurance, it is the simple fact that Calvary is set perpetually before the eyes of God in a risen and ascended Savior. "When *I* see the blood, *I* will pass over you." Fall on your knees then in prayer, you doubting souls, and let this be your plea—"Lord, have mercy upon me for the blood's sake. *I* cannot see it as I could desire, but Lord *Thou* seest it, and Thou hast said, 'When I see it, I will pass over you.' Lord, Thou seest it this day, pass over my sin and forgive me for its dear sake alone."

IV. And now lastly, WHAT IS THE LESSON.

The lesson of the text is to the Christian this. Christian, take care that you do always remember that nothing but the blood of Christ can save you. I preach to myself today what I preach to you. I often find myself like this—I have been praying that the Holy Spirit might rest in my heart and cleanse out an evil passion, and presently I find myself full of doubts and fears, and when I ask the reason, I find it is this—I have been looking to the Spirit's work until I put the Spirit's work where Christ's work ought to be.

Now, it is a sin to put your own works where Christ's should be, but it is just as much a sin to put the Holy Spirit's work there. You must never make the Spirit of God an anti-Christ, and you virtually do that when you put the Spirit's work as the ground work of your faith.

Do you not often hear Christian men say, "I cannot believe in Christ today as I could yesterday, for yesterday I felt such sweet and blessed enjoyments." Now, what is that but putting your frames and

feelings where Christ ought to be. Remember, Christ's blood is no more able to save you in a good frame than in a bad frame. Christ's blood must be your trust, as much when you are full of joy as when you are full of doubt. And here it is that your happiness will be in danger, by beginning to put your good frames and good feelings in the room of the blood of Christ.

O, brethren, if we could always live with a single eye fixed on the cross, we should always be happy, but when we get a little peace and a little joy, we begin to prize the joy and peace so much, that we forget the source whence they come. As Mr. Brooks says, "A husband who loves his wife will perhaps, often give her jewels and rings, but suppose she should sit down and begin to think of her jewels and rings so much that she should forget her husband, it would be a kind husband's business to take them away from her so that she might fix her affections entirely on him."

And it is so with us. Jesus gives us jewels of faith and love, and we get trusting to them, and He takes them away in order that we may come again as guilty, helpless sinners, and put our trust in Christ. To quote a verse I often repeat—I believe the spirit of a Christian should be, from his first hour to his last, the spirit of these two lines—

*"Nothing in my hand I bring,
Simply to Thy cross I cling."*

That is the lesson to the saint.

But another minute, there is a lesson here to the sinner. Poor, trembling, guilty self-condemned sinner, I have a word from the Lord for you. "The blood of Jesus Christ cleanseth us," that is you and me, "cleanseth *us* from all sin." That "us" includes you, if now you are feeling your need of a Savior. Now that blood is able to save you, and you are bidden simply to trust that blood and you shall be saved.

But I hear you say, "Sir," you said, "If I feel my need. Now I feel that I do not feel, I only wish I did feel my need enough." Well do not bring your feelings then, but trust only in the blood. If you can rely simply on the blood of Christ, whatever your feelings may be, or may not be, that blood is able to save.

But you are saying, "How am I to be saved? What must I do?" Well, there is nothing that you can do. You must leave off doing altogether, in order to be saved. There must be a denial of all your doings. You must get Christ first, and then you may do as much as you like. But you must not trust in your doings.

Your business is now to lift up your heart in prayer like this—"Lord, Thou hast shown me something of myself, show me something of my Savior." See the Savior hanging on the cross, turn your eye to Him and say, "Lord, I trust Thee, I have nothing else to trust to, but I rely on Thee, sink or swim, my Savior, I trust Thee." And as surely sinner, as you can put your trust in Christ, you are as safe as an apostle or prophet.

Not death nor hell can slay that man whose firm reliance is at the foot of the cross. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth and is baptized shalt be saved; he that believeth not shall be damned." He that believes shall be saved, be his sins never so many, he that believes not shall be damned, be his sins never so few, and be his virtues never so many. Trust in Jesus now! Sinner, trust in Jesus only.

*"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain,*

*"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."*

Taken from The Metropolitan Tabernacle Pulpit C. H. Spurgeon Collection. Only necessary changes have been made, such as correcting spelling errors, some punctuation usage, capitalization of deity pronouns, and minimal updating of a few archaic words. The content is unabridged. Additional Bible-based resources are available at www.spurgeongems.org.