

The Three Mysteries of Jesus

Glenn Clark, 1942
(pt.2 of 3)

Chapter II. THE BLOOD

Strange it is, the subtle, unexplainable union between people of the same blood. Mothers can tell when their children are in danger, even when they are far away and supposedly under the safest of protectors. One cannot get away from the fact that there is a subtle relationship which blood and blood alone can properly produce. Luther Burbank's sister, for instance, lived in a California city not far from where he worked, and whenever he wanted to see her, he never had to write her. All he would need to do would be to want her to come, and she would take the next train. This is what is called mental telepathy.

A book entitled, "The Fifth Dimension" says that such communion comes about through the vibration of the blood, explaining that the time is coming when merely by tuning into the vibrations in the drop of blood of a person, even though he be ten thousand miles away, we shall know exactly what he is thinking and what message he has for us in this hour.

The Scriptures declare that Jesus shed His blood on the cross for us. Scientists have just yesterday discovered that blood when properly dried can be kept in form like powdered dust for unlimited periods of time. This life-giving plasma can be carried to soldiers on battle fields, and blood injections made upon men wounded to the death in such a way as to restore them to life and health. Just think for a moment that the blood shed by Jesus on Calvary may even now, like powdered dust, still remain upon this earth, and we, if we vibrate into it properly might know what Jesus thinks and wishes for us today. Since He shed it for us, since He offers it to us, then if we believe in Him, we shall have access to the power of that blood whenever we wish it. And whenever we become one with Christ through His blood we shall know the secret of experiencing Jesus.

Of course we know many facts about Jesus, but how many of us have truly experienced Him? If we become one with Christ through the blood of Jesus it will not be a mere union in thought but a union in reality. It goes beyond mere knowledge of Jesus Christ. Much of this we can learn from books. It will be the very life of Jesus Himself flowing through our veins. There is a world of difference between knowing a thing in our heads and thought, and experiencing a thing in our heart and life. Only our heart can respond to the heart of Jesus; only our life can respond to His life. Therefore, the blood which flows from the heart of Jesus becomes the natural medium for bringing the spirit of Jesus into the experience of the life of man.

To experience this oneness with Jesus through His blood, brings Him closer than breathing, nearer than hands and feet. If we continue in this experience long enough the Christ enters into us, establishing in us a state of harmony, love and peace, such as we never experienced before.

Whenever one has this union with Christ, he can always find himself in union and harmony with all others who are also in union with Christ. Thus we are brought

into that state of oneness which the Master described as “abiding in Me, as I abide in you.”

Merely reading about a historical Jesus two thousand years away, without being in perfect union with Him through His blood in this deeper way, always carries with it the danger of building a mere doctrinal Christ, and that is the one thing against which Jesus, above all things, definitely protested. Just as the Pharisees devitalized Judaism by making of it a religion of rules and creeds, so we may devitalize Christ when we make Him merely a maker of creeds and doctrines. Those who limit themselves to that approach to Jesus are constantly taking His name in vain. But once establish union with Him through His blood and we are automatically protected from ever wishing to take His name in vain.

Jesus was more than a maker of creeds and doctrines. “God is Love,” said Jesus and we who accept Christ as the manifestation of God recognize Him as being, in a unique way, a perfect manifestation of perfect Love. And we experience that Christ as Love whenever we abide in His blood and His blood abides in us. We lose that experience when we limit ourselves to looking at Him as merely a historical figure of creeds and words.

As we look across two thousand years, each through his different lens of dogma, ritual and creed, we are betrayed into countless controversies over definitions of and about Jesus. But the moment a person opens his heart to the love of Jesus, in other words whenever his heart is tuned in to the sacrificial blood which Jesus shed for all mankind, that moment we are swept into:

- (1) the presence of the living, but invisible Jesus, the personal Savior walking at our side, and into
- (2) the consciousness of that still more invisible, unexplainable expression of the Christ known as the Holy Spirit, abiding in us and in which we eternally abide.

Just as the double lens of the stereoscope enables us to conceive of reality in the stereographic scenes we view through the deeper dimensions that the stereoscope creates for us, so when we tune in to the blood of Jesus, we are using a lens that reveals not only the personal Jesus always at our side, but also the great Holy Spirit in whom we constantly abide and who constantly abides in us.

I find that this first method is used most effectively by the great, simple souls—men like Saint Francis and Brother Lawrence, and in modern times, men like George Müller of the Bristol Orphanages, Brother Bryan of Birmingham and Frank Laubach of the Philippine Islands. Next to “The Practice of the Presence of God,” by Brother Lawrence, the most elaborate and the most complete method ever worked out for practising the presence of Jesus, in my opinion, is “The Game With Minutes,” worked out by Frank Laubach.

I have practised this Frank Laubach method and from it I have derived these great values: Christ has walked to and from my college with me day after day, His hand in mine, His arm around my shoulder. He has stood behind my chair as I visited with friends and if my friends were sufficiently in tune with Him He stood in our midst, joining our hands and hearts in One. When I retired at night He stood beside my bed, tucking me in as my mother used to tuck me in as a child, and when I awoke in the morning He still stood there, keeping watch over my very dreams, setting my mind in order for the day. When I could not be with my friends or loved ones, and when my own children moved away to distant cities, I could always ask

Him to stand close to them as He stood close to me. When I was asked to pray for sick or suffering ones I could ask Him to sit close to their bedside and lay His healing hand upon their fevered brow and bring them the healing of His Love.

Out of this I came close to the great reality (which radio has made so simple to our child-like minds) that Christ is everywhere, and can be everywhere at the same time, just as a radio speaker's voice can be everywhere at the same time.

But how do I know that this isn't just a figment of the imagination—how do I know that He walks beside me, sits by my side, or stands at my shoulder?

By turning in Love to Him. I know that Love is real. I know that Love is the most real thing in the universe. Whenever one turns in Love to Jesus he will discover the power of the blood that was shed on Calvary. I do not have the blood-soaked garment of His. I do not have, literally speaking, one single drop of that precious plasma sacrificed back there upon the wind-swept hill of Golgotha. But my very blood vibrates in oneness with it the very moment that I tune in to the great sacrificial Love which prompted Him to shed that blood, and of which the blood was the living, vital, incarnate manifestation.

So the Love that prompted Jesus to shed His blood on Calvary becomes that vibrating force that turns me to His loving presence. Nothing brings one so immediately into contact with the living Christ as this turning in thought and love to the sacrificial Love that led Him to the cross. Starting with this blood of Calvary I am led back to the Source that prompted its flowing, His infinite Love for me, and that brings me instantly into His presence. Thus as the days go by I find that I can actually talk to Him and He talks to me. Sometimes He gives warning, sometimes He counsels delay, sometimes He speeds me with redoubled energy; but whatever He commands I know I can do for He is my Director and Friend.

But it is not His words so much, even the precious words that I hear with my inner ear—it is the contagion, the strength, and inspiration of His loving presence that lifts and comforts me. At times His encompassing Love and Peace and Joy positively thrill me. Wonderful are His words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Lo, I am with you always, even unto the end of the world."

So far I have been talking of the personal Jesus, the Son of the Living God. But this also brings to us the privilege of tuning in to the great imminent and transcendent Christ, which is best known to us under the name of the Holy Spirit. Once touch a mere drop of Christ's blood shed in sacrificial Love for mankind, and in penitence, humility and gratitude truly vibrate into it, and one will suddenly find himself a part of a great Cosmic force as boundless as the ocean, as powerful as Niagara and as loving and tender and healing as the air we breathe.

I said that to touch one mere drop of the blood of Christ shed in sacrificial Love for us opens this experience to us immediately. Here is a simple prayer that brings me most quickly into that experience:

Our Heavenly Father, we know that Thou and Thy Love are infinite; Thy Love therefore fills all space; there is no space where Thy Love is not, otherwise it would not be infinite. It is filling the very space which we are occupying, here and now. That Love is in us, and we are in that Love. We

could not escape it if we would, and we would not if we could. It abides in us and we in it. Therefore when we let go doubt and irritation and self, and resign ourselves completely to the great All-Power that resides within and about us, we are Love, even as God is Love. God then speaks through us, thinks through us, acts through us; for when we speak, we speak Love; and when we think, we think Love; and when we create, we create Love; for God always does His work by means of Love made manifest in man.

A passage from Scripture that helps me experience this infilling of the Holy Spirit is the following: "For I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord." The 14th and 15th chapters of John are wonderful for this also.

And so by alternately practising the presence of the Personal Christ and immersing oneself in the height and depth and length and breadth of the Imminent and Transcendent Christ, great and unlimited are the blessings that can come to us and that we can bring to mankind.

Blood is one of the most mysterious of all elements. As Paul said that he was in this world and yet not of it, so blood can be said to be in the body and yet not of it. "I am not of this world," said Jesus, and blood is not of this body. It works and moves independent of the body, and when it ceases to flow the body dies.

When a physician cures a sick person his drugs do not effect the cure--the blood does. The drugs and nursing merely remove obstructions and create conditions by which the blood can do the work.

The greatest sickness there is in all the world is sin. Indeed, not only in Moses' Pentateuch, but in the teachings of Jesus as well, we find that sin is accepted as one of the largest factors in causing physical sickness. As our blood frees us from sickness, Christ's blood frees us from sin. If there are obstructions in one's body which prevent the blood from flowing naturally and effectively, one is in grave physical peril. If there are deep emotional, mental, and spiritual obstructions that prevent the blood of Jesus from cleansing one's soul, he is in deep spiritual danger. And how can we remove these obstructions and allow the unhindered circulation of this healing blood of Jesus to have full sway within us?

We can do this through repentance. The publican in the temple who said, "God be merciful to me a sinner," was making this cleansing. Whenever a prodigal son returns saying, "I have sinned before heaven and in thy sight and am no longer worthy to be called thy son," we see one who is truly repentant and immersed in the cleansing blood of Jesus.

The power of blood to heal or kill is marvelous. It is recorded that a dog which bit the hand of an enraged man died from the poison in the blood of the man he attacked. If hate added to blood has that power, just think of what Love, when added to blood, could accomplish in the way of good! And when we take that Love and multiply its strength by the Divinity of Christ, the power which resides within it passes all imagination.

And how can we lift Love to its highest degree? To love one's friends reveals a great love, but to love one's enemies and to forgive them is infinitely greater. There is no quicker way of increasing the power of Love than by passing it through the divine alchemy of Forgiveness. This process we find in its perfection in the Love of Christ. To love those who are good and kind and righteous is real love. To share our love evenly with our friends is beautiful; but to love sinners is the most beautiful form of love that ever existed on earth or even in heaven. And, finally, to lay down one's life for these sinners demands the greatest love of all. Here is where the love of Jesus reveals its Divinity. In other words, there are two special ways in which Love can be lifted up to its very greatest power; one of those two ways is to turn it into Forgiving Love, forgiving those that we are under no obligation to forgive. The other way is to turn it into Sacrificial Love, by sacrificing ourselves for those whom we are under no obligation to make such sacrifice for.

With Love like this, poured forth in blood like this, no wonder that the Christian Church has been built upon the creed that grows forth from it, for nothing can be conceived of that is more powerful than this. Jesus Himself talked more about Love than about blood; Paul and John also talked more about Love than about the blood. All three, however, lay stress upon both. But where all the teachings link up and join together is in stressing that the best way to tune in with Christ's blood--blood that came from His very inmost heart of Love--is for our heart to tune in with the heart of Jesus. And when this is accomplished, not only will our words, thoughts, emotion and love for Him be in tune with the heart of Jesus, but also our very acts. For do not forget that Jesus wants our dedication to Him to manifest itself in action. Remember how He ended His great Sermon on the Mount with the remark, "He who heareth these words and doeth them not is like a man who built his house upon the sand, and he that heareth these words and doeth them is like a man who built his house upon the rock." Again: "It is not those who say Lord, Lord, but those who do the will of Him that sent me." "If ye love me, keep my commandments." And what are His commandments? They are two: "Love the Lord thy God. . . and thy neighbor as thyself. These are the two great commandments. Upon these hang all the law and the prophets."

Finally, let me sum up all that has gone before by saying that the way we can put these two commandments of Love into action in our lives and make our lives completely in tune with our Master's consists simply of taking three steps:

First, turning in love and repentance to Jesus Christ, "in whom we have redemption through His blood, even the forgiveness of sins." Confess to Him all your sins, believe in Him with all your heart, and trust Him as your all-sufficient Savior. Then as you receive His forgiveness you will experience a new birth; the presence of Christ will engulf you; and your soul will throb with the Love of God.

Second, lifting our own love to the point where it is a Forgiving Love. Sit down and forgive all those who revile you, persecute you, and do all manner of evil against you, and your heart will begin to beat in tune with the Love of Jesus as never before.

Third, lifting your love to a Sacrificial Love. Begin to do things for others in ways for which you do not expect a return. Make little sacrifices or big ones in actual action and your very heartbeats will become in tune with the great heart of Christ.

And out of this acceptance of Christ as Savior, as you continue to lift your love for God and man and hold it to higher levels, a great miracle will happen, the greatest miracle man could ever seek. You will find yourself at last in the Upper Room with Christ. We are lifted to this Upper Room every time we turn to the Savior in repentance and every time we forgive an enemy or make a sacrifice for a friend. The blood of Christ was poured out on the Cross when He took our sins upon Himself; it was also dispensed in Love and Harmony in a feast of friends. Christ gave of His blood on the Cross for sinners; He gave of His blood in a feast of love in the Upper Room to His consecrated and loving disciples.

We put Christ on a Cross of suffering every time we sin; we invite Him to an Upper Room of Joy every time we do a service of Love to one of the least of these in His name. Every time we betray Him we crucify Him; every time we obey Him we hear Him say, "Come down, for today I would sup with thee."

As we continue to let the blood of the blessed Christ flow through us, not only is our sin washed away, but more and more we become like Him, made over into His image and likeness. Hawthorne tells in the story of "The Great Stone Face" how a legend grew up in the little village at the mountain foot, promising that some day a man would come who would look like the Great Stone Face, with its sweetness and peace and strength reflected in his countenance. A little boy who loved this great image was always looking for this promised man to come. First one and then another stranger came to the village but they never met the test. Then events led the little boy to leave the village, and not till years later did he return. But when he did, the whole village went to welcome him, for he bore upon his countenance the strength, the courage, the sweetness and the majesty of the Great Stone Face.

As we trust Christ utterly to live our life for us, to let His blood flow through us and His love breathe through us, our countenance, too, will reflect the Love and Peace and Majesty of Jesus. Gradually we will come to experience that greatest blessing that any Christian can aspire to--that Blessed Oneness with Christ which He described when He said, "I am the vine, ye are the branches; abide in me and I in you." Nothing in heaven or earth can surpass this marvelous blessing of being One with Christ. "Neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." And in Hebrews we are told how we are, through Christ, lifted even above the angels, and it shall not be known what we shall be.