

me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John v. 13).

While eternal life is a present possession of the believer and now secure (John v. 24; x. 28), it is, like salvation, referred to a few times in its future aspect: "Be thou faithful unto death and I will give thee the crown of life" (Rev. ii. 10). "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. iv. 8).

(c) *Eternal life is from Christ.* "In him was life; and the life was the light of men" (John i. 4). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John xiv. 6). "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses" (Acts iii. 14, 15). "This is the record, that God hath given unto us eternal life, and the life is in his Son" (I John v. 11).

(d) *Eternal life is the indwelling Christ* (also spoken of as a *divine nature* 2 Pet. i. 4; and the "new man," Col. iii. 10). "Then Jesus said unto them, Verily, verily, I say unto you; Except ye

eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John vi. 53-57). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. i. 27). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 4). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5). "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv. 10).

(e) *Eternal life is conditioned on faith in Christ as Saviour.* "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John xx. 31). "But as many as received him, to them gave he power to become the sons of

God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

Thus regeneration is set forth in the Scriptures as a most important part of the work of salvation; and since all its aspects are foreign to the things of this world, it is wholly omitted from other religious systems; and since it is the only gateway through which a soul can be delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. i. 13), it, too, is carefully omitted from the creeds of Satan, and from the teachings of his apostles (2 Cor. ii. 13-15). Yet, if this revelation is rejected, what other interpretation can be given to this great body of truth? Or what other dynamic can be substituted that will enable the soul to rise to the present and future estate of the Christian, as that estate is described in the Word of God?

IV.—The Gift of the Spirit. The God-honoring quality of life in the believer has suffered untold failure through the almost universal confusion and neglect of the truth in regard to the work of the Spirit in and through the believer. This misunderstanding begins even with that part of the Spirit's work in which He prepares a soul for salvation.

In the relation of the Spirit to the believer it is, perhaps, most important to recognize that the

Spirit takes up His permanent abode in the believer at the moment he is saved. Receiving the Spirit is not, then, a "second blessing" bestowed upon especially consecrated Christians in answer to believing prayer; for, since the Day of Pentecost, and since the Gospel was given to the Gentiles as recorded in Acts x., the Spirit has taken His place in the believer at the moment he has passed from death unto life.

In this connection it need only be remembered that in Rom. v. 1-11, where some immediate results of justification by faith are enumerated, it is stated in the fifth verse that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Also Paul, while correcting the Corinthian Christians for unmentionable sins, based his whole appeal to them on the fact that they were the temples of the Holy Spirit (I Cor. vi. 19). So, also, in Rom. viii. 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." And Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (see also, John vii. 37; I Cor. ii. 12; I John iii. 24; iv. 13. When rightly understood, Acts v. 34; viii. 15-17; xix. 1-6, furnish no exception to this positive teaching of God's Word).

It is possible and necessary to be "filled with the Spirit" anew for every time of need (Eph. v. 18); but that should never be confused with receiving

the Spirit, which is one of the aspects of the first tense of salvation.

By this new relation to the Spirit, the believer becomes enabled at once to meet all the demands of his new life; both as to its victory over the "old man" with the desires and habits of the flesh, and as to the new undertakings for God of the "new man" in all holy living and service which are so infinitely beyond human power and might. The fact that he comes instantly into possession of sufficient power by the Spirit to live wholly unto God is in marked contrast to the world's ideal of "character-building" which demands years of painful defeat and failure. The believer has but to learn to yield himself wholly to the power of the indwelling Spirit to find that he is delivered from all the "works of the flesh" which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like"; and in the place of these, the Spirit Who indwells the believer will bear in him "the fruit of the Spirit"; which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 19-24).

Thus the believer, having received the Spirit at the moment he was saved, and being wholly yielded to Him, is enabled from that moment to realize victory over the "old nature," the flesh, and his enemy, Satan. He is able, also, to experience a holy life in fellowship with God; and to find his

individual gift of the Spirit for service (Rom. xii. 3-8; I Cor. xii. 4-31); and while there is much sanctifying and teaching work of the Spirit yet to be accomplished in him he may, from the first, fill to the full all the present will of God for him.¹

V.—The Baptism of the Spirit. Any understanding of this aspect of salvation must depend, in a large measure, upon a clear conception of the various meanings of the word "church" as it is used in the Bible. While that word often refers to a local organization of professing Christians, the word is more often used to designate the whole company of regenerate people who have been, or will be saved during this age of grace. This body of people, or organism, is the true church,—“the church which is his body.” It is sometimes mentioned directly, and sometimes in types and figures, which suggest the perfect union which exists between Christ and the believers, and between believers themselves. The Shepherd and the sheep (John x.); the Vine and the branches (John xv.); the Corner Stone and all the stones of the building (Eph. ii. 19-22); the Bridegroom and the bride (Eph. v. 29; 2 Cor. xi. 2; Rev. vi. 9, with many Old Testament types); the “High Priest” and the “kingdom of priests”; the “Last Adam” and the “new generation”; the Living Head and the one body with its many members (I Cor. xii. 12-31; Eph. i. 22, 23, etc.). The gathering out of this

¹ An extended discussion of the work of the Spirit in and through the believer will be found in the author's book, "He that is Spiritual."

company is the purpose of the present age (Acts xv. 13-18); for they are the heavenly people whose purpose and glory will be manifest in all the ages to come.

It is into this body of glorious, heavenly people that the believer is organically placed by the baptism of the Spirit at the moment he is saved. This baptism, by which he is united to his Lord and to his fellow-members in the same body, surpasses all human understanding, and is a union that is closer than any human relationship. The husband and wife are, in the purpose of God, "one flesh"; while it is said of this mystic union of the church with its "Living Head" that they are "one spirit": "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. xii. 13). "He that is joined unto the Lord is one spirit" (I Cor. vi. 17).

So great a relationship must produce some personal experience in the believer, even though this doctrine is wholly unknown by him; hence the test is given for all professing Christians, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother [Christian] abideth in death" (I John iii. 14).

The believer's union in the body, as has been stated, is perfect and complete from the very beginning of his saved life; and, while it imposes no demands in personal service beyond his individual responsibility as a believer, it opens before him the

blessed certainty of going with that body to meet the Lord when He comes to receive His own (I Thes. iv. 13-19); and to be of the bride, in the bosom of the Bridegroom, in the palace of the King.

VI.—The Christian Priest. The believer is also constituted a priest unto God when he enters the saved life; he is one of the whole company of priests which is the true church; and he has access, through the blood of the cross, into the holiest place, where Christ, the High Priest, is now entered in. The believer, as a priest in the holiest place, is privileged, like the priest of old, to offer his sacrifice and praise unto God, and to intercede before God for his fellow-men (see I Pet. ii. 5, 9).

VII.—The Intercession and Advocacy of Christ. Three times over in the Epistles it is recorded that Jesus now lives to make intercession for believers (Rom. viii. 34; Heb. vii. 25; ix. 24). In addition to this, Christ said in His High Priestly prayer: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine" (John xvii. 9). Thus the unregenerate, when they believe, come instantly into the place of privilege wherein Jesus becomes their Intercessor. This is a vital factor in the safety and security of the one who is resting in Christ by faith; for it is in connection with their keeping that these references to the intercession of Jesus occur. Following the questions, "Who shall lay anything to the charge of God's elect?" and "Who is he that condemneth?" is the assuring answer: "It is Christ that died, yea rather, that is risen again,

who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34). And again: "Wherefore he is able to save them to the uttermost [evermore] that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25).

Thus Christ, as Intercessor, stands between the weakness and helplessness of the saint and the whole requirement of God.

As Advocate, He meets the transgressions and failure of the believer, on the ground of His all-sufficient sacrifice for sin. It is written: "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." (I John ii. 1, 2). So, to the believer, it is said: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John i. 9). With the Advocate pleading His own sufficient atonement for the sins of the saved one, the removal of transgression is no longer of present mercy; for God is said to be "faithful and just to forgive us our sins."

Thus Christ has become both the Intercessor and Advocate for the believer; providing him with all cleansing from the defilement of sin and becoming his assurance of security, in spite of his weakness and unworthiness; and all this from the moment he comes "unto God by him."¹

¹ A fuller treatment of the revealed truth concerning that which enters into the saving grace of God will be found in the author's book, "Salvation."

Any attempt to describe this salvation must prove inadequate; for the half has never been told of the riches of grace in Christ Jesus. Yet enough has been stated to show that the first work in salvation, which is offered to the unregenerate on the grounds of the merit and sacrifice of Christ, is a stupendous and instantaneous transformation of the whole estate of man from the power of darkness and the condemnation of sin, into the glorious light, liberty and security of the sons of God. It is the unmeasured power, wisdom and love of God working, at His own infinite cost, to create a new humanity, redeemed and heavenly in being. Before such an objective the humanitarian substitutes, offered by Satan or man, become as nothing.

This salvation is in no way the product of human thought or invention: but it has rather "appeared" as a "revelation" from God to man (Tit. iii. 4, and Gal. i. 11, 12). The awe-inspiring words, "scholars have agreed" is the final evidence offered in defense of other so-called "gospels" of to-day: but of the one true Gospel of Grace it may be said "all Scripture has agreed," for it is the central message of the Bible from its beginning to its end.

This great salvation is offered to man as a perfect whole and therefore cannot be divided; for there are no divine provisions whereby any portion of this mighty work can be accepted apart from the whole. He who would accept the forgiveness of sin, or a place with the redeemed in glory, can do so only as he accepts the Lord Christ; and with Him, all that God in His infinite love would be-

stow. And when he is thus saved he will but little comprehend the extent of that redeeming work; yet his limited understanding, while it may deprive him of much joy and blessing, does not change one fact of his new and glorious estate.

Lost men are saved when they *believe* the offer of this salvation. Salvation is not conditioned upon prayer, repentance, reformation, profession, or "seeking the Lord." Israel sought the Lord while He might be found (Isa. 55:6); but no Gentile "seeketh after God" (Rom. 3:11). "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

It is also clear that the transcendent undertaking of salvation is wholly a work of God, since its every phase depends upon a power that surpasses the whole range of human strength. Because of this, the condition of salvation is reasonable, which demands only an attitude of expectation toward God through Christ. In preparation for this, the blinded and self-sufficient person must not only be so wrought upon that he will want to be saved; but he must see his utter helplessness apart from the power of God and the sacrifice of the cross, and this, in spite of the blinding and opposition of Satan who energizes him (Eph. ii. 2).

Who is sufficient for these things? Surely not the eloquent preacher or the pleading evangelist! God alone is sufficient; and He has fully provided for the necessary preparation of mind and heart in the all-important conviction by the Spirit.