

GOD'S ANSWER TO MAN'S SIN

by

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CHAPTER SEVEN

BLOOD PURGE

"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. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 1:5-2:2).

I AM taking this entire passage as my text,—stressing especially that statement: **"The blood of Jesus Christ his Son cleanseth us from all sin."**

This verse unquestionably is the key verse to the entire Bible. Someone has said that the second coming of Christ is the key to Scripture. Now, I don't know whether that is so or not; but I do know that in the message of the blood of Jesus is the unfolding of God's Word. I believe that the whole Bible is written for one purpose, and that is to tell us that nineteen hundred years ago Jesus Christ died on the cross and that in His blood any man and every man, any woman and every woman, any child and every child, may have the remission, the forgiveness, the free pardon of sin.

This message is very dear, very cheering, very inspiring to me, first of all, because it says, **"The blood of Jesus Christ,"** not the blood of some man, not the blood of some animal, not the blood to be spilled in a certain fashion upon a given altar, but the blood of Jesus Christ that has already been poured out on Calvary.

The second reason this message means so much to me is because it does not say the blood of Jesus Christ, His Son, cleansed or will cleanse; it says cleanses. That means it cleanses now.

It means it cleanses tomorrow. It means it cleanses the next day. It means it cleanses the day after. It means it keeps on cleansing for so long as this poor sinner needs cleansing and, for that matter, in the selfsame fashion, for so long as any other sinner in the world needs that cleansing, coursing tide. I wish I had time to develop this thought. You know this word was written originally in Greek, and in the Greek that word “cleanses” means “*continues to cleanse, without hesitation, without stopping.*”

A man will come to us and say, “Suppose you are converted and then go out and sin?” Well, the answer is, “**The blood of Jesus Christ, his Son, cleanses us from all sin.**”

“But suppose a man is converted and goes out and kills somebody?” The answer still is, “**The blood of Jesus Christ, his Son, cleanses us from all sin.**”

“Suppose a man goes out after he is converted and leaves the church and never comes back, and so on, and on, and on, and on, until the day he dies?” blood of Jesus Christ, his Son, cleanses us from sin.” It says “**all sin**”—any kind, every kind, all kin of sin.

That is a mighty declaration to us who are Christians. It gives us hope, confidence, assurance. It gives us a weapon against besetting sin and temptation. It gives us an instrument of warfare against the devil and all of his traps and tricks. Surely it is the most hopeful passage in the entire Bible to the unsaved soul.

The fact that back yonder, nineteen hundred years ago, on Calvary’s cross, God opened the veins of His Son and poured out His Son’s blood unto death is a guarantee written in the blood of God’s Son, punctuated by the agony of that Son on Calvary, that God has saved, that God does save, and that God will save all those who come unto Him by way of the cross, by way of the Christ, by way of the shed blood.

But nobody will come to Jesus to ask for that blood unless he realizes the need of it. So let us take this verse, this text, apart. Let us think of it for awhile along these three lines. First, the fact of sin, the need for this blood; second, the provision of that blood; third, the application of that blood, what must we do in order to receive, in order to be washed in that cleansing blood.

1. THE FACT OF SIN

Sin is the universal difficulty of man and of God. It is in every home; it is in every heart; it is in every life. Anyway you analyze it, any way you study it, balance it, read of it, observe it, experience it; it does three things to us. Everything else that sin does will fit into one of these three pigeonholes.

The first thing that sin does is that it estranges man from God and God from man.

It puts a barrier between God and man. It puts a crevice, a river, an impassable ocean between God and man that God cannot cross to reach man and man cannot cross to reach God. There is nothing else in the life of a mortal soul that can drive God out.

- You can be rich and have all of God.
- You can be poor and have all the fulness of God's presence and God's power in your life.
- You can be educated and be just as godly as you please.
- You can be ignorant and have an abundance of spiritual knowledge that will make you walk with the princes of God's realm and not be ashamed of rubbing shoulders with them.
- You can be a Jew or a Gentile, a man, a woman, a child, young or old, weak or strong; it makes not a particle of difference.

One thing, just one thing, can drive God from our lives, and that is sin. Sin undoubtedly, unquestionably, indubitably, universally, everlastingly separates between God and man in life, in death, in the judgment, throughout an eternity, as the soul of the sinner is plunged, banished from the presence of God, into the bottomless pit of everlasting torment where there is nothing of God to be seen, experienced, or known.

The second thing that sin does is that it enslaves man—enslaves his appetites, his ambitions, his thoughts, his affections, his conscience.

Everything there is about man that the devil can tie up in the chains of sin, the devil enslaves.

Listen, I read somewhere of an incident that will better illustrate what I am trying to tell you than anything I can say.

A French captain was walking along the shore at Dover, England, just walking along and looking out to sea, when suddenly he stumbled and fell to one knee. He noticed that his right foot had caught in the link of a chain, a great cable, an anchor chain rusted with the abandoned years. He started to pull his foot out and it wouldn't come out. He twisted it and turned it and kept on turning and twisting it. He was a strong man, and the first thing he knew the foot began to swell. He untied his shoe, thinking he would pull out his stockinged foot, kept on pulling and straining, tried to lift the cable, but to no avail. It was embedded in the sand!

The cold chills crept up his body. The tide was beginning to wash across his feet. He was frightened. He knew he had to get out of there quickly. He waited for the water to cover his foot, thinking it would cool off and get a little smaller, but it wouldn't work. The tide kept on coming in. It was almost up to his knees. There were some men fishing off shore. He called to them, but before he made them understand, the tide had gone above his knees. He had been there for over an hour. The tide kept on coming in. The men came to him. He told them his predicament. They tried to lift the cable but could not budge it. The tide kept on creeping up.

One of the men waded to the shore, ran to the village and brought a blacksmith with a saw to cut the cable. The blacksmith had to work in the water. Something happened, and the saw snapped. There was just one more thing to do! The man made for the village again to bring the doctor. By the time he got back, the water was more than waist high. The village doctor tried to cut off that man's limb, but he couldn't work in the water.

Those poor people had to stand by and see that French captain drown. He was enslaved by that cable.

Listen! I wish I had time to tell you story after story of the many times some of us preachers have had to stand by and see men's souls drown in sin. It is a tragic truth.

What are we preachers going to do? Any pastor or preacher who stays in a community long enough sees the sea of sin swallow up many souls enslaved, entrapped in sin. You play around with the devil, go on rejecting Christ, resisting the Spirit, saying "no" to the gospel, and one of these days you will not be able to pull your foot out. You will just work and toil while the chain of sin drags you out of life down into hell.

The third thing sin does is that it inescapably, inevitably, universally, unqualifiedly, unchangeably entails death.

Not only does it estrange man from God, not only does it enslave man, but it entails death. "**The wages of sin is death.**" It is death to character, death to reputation, death to love, death to ambition, death to influence, death to chances of getting ahead in the world, death to the mind, death to the heart, death to the body, and finally death to the soul, which we call "**the second death.**"

Surely that poet was more than justified when he wrote:

There is not one evil that sin has not brought me.
There is not one good that has come in its train;
It has cursed me through life, and its sorrows have sought me
Every step of the way through want, sickness and pain.

And then, when this life of affliction is ended,
Oh! what a home for my weary soul did it prepare!
The wrath of Him whom my sins have offended,
And the night, the dark night of eternal despair.

God, help you to see it! Those three things are inescapable. There is no way out of them except through Christ. Sin estranges from God. Sin enslaves man, the best man, the cleanest man, the biggest man, the strongest man. Sin enslaves the heart, the mind, the will. Sin irrevocably entails death.

There are some people who are so fooled and so eagerly fooling themselves that they think they need no salvation. They think they are all right. They compare themselves with the wicked people around them. Their lives are cleaner than the lives of those who are in gross sin. They say, "I don't need the blood of Jesus."

They compare themselves with the backslidden condition of some church-members, and say: "I am as good as they are." Consequently they think they can get to heaven, not on their own merit but on the demerit of others. Did you ever hear anything so silly in your life as to expect to get to heaven on the faults of other people?

Because the church-members are hypocrites, they expect to go to heaven. I never heard a Jew say that. It takes a Gentile to say that. He doesn't try to go on the other man's mistakes, on the other man's failures and shortcomings, but a great many people do. **"If we say we have no sin the truth is not in us. If we say we have not sinned, we make him a liar, and his word is not in us."**

There are some people who think they can cure themselves. There are some people who think they can give up drinking, gambling, give up adultery, give up cursing, give up this sin, that sin, the other sin, and by letting go of some overt sins get to heaven that way. No, beloved, you can't do it.

Jesus told a parable of how a demon was driven out of a man. The man didn't do a thing further about it, didn't surrender his will to the Lord, didn't follow Him in baptism, in church-membership, in service. The demon went around in divers places looking for a home. He came back and found that man in the selfsame position he was in before. Calling a half-dozen other demons he came into that man's heart, life, mind, and the man was worse after the expulsion than he was before it happened.

No, you can't pull yourself up by your bootstraps. You can't do it. The Law of gravity, spiritual as well as natural, will not permit you to do it. You can't lift yourself out of sin into goodness, into salvation. You can't lift yourself out of hell. You can't lift yourself into heaven. You are not wise enough, not strong enough, not courageous enough, not big enough. You don't even have control of your own thoughts, let alone of your own emotions.

Some people depend on other things besides the blood to cure them.

There are many who depend on their having been sprinkled into the church when children. I have had people tell me, "Why, sure, I am a Christian. I don't remember the time when I wasn't a Christian." That statement in itself proves they never have been saved. Why, every child of God remembers the day—I don't mean the exact day of the week or month—I mean the experience, when he gave his heart to Christ. If you have never had an experience like that, you have never been saved.

You say, "What are you trying to do—make us all have the same experience?" No. I am trying to tell you that you do have an experience with God when you are converted. You know it. That is what we mean when we say "heartfelt religion." You know it. God does something to your heart, does something to your soul, to your life. With some of us who were very bad the transformation was more striking than it is with others, but every one of us will have a transformation. No, you can't depend on the fact that you were immersed nor on the fact that you were sprinkled as a child into the church.

There is only one answer to man's sin. God's answer is, **"The blood of Jesus Christ, his Son, cleanses us from all sin."** If there were any other way, if God could forgive us in any other way, cleanse us from unrighteousness in any other way, save us from hell in any other way, take us to heaven in any other way, Jesus would never have died on the cross. The blood, and the blood alone, can cleanse us, can save us, can keep us from our sins.

Why is that? Because the Bible says so. Where does it say so? Listen! I told you in the beginning of my sermon sin does three things: first, it estranges God; second, it enslaves man; third, it entails death. Now, the blood of Jesus Christ answers these three problems.

2. THE PROVISION OF THE BLOOD

The blood of Jesus Christ, God's Son, reconciles us to God. We are no longer estranged from God. We are no longer enemies of God, no longer aliens to the commonwealth of Israel, no longer in open rebellion against the holy law. It is written: **"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."**

Again it is written, **"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."**

Again it is written, **"And having made peace through the blood of his cross by him to reconcile all things unto himself."**

This is the first thing the blood does. It breaks down the barrier. It bridges the chasm, so we can come to God and God can come to us. Beloved, that is so on the authority of God's Word. Take it and rejoice in it. Take it, receive it, and live by it. That is so. God says so. We are reconciled to God by the blood of His only begotten Son, so that we are no longer enemies but children, subjects of God almighty, citizens of heaven.

The second thing I told you was that sin enslaved man, sold him to the Law, to his own appetites, sold him to the judgments and the justice of God. Along comes the blood of Jesus and redeems us from the slavery of sin.

It is written, **"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one which hangeth on a tree."** Jesus Christ hung on a tree, on Calvary's tree. God made Him a curse for us, and by His blood He redeemed us from the curse of the Law.

Again it is written, **"In whom we have redemption, the forgiveness of our sins, through faith in his blood."** The blood provides for redemption.

Again it is written, **"Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your sins, but with the precious blood of Christ as of a lamb without blemish and without spot."**

Beloved, just step out on the promises that I have given you. Don't hesitate; don't be afraid; don't look at your own sins. I know, God knows, you know, you have plenty of them. We all have. Look to Jesus; look to Calvary; look to the blood.

Remember that Christ paid for your redemption. If you will come to God, regardless of who or what you are, God will give you a bill paid in full and receipted in the blood of His Son. Thank God for that!

I told you further that sin entails death, that sin kills. The blood of Jesus Christ makes alive. The blood of Christ not only reconciles, not only redeems, but it regenerates.

Listen! **“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.”**

It is the blood of Jesus Christ that regenerates the soul, the blood of Jesus Christ that purchases life for us. Don't forget that. It is written, **“He that believeth on the Son hath everlasting life.”** He that believeth on the Son has life because the Son bought that life; because the Son paid for that life; because the Son passed that life on to us.

I will take time to give you an illustration that I know you will not forget in a hurry.

During our Civil War, William Scott, a soldier in the Union army, fell asleep at Key Bridge. He was found asleep, tried by court-martial, and sentenced to die. His mother came to the President, Abraham Lincoln, begging, pleading for his release. Finally Abe said, “All right, I will let him go.”

He took a carriage, drove to the guardhouse, and walked in. The boy looked up, recognized him, and saluted. The President sat down. The boy stood in front of him. “William, did you fall asleep? Do you know what might have happened if the enemy had marched over and killed hundreds of our boys? Did you get a fair trial? Do you deserve to die?”

The great, hot tears coursed down the boy's cheeks. “Yes, Mr. President,” he said, “I am guilty and deserve to die.”

“William,” said the President, “I am going to let you go; but, remember, your life belongs to me.”

William went back to his ranks, to his company. The war went on. Came Gettysburg, that fearful battle. William was charging with the Union troops when a Confederate bullet found his body, wounding him mortally. His friend stopped, turned back, raised his head. William said, “John, there is nothing you can do for me. I will be dead in a minute. He reached down into his blouse and pulled out some trinkets. “I want you to give these to my mother. Tell her how I died.” Drawing a deep breath, he said, “Bud, listen! When this war is over they are going to take you soldiers and march you through Washington in the victory march. I want you, if you get a chance to fall out of the ranks, to go to the White House, look up Abraham Lincoln, and tell him William Scott gave him back his life on Gettysburg battlefield.”

You know what that boy meant. We were all sentenced. We had a fair trial. We deserved to die. God didn't come down and sit down in our bunks and stand us in front of Him and say, "I am going to let you go." He did more than that. He sent His Son to Calvary to take our place. God is offering life and freedom, salvation and power, to every soul because of what His Son did on Calvary's cross. There you have it. Sin estranges from God: the blood reconciles to God. Sin enslaves man: the blood redeems man. Sin entails death: the blood gives you new life.

3. THE APPLICATION, THE WAY OF RECEIVING THE BLOOD

We have but one more question, one more word, one more statement. What must we do? What must any of us do to avail ourselves of that blood? Let God tell you. **"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."** Walk in the light. That is the answer. What does it mean to walk in the light? It means to walk in the light of God's Word. It means to do what God tells you to do in His Word. What does it mean to do what God tells us to do? It means three things.

God said through His Son, **"Except ye repent, ye shall all likewise perish."** **"Except ye be converted and become as a little child, ye shall in no wise enter the kingdom of heaven."**

John says, **"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."**

Repentance is the willingness, the anxiety to give up our sins. I used to think that repentance meant to give up your sins. Preachers preach that way and commentators write that way. Of all men I was the most miserable, because I knew I could not in my own strength give up my sins. Then when I began to study and analyze the Word, I found that what God says is, ***"Here is my I hand; you take hold of it and I will pull you out of the pit, put your feet on the rock, send you on your way rejoicing."***

Repentance means being sorry enough, concerned enough, anxious enough, worried enough, burdened enough about the sins that are taking you to hell to cry to God for help to lift you out of those sins. Repentance is a willingness, an eagerness, an anxiety to give up your sinful ways if God will give you the grace to do it.

The second thing is this: Where shall I start? A hundred Scriptures come to my mind. Listen!

- **"God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life."**
- **"Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."**
- **"Being justified freely by his grace, through the redemption which is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past."**
- **"In whom we have redemption, the forgiveness of our sins, through faith in his blood."**
- **"He that believeth is not condemned."**

- **“He that believeth hath life.”**

- **“Believe on the Lord Jesus Christ, and thou shalt be saved.”**

Over and over again God tells us that the second step toward Christ is faith, faith in Jesus, faith in His love, faith in His death, faith in His resurrection, faith in His mighty power, faith in His willingness, His ability to forgive our sins.

The third step in the light is this: If we walk in the light of repentance, in the light of faith, then, beloved, we must also follow on in the light of confession. Jesus Christ said, **“Whosoever shall confess me before men him will I also confess before my Father in heaven.”**

Jesus said through Paul, **“If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”**

God wants you to be willing to give up your sins, to embrace Christ as your Saviour, to step out and confess Him honorably, honestly, loyally, lovingly, openly before men. God promises that He: will wash away your sins, blot out your transgressions, cover your iniquities, save you from death unto life, keep you from hell, and take you to heaven.

The way is as open as the arms of Christ stretched out on the cross. Every man, every woman, every child may come and avail himself or herself of that shed blood and be forever saved, forever a child of God, forever a citizen and a subject of glory.

It was Charles G. Finney who told this story. He was holding a revival in Detroit. One night as he started to walk into the church, a man came up to him.

“Are you Dr. Finney?”

“Yes.”

“I wonder if you will do me a favor. When you get through tonight, will you come home with me and talk to me about my soul?”

“Gladly. You wait for me.” Finney walked inside, and some of the men stopped him.

“What did the man want, Brother Finney?”

“He wanted me to go home with him.”

“Don’t do it.”

“I am sorry, but I promised and I shall go with him.”

When the service was over, Finney started out the door. The man was waiting, took his arm, and said, “Come with me.”

They walked three or four blocks, turned into a side street, walked down an alley, and at the second house the man stopped. “Stay here a minute, Brother Finney.”

He reached into his pocket, pulled out a key, unlocked the door, turned to the preacher and said, “Come in.” Mr. Finney walked into the room. There was a carpet on the floor, a mantelpiece, a desk, a swivel chair, two arm chairs. There was nothing else. There was a kind of a thin board partition all round the room except where the fireplace was. Finney turned around. The man had locked the door, had reached into his back pocket, had pulled out a revolver, and was holding it in his hand. “I don’t intend to do you any harm,” he said. “I just want to ask you some questions. Did you mean what you said in your sermon last night?”

“What did I say? I have forgotten.”

“You said, **‘The blood of Jesus Christ cleanses us from all sin.’**”

Finney said, “Yes, God says so.”

The man said, “Brother Finney, you see this revolver? It has killed four people. It is mine. Two of them were killed by me, two of them by my bartender in a brawl in my saloon. Is there hope for a man like me?”

Finney said, **“The blood of Jesus Christ cleanseth us from all sin.”**

The man said, “Brother Finney, another question. In back of this partition is a saloon. I own it, everything in it. We sell every kind of liquor to anybody who comes along. Many, many times I have taken the last penny out of a man’s pocket, letting his wife and children go hungry. Many times women have brought their babies here and plead with me not to sell any more booze to their husbands, but I have driven them out and kept right on with the whiskey selling. Is there hope for a man like me?”

Finney said, “God says, **‘The blood of Jesus Christ his Son cleanseth us from all sin.’**”

“Another question, Brother Finney. In back of this other partition is a gambling joint, and it is as crooked as sin, as crooked as Satan. There isn’t a decent wheel in the whole place. It is all loaded and crooked. A man leaves the saloon with some money left in his pocket, and we take his money away from him in there. Men have gone out of that gambling place to commit suicide when their money and perhaps entrusted funds were all gone. Is there any hope for a man like me?”

Finney said, “God says, **‘The blood of Jesus Christ his Son cleanseth us from all sin.’**”

“One more question, and I will let you go. When you walk out of this alley, you turn to the right toward the street, look across the street, and there you will see a two-story brown stone house. It is my home. I own it. My wife is there, and my eleven-year-old child, Margaret. Thirteen years ago I went to New York on business.

“I met a beautiful girl. I lied to her. I told her I was a stock broker, and she married me. I brought her here, and when she found out my business it broke her heart. I have made life a hell on earth for her. I have come home drunk, beaten her, abused her, locked her out, made her life more miserable than that of any brute beast. About a month ago I went home one night drunk, mean, miserable. My wife got in the way somehow, and I started beating her. My daughter threw herself between us. I slapped that girl across the face and knocked her against a red-hot stove. Her arm is burned from shoulder to wrist. It will never look like anything decent. Brother Finney, is there hope for a man like me?”

Finney got hold of that man’s shoulders, shook him, and said: “O son, what a black story you have to tell! But God says, **‘The blood of Jesus Christ his son cleanseth us from all sin.’**”

The man said, “Thank you. Thank you very much. Pray for me. I am coming to church tomorrow night.”

Finney went about his business. The next morning, about seven o’clock, the saloon man started across the street out of his office. His necktie was awry. His face was dusty and sweaty and tear-stained. He was shaking and rocking as though he were drunk. But let us go back to that room. He had taken that swivel chair and smashed the mirror, the fireplace, the desk, and the other chairs. He had smashed the partition on each side. Every bottle and barrel and bar and mirror in that saloon was shattered and broken up. The sawdust was swimming ankle-deep in a terrible mixture of beer, gin, whiskey, and wine. In the gambling establishment, the tables were smashed, the dice and cards were in the fireplace smoldering. He staggered across the street, walked up the stairs of his home, and sat down heavily in the chair in his room. His wife called the little girl, “Maggie, run upstairs and tell Daddy breakfast is ready.” The girl walked slowly up the stairs. Half afraid, she stood in the door and said, “Daddy, Mamma said breakfast was ready; to come down.”

“Maggie, darling, Daddy doesn’t want any breakfast.”

That little girl didn’t walk; she just flew down the stairs. “Mamma, Daddy said, ‘Maggie, darling,’ and he didn’t—”

“Maggie, you didn’t understand. You go back upstairs and tell Daddy to come down.” Maggie went back upstairs with the mother following her. The man looked up as he heard the child’s step, spread his knees out, and said, “Maggie, come here.”

Shyly, frightened, in a tremble, the little girl walked up to him. He lifted her, put her on his knee, pressed his face against her breast, and wept. The wife, standing in the door, didn’t know what had happened. After awhile he noticed her and said, “Wife, come here.”

He sat her down on his other knee, threw his big man’s arms around those two whom he loved, whom he had so fearfully abused, lowered his face between them, and sobbed until the room almost shook with the impact of his emotion.

After some minutes, he controlled himself, looked up into the faces of his wife and girl, and said:

“Wife, daughter, you needn’t be afraid of me anymore. God has brought you a new man, a new Daddy, home today.”

That same night that man, his wife, their child, walked down the aisle of the church, gave their hearts to Christ, and joined the church. He became an elder. Finney wrote that story in a sermon. I read it and am passing it on to you.

Thank God, **“the blood of Jesus Christ his Son cleanseth us from all sin.”**

Just come and accept that cleansing blood from the hands of God. Will you do it? Why should you wait? Why should you tarry? Why should you stain your soul, waste your life, break the heart of God and Christ, break your own heart, break the hearts of your loved ones, when you can come and be sure, certain, for time and for eternity, that your sins are cleansed and washed away in the blood of Christ?

Beloved, God will apply the blood of His Son to your soul. May God, in His grace, for Jesus’ sake, help you. Amen.

~ end of chapter 7 ~

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