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## WHO ARE CHRISTIANS?

ELEMENTS OF CHRISTIANITY.

BOOK OF REMEMBRANCE.

"The disciples were first called Christians at Antioch." Acts 11:26.

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BY

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### I.—WHO ARE CHRISTIANS?

Because since Jesus finished His work, went to Heaven and sent the Holy Ghost it has been man's day, and the powers of God were at the disposal of man, to show what he might be able to do with the Divine provision; almost any sort and degree of the work of salvation might be obtained according to one's faith. We do not write to discourage the smallest degree of Divine grace, but to discover the best way and to incite to diligence therein. Is it not time that fragmentary experiences and partial preachings should give way to the Gospel of power, the fulness of the Gospel of Christ, since it is so generally believed that the appearing of Christ is at hand?

But worse even than falling to low degrees of grace is that state which is so common nowadays, a mere mental adherence to theoretical truth, orthodox, so-called, though it may be. This is "turned unto fables," beautiful interpretations of the Scripture, but they bring no life into the soul.

Many are the lamenting passages in the writings of godly men that so few excel in attainments of Divine things. So few stars of the first magnitude. So few that are wise to turn many to righteousness, who will shine as the stars in the firmament.

Strong assertions we may have made in former issues as to the modern making of so-called Christians without the baptism or gift of the Holy Spirit. We shall now endeavor as God shall enable us, to look more closely and particularly to see who are properly called Christians.

The name is commonly applied to three classes. The first wide, broad use of the term is by the world, and especially the heathen, to designate all who come from America, Britian, or other so-called Christian lands, however vile and ungodly they may be. Again, in so-called Christian lands all whose names are on church records whether they have saving faith or not. A third classification includes only those having saving faith and knowledge of sins forgiven.

All who belong to the second class would doubtless readily allow that the use of the word as a distinction of ungodly people from so-called heathen because they live in a land where Christianity exists, is an improper use of the word.

All belonging to the third class, that is those having saving faith, would also readily admit that the second class are only nominal, and not really Christians.

But if it can be plainly shown that many had saving faith centuries before there were any Christians, and that the name Christian is the title of a distinct and special class who not only have saving faith, remission of sins, and are sanctified and holy, but they have something exceedingly above all this—freedom from sin; might it not be of great benefit to all such if it brought upon them such a conviction as would arouse them to become real Christians, instead of resting in the partial and fragmentary experiences and dim privileges of a past dispensation?

It is not that we desire to teach some doctrine, but that we may come to the life and power that these lines are written; for "I am tired of all orthodox notions that are not channels for the Divine power."—Fletcher. We are full of doctrine but shallow in power.

Christianity faded. Her original glory, power, life and distinction from other religions is lost. She even fell away below saints of past dispensa-

tions, buried for 1200 years in the grossest sins, idolatry and superstition. The mystic Christ and individual Christians were lost, buried beneath the rubbish of a thousand superstitions, vagaries, fables, false interpretations of Scripture, theories and doctrines of men.

Many men of God in the last centuries have been digging away at this heap of rubbish, working back toward Pentecost as it began. But we still wait for the fulness of the Gospel of Christ, and contend earnestly for the return of the faith once delivered to the holy apostles and prophets of the new Holy Ghost dispensation.

Indeed, the extent to which we are "bewitched," "fallen from grace," and "spoiled through philosophy and vain deceit," is more than we have realized and worse than we had thought. See the charges Jesus brought against the churches in the first century. What then must be our state in this degenerate age? If Ephesus was fallen from her first love, what have we retained? If others had been taught by Baalam, seduced by Jezebel, perverted by Nicolaitanism, and lukewarm with Laodiceanism, where think you are we? If they thought themselves rich and increased in goods, and knew not that they were blind and miserable and naked, what must be our condition who have become so self-satisfied and rich in natural endowments, yet so earthy and so very poor in heavenly treasure?

NOTE.—The Scriptures were translated into English by men who were not inspired nor baptized in the Holy Ghost. Some translators may get closer to the true meaning in the Spirit than others. For this reason we use various translations, so as to get as close to the mind of the Spirit as He may give us light and ability to attain. For convenience we use the following reference marks: Int, Interlinear Greek-English; Sy, Murdock's translation of the Syriac; Wey, Weymouths' Modern Speech; T. S. Twentieth Century. Lex. means that we have inserted words from the Greek Lexicon not in other translations. We use the Authorized and Revised interchangeably.

## II.—REALMS OF MORAL EXISTENCE.

That we might locate ourselves and see where we are and what we ought to attain, some consideration of the nature of moral being seems necessary. And we are not writing to lead more to mere weak professions of spiritual things, but in the hope to lead some to shake off the sloth of earth and rise to the wealth of the abundant Divine privilege. Accordingly observe that there are three moral realms or kingdoms.

The highest is the Kingdom of God, or Heaven, a supernatural, spirit realm where the power, life and love of the triune God pervades all. Above the natural, spiritual and invisible to man, except he be in the Spirit, yet substantial, real, abiding, eternal, celestial.

The kingdom of Satan, is a wrecked spiritual realm, a realm of darkness. This preternatural kingdom is that of fallen spirits "which kept not their first estate, but left their habitation," whom "He hath reserved in chains unknown, under darkness." Jude 6. While these malignant spirits have not earthly natures of the elements that compose humanity, yet they have obtained access to our realm. They are full of hatred toward God, and consequently toward all His creatures who worship Him. Satan, the prince of this realm,

"Like a lion, roareth and goeth about and seeketh whom he may devour." "The whole world lieth in the arms of the wicked one." "He is the god of this age, having blinded the minds of those unbelieving." 1 Jno. 5: 19; 1 Pet. 5: 8; 2 Cor. 4: 4.

The realm of man is the natural kingdom of this world with its elements; electricity, light, heat, air, minerals, vegetables, animals, etc. Adam was made a living soul, with a body composed of these chemical elements, the dust of the earth. He being the highest of earth's creation, as well as having a spirit nature capable of enter-



ing the kingdom of God, was to be the prince, the ruler of this world.

When Adam sinned and fell, he lost, or died to whatever ability he had to rise into the spirit realm. There came into him and his realm—before that pure and innocent and good—wreck and ruin; an alliance with the Satanic kingdom and an opening for Satan to work.

Havoc everywhere and still downward falling, without some remedy be provided, the whole race were hopelessly swept into the realms of eternal ruin, misery and night. But the Second Adam came, became a life-giving Spirit, entering our realm, taking our nature and making a way for our return into the Spirit. The Second Adam, our Lord Jesus Christ is Prince in the kingdom of Heaven.

The penalty for sin was death. Man's whole realm fell into corruption with his sin. Decay and disease of body, dissolution of the earthly existence, which is separation of the spirit from the body; and separation of the spirit from God, which is spiritual death. The whole realm came under the curse, went down with man.

Death was not only a matter of justice, but an act of mercy. For man to have continued earthly existence in sin would have been to perpetuate his misery and increase it, since without death no way of return appeared.

As man has an earthly and a spiritual nature, he is capable of two kinds of life. After the first Adam he becomes a living soul. After the Second Adam he becomes a living Spirit.

"That which is natural," the soulish and natural life is called psyche, Greek for soul, physical, earthy, natural man, life of nature, sensual, the flesh, carnal nature, self-life, life of sense.

"That which is spiritual," is called life, life in the Spirit, law of the Spirit of life, celestial or heavenly life, Christ our life, life of faith, rest of faith.

### III.—THE FLESH.

1. The Greek word *sarx*, English, flesh, is a word frequently found in the Scriptures, used for the various forms of this earthly, natural, soulish life, nature, power, which finds its appearance, development, expression and manifestation in the varied phases of man's present existence in a body of flesh. The larger use of the word flesh includes the entire circle of activities of this life considered as one whole. Phil. 3: 1-7; 2 Cor. 5: 16.

2. But as the word is also used for the several phases of this life as a whole, it has a number of meanings quite distinct, though closely allied. Not discriminating between these several shades of meaning causes confusion, perplexity and misinterpretations of Scripture. We give some of the principal distinctions.

3. "All flesh" means the whole race of man distinguished from all other spirit beings, none of whom are known to have the two natures, flesh and spirit, as does man. Lu. 3: 6; Jno. 17: 2; Acts 2: 17.

4. That period of time spent in this present earthly existence. This present life. Phil. 1: 22, 24; 2 Cor. 4: 7; 5: 1-6.

5. That period spent by the Son of God on earth is called "the days of His flesh," etc. Heb. 2: 14; 5: 7; Jno. 1: 14; 1 Tim. 3: 16; 1 Jno. 4: 2.

6. The word flesh is also used to name the several parts of our nature, as the body, our physical frame. 1 Cor. 15: 50; Jas. 5: 3.

7. "The will of the flesh." Jno. 1: 13; 2 Cor. 1: 17.

8. The natural mind, reason, "fleshly wisdom," "wise men after the flesh," "carnal mind," is better translated "mind of the flesh," as in A. Ver. 1 Cor. 1: 25-29; 2 Cor. 1: 12; 10: 2-5; Col. 2: 18; Rom. 8: 6, 7; Eph. 2: 3.

9. Heart motions, emotions, affections, lusts or desires. Mk. 7: 21; Gal. 5: 16, 17, 24; 1 Jno. 2: 16;

1 Pet. 2: 11; 4: 2; 2 Pet. 2: 10, 18; Rom. 7: 5, 6, 18-25.

As the kingdom of Heaven and the kingdom of man are distinct and in contrast, so the following passages contrast the heavenly life in the Spirit and the earthly life of the flesh. Matt. 26:41; Lu. 24:39; Jno. 3:6; Rom. 1:3, 4; 7:5, 6.

Man in the flesh may be in three different conditions, corresponding to the three kingdoms.

The first is the natural state of man in the fall, before he is changed by the power of God. As the Scriptures say,

"Ye were Gentiles, carried away unto these dumb idols, even as ye were led." "And as they did not like to retain God in their knowledge: God gave them over to a reprobate mind." "Being filled with all unrighteousness." 1 Cor. 12:2.

One in this state may be very religious, yet deep in the filth of sin. Or he may be polished and educated to a high degree of refinement and human righteousness, yet separated from God and dead in trespasses and sins, all of which is but filthy rags before God. Isa. 64:6.

The second state is that in which the flesh, the life of nature, is cleansed from defilement and made holy, while still living a natural life. This Israel was commanded to attain, and many Old Testament saints were purified and called holy men. Matt. 27:52; 2 Pet. 1:21; Lev. 10:10; 19:2; 20:7, 8.

The third state is one in which the natural man is not only cleansed and sanctified, but is recreated and brought up into the realm of the Spirit, baptized in the Spirit into a supernatural life, which is above a pure natural life. It is not now the purified natural man worshipping God, but supernaturalized up into Christ, worshipping in the Spirit and power. A life in the heavenlies. This is true Christianity. Nothing less is, even though saved from sin. The Old Testament saints had what is below being a new creature in Christ, and being in the power of the Spirit.

After the resurrection the flesh is changed and made spiritual.

#### IV.—LAW.

Law is a rule of action, method of operation, way to attainment of a desired purpose. Moral law is the rule governing activities of moral existence. It is that conviction which discovers to us how and what we should do and be. There are several formulations of moral law.

1. **Law of Nature.** There is in man a moral sense of what is right and what is wrong, separate from any teaching he ever had. It may be greatly perverted, but it is always there:

"The Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14.

2. **The first covenant. Ten Commandments, The Stone Law. Moral Law.**

3. **The Ceremonial and Sacrificial Law.** "Then verily, the first covenant had ceremonies of Divine service," which were emblems, shadows, examples, copies of heavenly things and of Christ. Col. 2:17; Heb. 8:5; 9:23; 10:1.

4. **Law of Sin and Death.** That condition of the flesh, the human nature brought in through Adam's disobedience, spiritual and physical death. The working of death in our members. The minding of the flesh.

"The wages of sin is death." "For when we were in the flesh, the sinful passions which were through the law were active in our members to the bringing forth of death." Rom. 6:23; 7:5.

5. **"Law of the Spirit of Life in Christ Jesus."** "Law of faith." The working in us of that living power of the Second Adam who was made a life-giving Spirit. Rom. 8:2; 1 Cor. 15:45.

Law requires penalty for disobedience. For example: Disregard the law of gravitation by liberating a body in mid air and you incur the penalty, which is wreckage of the body at the end of

the fall. Were two planets to wander from their orbits and collide, chaos would be the penalty. Elohim, the Creator, has attached to the transgression of moral law, leaving our proper sphere or orbit, of which the Divine Being is the center or axis; the penalty of moral wreck, dissolution, separation, death.

Obedience to law is rewarded by right or power of enjoyment of whatever good is in the law. Example: obedience to the law of faith entitles one to "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

But harmony with a law cannot advance one to a higher state or better privileges than are properly under that law. Nor can present obedience atone for past disobedience or remove penalties already sentenced against us. One may be a good citizen of the United States, but that does not give him the rights of citizenship in another country, or make him an officer of the government. Obedience to natural laws does not restore a constitution wrecked by dissipation.

After the same principle, he who breaks the moral law cannot atone for his murder or idolatry by returning to obedience to that law. Penalty for past disobedience still hangs over him. Neither could the keeping of the stone, ceremonial and sacrificial laws raise one above the realm of the natural, soulish life of the first Adam into the Spirit life of the Second Adam and the kingdom of Heaven. The law could not save, justify nor give life.

"If there had been a law given which could have given life, verily righteousness should have been by the law." "No man is justified by the law in the sight of God." "Therefore by the deeds of the law shall no flesh be justified in His sight." Gal. 2:16; 3:11, 20; Rom. 3:20; 9:31-33.

The law of the Old Covenant was for condemnation, and that we might see where we were, but it never brought life.

"That every mouth may be stopped and all the world may

become guilty before God." "The law was our schoolmaster to bring us to Christ." "The law worketh wrath." "Sin derives its power from the law." Wey. Rom. 2:17; 3:19; 4:15 Gal. 3:19, 21, 24; 1 Cor. 15:56.

True, the law was spiritual and holy and appointed to life, but failed to bring these to men because of the weakness of sinful flesh. Jesus said, "None of you keepeth the law." Jno. 7:22. "Neither we nor our fathers were able to bear" the law. No one ever fully kept the law but Jesus Christ. If so they could claim life as a debt.

This inability on the part of all pointed to the necessity of a remedy. Therefore the atonement was taught by sacrifices, which proclaimed that "Without shedding of blood there is no remission of sins." But we read,

"It is impossible that the blood of bulls and of goats should take away sins." "Though every priest standeth daily ministering and offering oftentimes the same sacrifices, the which can never take away sins." Heb. 9:22; 10:4, 11.

Jesus Christ completed, fulfilled and perfectly kept the law. He fulfilled all righteousness, thereby earning the right to be "once offered for the sins of many." He says,

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." "All things must needs be fulfilled that are written in the law of Moses."

Jesus did not come contrary to the law but in harmony with it and remained under it "till all be fulfilled." But

"Christ is the end of the law for righteousness to every one that believeth." "Having abolished in His flesh the enmity even the law of commandments contained in ordinances." "Blotting out the handwriting [by the finger of God in stone] that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." "There is made of necessity a change of the law." "We are not under law but under grace." "To redeem them that are under the law." "We are no longer under a schoolmaster." "The law and the prophets were until John." "If ye be led by the Spirit ye are not under the law." "It seemed good to the Holy Ghost and to us to lay no greater burden upon you than these necessary things." Rom. 10:4; Col. 2:14; Eph. 2:15; Heb. 7:12; 10:9; Rom. 16:14; Gal. 4:5; 3:25; 5:18; Matt. 11:13; Lu. 16:16; Acts 15:28.



## V.—OLD TESTAMENT SAINTS.

Since "It is evident, too, that no one can find acceptance with God simply by obeying the law," because "the righteous shall live by faith," and "the law has nothing to do with faith," [Wey.] the question arises: How were the ancients brought into favor with God? or were they left unsaved and without personal knowledge of Jehovah?

"Prior to the law, sin was already in the world; only it is not entered in the account against us; there being no law." Wey. Rom. 5:13. This Scripture implies that God did not charge sin against men in those early ages but winked at, or overlooked, their sin. But after giving the law, there seemed a Divine severity in condemning sin.

That there were saints, holy people, men of God, before Messiah came is abundantly taught. At the resurrection of Jesus many of them rose from the dead. Matt. 27:52. Peter says prophecy in olden time came by holy men of God. Some of them were eminent for piety. David was a man after God's own heart. Daniel was greatly beloved in Heaven. Moses talked face to face with God. The angel of the Lord spoke out of Heaven to Abraham. Many names, with their deeds, are recorded, especially in Hebrews 11.

Many others whose names are not mentioned. 7000 who bowed not the knee to Baal. 42,300 returned to Jerusalem with Nehemiah with sore weeping, great singing and worship.

What then was the means? How did they come to God? It was by faith after Abraham the father of the faithful that all these people won Jehovah's approval and witness.

"These all died in faith." "By it the ancients obtained a good report." "By faith Abel offered unto God a more

acceptable sacrifice than Cain, through which he obtained witness that he was righteous."

Some even among the Gentiles obtained Divine witness that they were righteous. As Melchisedec, Hiram, Ruth.

But Abraham, obedient to God's call and visitations,

"Obtained the promise:" "A father of many nations have I made thee." "In thee shall all the nations of the earth be blessed." "The promise that he should inherit the world did not come to Abraham or his posterity conditioned by the law, but by faith righteousness." Wey. "Therefore it is of faith, by grace; to the end the promise might be made sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Heb. 6:15; Gal. 3:8; Rom. 4:16, 17.

Abraham stands out in history as the father of the faithful, because he in faith "patiently endured," when he was tried," and received "THE PROMISE," which was the basis of the faith through which the ancient saints were brought into favor with Jehovah.

But this Promise, though clearer than that given to Eve, and being the basis of all the prophecy and faith of the Old Testament yet was future to them, for we read,

"Many prophets and wise men longed to see," and "sought and searched diligently," "searching what or what manner of times the Spirit of Christ in them did signify when it testified beforehand." "But these all died in faith, not having received the promises, but having seen them and greeted them from afar." Wey.

We see then that there were saints before Christ came who obtained witness from Jehovah to their righteousness. A further consideration is needed that we may locate ourselves correctly. What was the nature of their privileges under the Old Covenant? and to what extent were they saved?

They were "justified by faith" after the same manner as Abraham the father of the faithful.

"Even as Abraham believed God, and it was accounted to him for righteousness." "Faith was reckoned to Abraham for righteousness," "David also describeth the blessedness

of the man unto whom God imputeth the righteousness without works. Saying, blessed is he whose transgression is forgiven, whose sin is covered." "The Lord is longsuffering and of great mercy, forgiving transgression and iniquity." Gal. 3:6; Rom. 4:6, 9; Ps. 32:1; Num. 14:18.

These passages seem to refer rather to an attitude of God toward them than to a work in them, and the witness they had was an outward testimony rather than an inward one. Example: Fire from Heaven on their sacrifices. They had, however, an inward touch,

"For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart in the Spirit, and not in the letter," "The Lord thy God shall circumcise thine heart," "Wash me thoroughly from mine iniquity and cleanse me from my sin." "Purge me with hyssop and I shall be clean; wash me and I shall be white as snow," "Create in me a clean heart, O God; and renew a right spirit within me." "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." "Thy word hath quickened me." Deu. 30:6; Rom. 2:29; Ps. 51:2, 7, 10, 12; 119:50; Isa. 1:18, 25; 55:1, 2; 6:7.

Although their light was dim, yet they had true repentance, restitution, "broken and contrite hearts," "broken spirits," forgiveness of sins, cleansing, and were holy.

They also had prophetic gifts and other means of communication of the Jehovah's messages, as well as visible and miraculous witness of the Divine presence, approval and judgment. See Banner 15. Certain men received supernatural gifts of the Spirit, for specific purposes; as Bazeel cunning skill, Solomon wisdom, various gifts to the judges, etc. But these were special and occasional, not liberal and universal as now. But salvation was as universal a privilege then as now, that is to the Jews; compassing us with a great crowd of witnesses. "They all ate the same spiritual meat, and drank the same spiritual drink." The attainments of many of the ancients were glorious.

## VI.—THE NEW COVENANT AND THE PROMISE.

From the foregoing considerations, does it not appear clearly that what is taught as essential today in the nature of repentance, justification, sanctification and healing by the best of modern teachers is no more, if as much as was experienced under the law and the prophets? If there be nothing superior to this in the dispensation of the Spirit, where are we better privileged than they?

But Scripture says the law and its tabernacle services were but the "example and shadow," and that we have "a better covenant (or witness) which was established upon better promises." The first covenant was faulty. It "made nothing perfect, but the bringing in of a better hope did." "Jesus was made a surety of a better covenant." "The way into the holiest of all was not yet made manifest." "The law having a shadow of good things to come, not the substance of the things themselves." Sy. Heb. 8:5-7; 7:11; 9:8; 10:1.

We learn also of those ancients under the law, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." All these "received not The Promise." "Unto whom it was revealed that not unto themselves, but unto us they did minister." Not till the day of Pentecost was it declared, "The Promise is unto you." Heb. 11:13, 39; 1 Pet. 1:12.

Scripture contains many promises, but one promise is singled out and emphasized far beyond



all others as "The Promise of the Father." About twenty times it is mentioned. This, The Promise, was obtained by Abraham "after he had patiently endured." It is the most important promise ever given by the Eternal Father to mortal man. Gen. 22:15-18.

While it was a costly promise to Abraham, for he waited in faith for his son Isaac 25 years, and then had to offer him as a sacrifice, it made him eminent in obtaining this great promise, by which he became father of believers, and of many nations, and heir of the world.

It was spoken from Heaven by the Angel of the Lord, Jehovah Himself.

Jehovah made it with an oath: "By myself have I sworn." "By two immutable (irreversible, unchangeable) things, in which it is impossible for God to lie." That is by oath and promise. Heb. 6:13-18.

The very Son of God was made surety, sponsor, mortgage for its fulfillment. Heb. 7:21. It is the most far-reaching promise from every standpoint and in every way. Upon it as basis the new, "a better covenant is established." Heb. 8:6. All that is in the new covenant is therefore the unfolding of the Promise. It is called "My Covenant" in Gen. 17:5-7.

The original covenant in brief is, "A father of many nations have I made thee." "That in blessing I will bless thee, and in multiplying I will multiply thee." "And in thy seed shall all the nations of the earth be blessed." These are only brief outlines of what was promised. The prophets searched diligently and sought to look into their meaning. But not till the day of Pentecost was the full discovery possible, "as it is now revealed unto His holy apostles and prophets by the Spirit."

## VII.—THREE INTERPRETATIONS OF THE PROMISE.

There are three beautiful and distinct fulfillments of the Promise in the New Testament, each given in a different place, as if it might be the answer to the Promise without the others. They are,

1. **Personal.** "Horn of Salvation." Jesus Messiah; Mighty Deliverer and Saviour; Christ the Anointed One. "Of this man's seed hath God according to promise raised unto Israel a Saviour, Jesus. "The Promise, with all its gracious provisions, always centers in and clusters around the person of the God-man Christ Jesus. "In Him dwells all the fulness of the Godhead bodily."

2. **Experimental.** Full deliverance. "The oath which He swear unto our Father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life." Lu. 1:73-75.

3. **Supernatural.** "The promised Spirit." "Wait for the promise of the Father." "I send upon you the promise of the Father." "That the blessing of Abraham might be on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit, (or the promised Spirit) through faith." "Having received of the Father the promised Holy Spirit, He hath shed forth this which ye do see and hear." Gal. 3:14; Eph. 1:13; Acts 2:33.

1. To go a little farther into the consideration of this Personal fulfillment. In Him all the songs of redemption-hope for this poor sin-cursed world center, for He is the promised seed of Abraham. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Ga. 3:16.

"Jesus Christ hath become a minister of the circumcision in behalf of the truth of God, that He might confirm the Promises given unto the Fathers—and that the Gentiles might also glorify God in acknowledgement of His mercy. So it is written,

"For this reason I will praise thee among the Gentiles, and sing Psalms in honor of Thy Name." And again the Psalmist says,

"Be glad, ye Gentiles, in company with His people."

And again,

"Praise the Lord, all ye Gentiles, and let all the people extol Him."

And again Isaiah says,

"There shall be the root of Jesse and one who rises up to rule the Gentiles. On Him shall the Gentiles hope." Rom. 15:8-13.

Also of 3. Supernatural Gift, or baptism of the Spirit, which in Acts 1:4, 5 is made identical with the Promise, is the summing up of the fulfillment of the Promise; the end, aim and means of attainment of that promised, as we shall see. Why or how, then, dare we claim to be the recipients of the Promise and heirs of its covenant without the fulness of the Spirit? Are not professors who are without the seal of the covenant, that Holy Spirit of promise, though they may not be without a measure of His influences, but not having received the full baptism—are not such, in part at least, under delusion and robbed of their full and proper inheritance? Are they not abnormal and partial Christians, if they may be called Christians at all?

Gospel provisions are full and explicit. Every possible need is provided for, for He is able to save to the uttermost, and this word in the Greek is much stronger than even in the English. To faith we look in vain for a limit. All things whatsoever ye desire."

## VIII.—SPECIFICATIONS OF THE COVENANT OF PROMISE.

Each of these three lines of Promise fulfillment are enlarged upon and explained in the New Testament, especially in Hebrews.

Christ is called the Testator of the will. Heb. 9:15-17. The activity and agency of the Spirit is constantly taught during this dispensation. "He will teach you everything." Sy. "He will lead you"—GUIDE you. Through His coming the greater works should be done. "But all these worketh that selfsame Spirit, dividing to every man severally." So we have

1. Personal. The Testator, making bountiful provisions, leaving a vast estate.

2. Experimental. The estate possessed. "They which are called might receive the promised eternal inheritance."

3. Supernatural. The Executor, Holy Spirit, is active in those who receive Him to bring them into the possession of all their rightful possessions.

### 1. The Testator.

We are now to consider the several offices of the Testator, the certainty and fulness of His willingness and ability; for He has promised, "My God shall supply all your need according to His riches in glory, by Christ Jesus." Phil. 4:19.

1. By an oath of the Almighty God was Jesus made surety and Priest of this better covenant. By the highest assurance and bond—He swear by Himself—that the Infinite Jehovah could give has He bound Himself to His weak, faithless creatures of the dust, that Heaven and earth might pass away, but not a jot or tittle of the law should Christ fail to fulfill and it be required of those who accept His gracious provision. A jot is the

smallest Hebrew letter, but little more than a dot. Tittle is one of the small lines of a letter. Just to think, the Son of God mortgaged, and the papers sealed with an oath of the Father, that we should have strong consolation, perfect redemption and emancipation, rising into the free life of the Spirit of Christ.

2. **Mediator.** Our sins rendered us so abominable and odious to Him who made us that He could not so much as receive our prayers, or admit our repentance till the Son of God became

"Mediator of the New Testament." "There is one Mediator between God and men, the man Christ Jesus." "Jesus, the Mediator of the New Covenant." 1 Tim. 2:5; Heb. 8:6; 9:15; 14:24.

3. **Atonement. Reconciliation.** By His death on the cross Christ has slain the enmity of a broken law that separated God and man, and reconciled us unto the Father.

"And all things are of God, who hath reconciled us unto Himself by Christ Jesus." "For Christ also hath suffered for sins, the just for the unjust, that He might bring us to God." "And the bread which I will give is my flesh, which I will give for the life of the world." "So Christ was once offered to bear the sins of many." "By His own blood He entered once into the Holy place, having obtained eternal redemption for us." 2 Cor. 5:18; Jno. 6:51; 1 Pet. 3:18; Heb. 9:12, 23.

4. **Intercessions.** Only that He has stood between God and this wicked world has it been possible that this age could have been prolonged. Only think of the blessed Christ pleading for us all these centuries! What condescension! What love!

"Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "We have an Advocate with the Father, Jesus Christ the Righteous." "For Christ entered not into a holy place made with hands, like in pattern to the true; but into Heaven itself, now to appear before the face of God for us." "Seeing He ever liveth to make intercession for them." Rom. 8:34; 1 Jno. 2:1; Heb. 9:24; 7:25.

5. **High Priest, Apostle and Prophet.** A priest ministers Divine things to the people. An apos-

tle is the highest ambassador of God and clothed with authority from Him. A prophet is next to an apostle in rank and power. Jesus was a prophet like unto Moses, who was above all other prophets. Deut. 18:15; 34:10.

He was a "teaching priest," and also ministered to the people, the sick, the demon possessed, the hungry. His gracious words and prophetic messages of power were a wonder and joy to those who heard them. As a priest, he offered the human body God had prepared Him. It was the sacrifice of Himself. "Who His own self bare our sins in His own body on the tree." 1 Pe. 2:24.

His high priestly office is largely described in Hebrews. His is an unchangeable priesthood, "Seeing He ever liveth to make intercession." Ordained of God, he offered up one full, eternal propitiation, His pure body and blood, His life, His love, His prayer, His anguish; yea all His passion, in the garden in mighty combat with Satan and the powers of darkness. There He fought, and won the victory. He drank the cup of human woe, sorrow, sin, misery and oppression, baptized with, overwhelmed with the grief of this world. For He said and it is written:

"My heart is oppressed with anguish to the very point of death." "Who in the days of His flesh offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him out of death, [resuscitate] and was heard for His godly fear." "On account of His reverent submission." Matt. 26:38; Heb. 5:7.

Amid condemnation and scoffing rude, mocked, crowned with thorns, beaten, blasphemed, spit upon, scourged, He bore the cross, and was hanged upon it. "He despised the shame and endured the cross," triumphing over death and the grave.

"He ascended up on high, He led captivity captive, and gave gifts unto men." "And being made perfect, He became the author of eternal salvation." Eph. 4:8; Heb. 5:9.

He is a merciful and faithful High Priest, able to succor them that are tempted, since He has



been tempted in all points as we are, and has been touched with the feeling of our infirmities. Let us therefore come boldly to Him in every time of need.

## 2. Experimental.

1. Conviction, discovery. The searchings, reprovings and strivings of the Spirit of God with man often have occasioned such deep anguish as to take away physical strength. It is a supernatural operation of the Spirit, applying truth to heart and conscience, called pricks, or pricked in the heart; that is, pierced with compunction and pain of heart. It is one's sins going before to judgment.

"When He is come He will reprove the world of sin, and of righteousness, and of judgment." Jno. 16:8; 1 Tim. 5:24; Acts 2:37.

2. Repentance. Gospel repentance also means more than unaided efforts of man. There must be a working and operation of the Holy Spirit, so taught by such Scriptures as "Then hath God also to the Gentiles granted repentance unto life." Granted means given, or bestowed. Man must have sorrow, and forsake and put his will on God's side. It is not an independent action, but one that is aided and prompted by the Spirit. It must be a "repentance from dead works." All moral activities of the natural man are "lifeless works" of the flesh unless they are saturated with the inspiring, life-giving agency of the Holy Spirit. Such a repentance, beyond his previous knowledge, was that brought forth in Paul by the flash of glory from the face of Jesus Christ. Phil. 3:7, 8.

3. Jesus "Healed all that were sick." "Healing all that were oppressed of the devil." After Pentecost also, "They were healed every one." There is unlimited healing in the atonement. "By his stripes we are healed." "Himself took our infirmities and bare our diseases." This word, infirmities means and includes infirmities,

weaknesses and imperfections, either physical, intellectual or moral, and also diseases or sorrows. Here is unlimited provision.

4. Life, salvation, which includes, regeneration, justification, sanctification, is frequently and fully set forth, from various points of view, in the New Testament, showing its completeness of privilege and excellency as compared with the privileges of the first covenant. We give a few of the many passages:

"I am come that ye might have life, and that ye might have it abundantly." A priest, "Not after the law of a fleshly commandment, but after the power of an endless life," "For if the blood of goats and calves, with the ashes of an heifer, was sprinkled upon them that were defiled and sanctified them as to the purification of the flesh; then how much more will the blood of the Messiah, who by the eternal Spirit offered Himself without blemish to God, purge your conscience from lifeless works, so that ye may serve the living God?" "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh," "I am that Bread of Life." Jno. 10:10; Heb. 7:16; 9:12; 0:19; Gal. 3:21 to 4:7.

Paul says those under the law were like children under tutors and servants. "They were in subordination to the elements of the world." But since Christ came, "Ye are no longer servants, but sons." Again he says, "If a law had been given which could make alive," showing that this life of Christ through the Spirit was not known in the former dispensation, else would Christ not have said He came to bring it. A change of Priest and a change of law, from a written law to a law of the Spirit of life, written in our being. The old covenant was outward, natural, earthy, fleshly. The new covenant is inward, endless, spiritual and heavenly.

They experienced a pardon, cleansing and sanctification of the flesh, but we are elect "through sanctification of the Spirit." We are a new creation in Christ Jesus.

They were promised long life, earthly prosper-

ity, peaceable possession of their land, national greatness and restoration in the millennium.

"Thy God will set thee on high above all the nations of the earth, and all these blessings shall come upon thee and overtake thee if thou shalt hearken to the voice of thy God." "If thou wilt not hearken," "all these curses shall come upon thee." Deut. 28, 1, 2, 15. Read Chaps. 26 to 30.

But we are promised in Christ eternal life. We sit together in the heavenlies, having an eternal inheritance in the kingdom of God, and the possibilities of the Bridehood and reign with Christ in the millennium.

"Who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you." "And hath made us sit together in the heavenlies in Christ Jesus." "Ye are not come to the mount that might be touched." "but ye are come to mount Zion, the city of the living God." 1 Pe. 1:4; Eph. 2:6; Heb. 12:18-24.

Their worship was in an earthly tabernacle, with the Divine presence therein. Ours is in the temple not made with hands, the bodies of redeemed men; inhabited by God through the Spirit.

Their battles were in the natural, with earthly nations; but "Our battle is not with flesh and blood but against principalities, against the powers, against the spiritual rulers of this dark world, against wicked spirits in the heavenlies." Eph. 6:12.

So with them the emphasis was on this life, but with us it is on the spiritual life, although they looked for the resurrection and we have the promise of the life that now is.

Under the law they were to preserve their genealogies, avoid marriage with other nations, abstain from unclean meats and other natural defilements, and offer sacrifices for the purification of the flesh. But we are not merely to be purified

into a clean natural life, but raised into a life of power in the Spirit in Christ.

8. Perfection. Sanctified wholly. The first covenant pointed out perfection, but could not bring its observers to a state of perfection on account of the weakness of the flesh.

"The law made nothing perfect, but the bringing in of a better hope did." "Never with those sacrifices" "make the comers thereunto perfect." Else "the worshipers once cleansed would have had no more conscience of sins." Read Heb. 7:19; 8:5, 13; 9:9; 10:1-4; Acts 13:39.

But the possibilities and privileges of perfection are ours under the new covenant.

"For by one offering He hath perfected forever them that are sanctified." "The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless." "Faithful is He that calleth you, who also will do it." "That ye may be sincere and without offence till the day of Christ." "That ye may be blameless and harmless, children of God without blemish." "To present you holy and unblamable and unreprouvable in His sight." "That ye might walk worthy of the Lord unto all pleasing." "That ye may be perfect and entire, wanting nothing." Heb. 10:14; 1 Thess. 5:23; Phil. 1:10; 2:15; Eph. 5:27; Col. 1:22, 10; Jas. 1:4; Rev. 14:5.

"If ye have faith," "nothing shall be impossible to you." It is possible and right for us to have these Scriptures verified in our lives, knowing experimentally, in a living and powerful manner, the fulness of the power of that indissoluble life which Jesus Christ bought for and brought to us in abundant measure.

### 3. The Executor.

As already explained, there is a natural realm and a spiritual realm. There is a life of righteousness in the natural realm, after the flesh, after the first Adam who was a living soul. This the Old Testament saints enjoyed. But "Many prophets and wise men desired to see" and know, and "they searched diligently" for that supernatural life in the power of the Spirit which was prophesied of through them. They saw the prom-

ises and embraced them, but did not receive their fulfillment. Even the angels desired to look into these things. But they are ours to possess since the gospel is preached unto us with the Holy Ghost sent down from Heaven.

Are we aware that this is the dispensation of the Holy Spirit? God is a Spirit. Only spiritual worship will He accept from us; such as is only through the "Immediate, continual, essential working of the Spirit of God within you." "Praying in the Holy Ghost." For we know not how to pray without the work of the Spirit. "Sing with the Spirit." Witness and prophesy, that is preach, under the direct inspiration of the Spirit. "With great power gave the apostles witness."

But, alas, we are fallen. We have lost sight of essential Christianity. We have degenerated into a form without the power. We have turned to fables. Even the pardon and sanctification taught today is *only* a purification of the natural man and the *flesh*, after the order of a former dispensation. The Spirit, without whom there can be no essential Christianity, is lost and rejected. So-called churches are without the baptism of the Spirit, the gift, the promise of the Father, and often entirely devoid of the Spirit, gifts, grace power or life.

## PART TWO.

### VIII.—TRUE CHRISTIANITY.

"Nevertheless, when the Son of man cometh will He find faith on the earth?" Shall any be found who "earnestly contend for the faith once delivered to the saints?" Do we really know the elements, the nature, the substance of that faith? Have we felt the struggling, the wrestling of the Spirit within us, trying to loosen us from our theories and doctrines and the conceptions into which we have been trained and grown from childhood, the which have so narrowed our horizon, limited our faith and bound us down in unbelief that we have not had the full vision of the gospel, or been able to compass that which we have seen?

Have we felt the Divine fire kindling, its dynamite flames leaping higher and higher, our hearts swelling with expectation, our souls mounting upward till we thought this the time when we should swing out beyond bounds and never again subside? But, alas, only to find fleshly thoughts and the motions of time's currents gravitating us earthward again. This contention for the faith, once for all in the power of the Spirit, few know or care to wrestle for.

What precedes may come under condemnation of the following. Indeed the very title—True Christianity—tends to those abstract, theoretical notions of experience which have so misled us of our exalted privileges. Because Jesus healed and healing is in the Scriptures, we preach healing. Because Christ justifies and sanctifies we preach justification and sanctification. Because He died to make us perfect we preach perfection. Because He received the Promise of the Father we preach



the baptism of the Holy Spirit. Because He finished His work we preach the finished work.

Among all sects constantly is found this tendency to the creature side of religion; to magnify experience and the works of grace and the gifts of the Spirit, the healing of the body and manifestations and certain attainments. Thus we do set a limit on the privileges that are ours.

Alas, too long have we sought to break off and separate to ourselves something we obtain from Christ, some experience which might become our own. Idolatry! There is no Christianity, no life, no nothing but humanity, dry and fit for the fire, except we, as branch in vine, abide in the Divine Christ. There must be a constant flow of the sap of life from the root of David.

I am persuaded we do not yet realize how far we have gotten from the original, powerful, pentecostal revelation of Christ. We have not yet fully discovered that we are not sent to promulgate doctrines, orthodox teachings, and correct theories. This Pentecostal movement of God is not inaugurated to formulate new notions of truth. We miss God by these wrong notions.

It is the hour of the coming of the King. The King is at the door. Everything centers around the personal Christ Jesus our Lord. It did when Paul said he preached Christ; how much more now when His revelation hour is come. When the church has been on her proper basis, which is not some confession, but the revelation of the personal Christ in men by the power of the Holy Spirit, "Christ in you," she has pleased God and blessed the world. The Divine nature in us as water is in a spring "springing up." "Out of your inmost being shall flow rivers of living water."

Many Scriptures such as follow show that the Apostles, instead of preaching works of grace, and the creature side of the covenant, constantly

### Magnified the Lord.

"Christ is all in all," "For of Him and through Him and to Him are all things," "Jesus was preached among you." "Jesus Christ who was before preached unto you," "Philip went down to the city of Samaria and preached Christ unto them." "I travail in birth again until Christ be formed in you." "Ye were without Christ." Col. 3:11; Rom. 11:36; 2 Cor. 1:19; Acts 3:20; 8:5; Gal. 4:19; Eph. 2:12.

Jesus Christ and His kingdom was their theme. They constantly lifted Him up as exalted to the right hand of the Majesty on High, and become a Prince and a Saviour; the only hope of a lost race. They declared Him to be in the "form of God" and equal with God, worthy of all glory, homage, majesty and worship, very God.

"For it pleased the Father that in Him should all fulness dwell." "In Him dwelleth all the fulness of the Godhead bodily." "Who being the effulgence of His glory, and the exact reproduction of His substance," [essence, the underlying or bottom, substructure], "And upholding all things by the energy of His word." "By Him also He made the worlds." "By Him all things consist" [permanently framed], "Who is the likeness [material image] of the invisible God." Col. 1:15-19; 2:9; Heb. 1:2, 3.

They had not time nor inclination to theorize and preach doctrinal and speculative notions, so filled was their vision with the Infinite Son of God, and photographs of His many sided character, for they could say,

"We have seen the Lord," "Last of all He was seen of me also," "Eye witnesses of His majesty," "I saw one like unto the Son of Man," "Who hath fascinated you? For lo, Jesus the Messiah [hath been portrayed as in a picture. crucified before your eyes." Sy. 1 Cor. 15:8; 2 Pe. 1:16; Rev 1:13; Gal. 3:1.

The glory in the holy mount, on the road to Damascus, and often when they preached, had so dazzled their vision and charmed their whole being that they cared for naught else. They had seen Him as the Lily of the Valley and the Rose of Sharon; as the slain little Lamb, innocent, lowly, tender, gentle. They had seen Him as the

Lion of the Tribe of Judah, mighty, conquering King, soon to be revealed as Lord over all. Never could the anguish of that night in Gethsemane be forgotten; nor the scenes of the judgment tribunals and Calvary on the day of the crucifixion. They had seen Him beside the bed of sickness and the scene of anguish. They had tried His power and found it equal to every case. They were satisfied with the Lord.

They had heard Jesus say, "At that day ye shall know that I am in my Father, and ye in me, and I in you." They had come to know this glorious, Divine Christ, not only as the King Immortal and Invisible, but also, that unfathomable mystery of condescension, as the Infinite One stooping so low as to visit "Me who am less than the least of all saints," and even to make such an one His habitation. So they preached

"The riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory," "That Christ may dwell in your hearts by faith." "I live, yet not I, but Christ liveth in me." "As ye have received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him," Col. 1:27; 2:6; Eph. 3:17; Gal. 2:20.

How then is this great mystery of the indwelling of Christ accomplished? No mere sentimental, fanciful or mental preaching, with enticing words, could bring about such a miracle as for one being to come and live in another; yea, live in a multitude of mankind. Yes, and the indweller be the Infinite One and the indwelt be so finite, so inferior. This is not a fancied indwelling either, but most actual and real to those who have experienced it of all the facts of existence. This genuine gospel of the Christ must then be "Preached with the Holy Ghost sent down from Heaven." And it must be a gospel that comes unto those who receive Christ actually and not theoretically merely, but in power, and in the Holy Ghost, and in demonstration of the Spirit. And Christ dwells in men

### By the Holy Spirit.

The mysteries of the Trinity are too deep for finite comprehension only as revealed to us. In this way we may understand how Christ is in us through the Holy Spirit.

The Trinity are of one substance, one nature, one life, one Spirit, one mind, one will, one power. The Son is the exact reproduction of the substance of the Father. Heb. 1:2. He is the only begotten Son of the Father, but He was "begotten of the Spirit." Matt. 1:20. So we see the Spirit and the life of all three is one. "I and my Father are one." Also, Christ, who is our life, tells us,

"He that believeth on me, out of his inmost being shall flow rivers of living water; But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified."

After Jesus was glorified the Spirit as a pure river of water of life proceeds from the Father and the Son. Rev. 22:1. 1 Cor. 12 strongly and repeatedly emphasizes the existence of One Divine Spirit, "One and the selfsame Spirit." He is called by different names, as Spirit of the Father, Spirit of Christ, Spirit of His Son, and others; but there is only one Spirit in the Godhead. Jesus the Son ascended to and is at the right hand of the Father. But the Holy Spirit is identical with the Father in Spirit substance, moral attributes, intelligence and activities. So the descent of the Holy Spirit at Pentecost was Jesus "come again," was the revelation of the Father and the Son in them. John 14. Paul describes his experience:

"When it pleased God to reveal His Son in me," "No man can say that Jesus is Lord but by the Holy Spirit." "Now by 'the Lord' is meant the Spirit, [Wey.] and where the Spirit is Lord: there is liberty." "So also is Christ, for by one Spirit are we all baptized into one body." "For as many of you as have been baptized into Christ have put on Christ." "We who were baptized into Christ." Gal. 1:15, 16; 3:27; 1 Cor. 12:13; 11 Cor. 3:18; Rom. 6:3.

If anyone should say baptism here refers to

water, we reply, If water only be meant, then baptism in water brings one into the true "Church which is His body." Then the merest formalist is as good and as safe as the most powerfully anointed Christian. The New Testament church was not built nor begun till the Holy Ghost was given at Pentecost. Acts 2:47. The Lord adds members to that church, therefore it must require the baptism in the Spirit. "God hath set the members everyone of them in the body." "Firstly apostles, secondly prophets, thirdly teachers, after that miracles," etc. Without what God set in the church there is no properly constituted church.

Jesus was anointed with the Holy Ghost and power, thus becoming the Firstborn among many brethren. These brethren are all of one. How can we become one of this new class if we do not receive this same anointing with the Holy Ghost and power which Jesus received?

"He offered Himself through the eternal Spirit without spot to God." "He was taken up after that He through the Holy Spirit gave commandment unto the apostles." If He, righteous and spotless Son of God, needed such anointing of the Spirit to do His work, become the Firstborn and offer Himself, think you we need the endowment, not only that we may do the work appointed us, but

"We THROUGH the Spirit, wait for the hope of righteousness by faith." "If ye THROUGH the Spirit do mortify the deeds of the body, ye shall live." "Groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God THROUGH the Spirit." "Elect THROUGH sanctification of the Spirit." "Strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." "Changed into the same image from glory to glory as by the Lord the Spirit." Gal. 5:5; Rom. 8:13; Eph. 2:22; 1 Pet. 1:2; 2 Cor. 3:18.

These and other passages teach us that the righteousness of Christ becomes ours through the work of the Spirit. We are "sanctified in

Christ Jesus," and "through sanctification of the Spirit." 1 Cor. 1:2; 1 Pet. 1:2. Seeking a sanctification which resides in our nature tends to Phariseism, especially if not constantly held in self-abnegation and attributed to the indwelling of Christ, through the Spirit's operation and the keeping power of God.

All efforts of prayer, praise, worship, intercession, preaching, testimony should be made with a faith that they will be made in and through the power of the Spirit diffused through them, or else they are dead works, not acceptable to God.

All efforts at fasting, self-denial, cross-bearing, crucifixion and mortification, to be useful and effectual, must be in the will and time of God, and through the power of the Spirit, and not of the will of the flesh. This is clearly shown in Col. 2, especially the last verses (see R. V.). Weymouth makes it read as follows:

"In obedience to mere human injunctions and teachings. These rules have indeed a show of wisdom where self-imposed worship exists, and an affectation of humility and ascetic severity; but not one of them is of any value in combating the indulgence of our lower natures."

So also our modern civilization, with its morality, refinement, education and training of the natural faculties and affections, is only so much dressing up of that old, spiritually-dead self who can never worship and glorify God.

We are to be transformed into His image, from glory to glory, by the Spirit, growing into Christ and built together for an habitation of God through the Spirit. How then can there be any essential Christianity without receiving the gift of the Spirit? How else can the indwelling Christ be in us except by the power of the Holy Spirit working in us?



## IX.—THE TRUE GOSPEL.

### Substitution. Identification. Inhabitation.

The essential, original Gospel preaching was in "demonstration of the Spirit and of power." Pentecost and its accompanying operations were so supernatural and different from anything else in the world, no one knew how to imitate it. It was demonstrated with mighty signs and wonders and works of the Spirit. None but those in the power of the Spirit took part in its miracles, messages, prayers or other activities.

But after a time the Gospel began to be diluted by the mixing in of Judaism, Phariseism, and the declaring of its truths by some who were without its power. Then heathenism and all sorts of perversions crept in. But at the first it was wholly from God and led directly to God. The call is now loudly sounding for us to return to its first love, life and power.

Before Pentecost men had their own righteousness [Phil. 3:9], but since the Word has been made flesh, and Jesus Christ came in the flesh as our Elder Brother, and is come in our flesh, making us one spirit, "Members of His body, of His flesh and of His bones;" we are His habitation. We are identified with Him in all. He is our substitute in all. Our members are instruments, or channels, of His Divine indwelling and outworking. He works in us and through us.

A substitute is one who takes another's place. Jesus Christ took our place, as is expressed in the following Scriptures:

"The Lord hath laid on Him the iniquity of us all." "Surely He hath borne our griefs and carried our sorrows." "He took on Him our weaknesses, and bore the burden of our diseases." Wey. "He hath made Him who knew no sin to be

sin for us, that we might be made the righteousness of God in Him." "The burden of our sins He Himself carried in His own body to the cross and bore it there, so that we, having died so far as sins is concerned, might live unto righteousness." Wey. "Christ also once for all died for sins, the innocent one for the guilty many, in order to bring us to God." "Christ hath suffered for us in the flesh." "Gaining acquittal from guilt by His free, unpurchased grace, through the deliverance which is found in Christ Jesus. He it is whom God put forward as a mercy-seat, rendered efficacious through His blood, in order to demonstrate His righteousness." Wey. Matt. 8:17; 2 Cor. 5:21; 1 Pet. 2:24; 3:18; Rom. 3:24.

This living, indestructible righteousness from Christ is not the righteousness of the law, a righteousness of doing, but is spiritual life, the very life of the Son of God, flowing into me and through me in rivers of living water by the Spirit of Life. He came that we might have life abundantly. Our experience of this life may be fragmentary according as our faith is partial, "For now we see in part." But be not discouraged though the standard is held high and we seem far below it. God looking at us through Jesus Christ sees us as we shall be by His working.

He became our full substitute. Tempted in every respect just as we are. "Touched with a feeling of our weaknesses. He was baptized with an overwhelming sense of the condemnation, sorrow and anguish of a lost world, "even unto death. Shrinking in His tender, sensitive, holy nature from Divine justice against our crimes, yet He bore it all and was saved from under the load of our infinite guilt.

Thus condemned before God in the garden, in the high priest's court, before the law He Himself had given, in Pilate's judgment hall, before the civil law He had given the Gentiles right to execute—on the cross and through the grave, everywhere, every way He is our substitute.

But all His substitution for us is unavailing unless we are by faith identified with Him! Christ declared on the cross that His work was

finished. But it is one thing for Christ to finish His work of redemption in the plan of God, and it is another to have that work accomplished in us, in part or whole.

The atoning sacrifice of Jesus as our substitute, if it brings actual results in our lives, requires obedience and faith; so that in each particular we shall, by the power of the Spirit, become identified with Him. Mere mental assent is not enough, but Gospel power must become living and real in us by the Spirit's operation.

Identification with Christ in any particular is to become one with Him in that particular. He has identified Himself with man by the Son of God becoming the Son of man, by partaking of our nature. Now He proposes that we become identified with Him by partaking of His nature. "Partakers of the Divine nature." This is the greatest mystery in the knowledge of man. Even the angels desire to look into it.

He has been identified with us by assuming our fleshly, soulish life from Adam. He is the second Adam, a life-giving Spirit: We are identified with Him by receiving the gift of the Spirit, bringing into us that eternal spiritual life of Christ the second Adam. His identical life in you. Christ in you.

In the garden Jesus came under conviction and condemnation for the sins of the whole race. We should be brought under conviction for our sins, not to be punished for them, but that we may realize our guilt and by faith appropriate the work of our Substitute and receive remission of sins. This is a work of the Holy Spirit identifying us with Christ, therefore must not be merely theoretical but in the power of the Spirit.

"He will reprove the world of sin, and of righteousness and of judgment." "Then hath God also to the Gentiles granted repentance unto life." Jno. 16:8; Acts 11:18.

"Our old man is crucified with Him," on the

cross. But we must be identified with Christ by having an operation of crucifixion by the power of the Spirit wrought in us. There are two Adams and two kinds of life. The natural life with its affections, desires, appetites, passions and various motions is to be crucified. The body of sin is to be destroyed. The body of sin is the defiled, corrupted state we are in through the fall. It does not mean that our natural life is to be destroyed, but killed out in its earthward tendencies, that our members may be channels for the flow of the life of the new man, a life in and from the Spirit. The appetites for food, etc., not destroyed but purified, so that "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The affection for family and friends, not destroyed but so crucified that we love in and for God. A gift for music, or language; any particular natural gift, not destroyed, but so crucified that the power of God can use it for His glory. It is therefore plain that the depth of our crucifixion measures in large degree the flow of the life and power of Christ through us. (Rom. 6:1-12; Gal. 2:20; 5-24.)

Not only in the beginnings of the doctrine of Christ but at each advance we are to be identified with Him, "How God anointed Jesus of Nazareth with the Holy Ghost and power." "The anointing which ye have received of Him," He was identified with the suffering of this world and we are to be identified in a fellowship of His sufferings for the world. If we are identified with Him in bearing about the dying of the Lord Jesus in our bodies we shall also see His mighty works of deliverance wrought, and then be identified with Him in His reign in glory.

If we accept Christ, who is God, as our substitute, then the Judge dies for the criminal who is condemned at His bar.

Identified with us in our earthy life, death and

punishment, we are privileged to be identified with Him in spiritual life eternal, Kingly glory and the unsearchable riches of His inheritance.

Inhabitation is a further revelation of this mystery. As we read,

"This mystery among the Gentiles, which is Christ in you." "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." "You are a building which has been reared on the foundation of the Apostles and prophets, the cornerstone being Christ Jesus Himself, in union with whom the whole building, fitted and closely joined together, is growing so as to form a holy sanctuary in the Lord; in whom ye also are being built up to become a fixed abode [habitation] for God through the Spirit." Col. 1:27; Eph. 2:20; 2 Cor. 6:16.

This becoming a temple, an abode, a habitation of God, is only begun in this world. Its fulness of glory will be seen in eternity. So again we read,

"It is the stewardship of the truths which from all the ages lay concealed in the mind of God, the Creator of all things—concealed in order that the church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom." "Enthroned us with Him in the heavenly realms as being in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the ages to come the transcendent riches of His grace." Eph. 3:10; 2:7.

No wonder that one of old should be startled into saying, "What is man that thou art mindful of Him?" How else but in amazement, love and wonder can we contemplate this mystery, when even the Lord Himself hath said,

"Behold I stand at the door and knock, if any man listens to My voice and opens the door, I will go in to be with him, and will feast with him, and he shall feast with Me." "Ye in Me and I in you." Rev. 3:20; Jno. 14:20.

And now we have testified in part of this so great salvation. How long shall it be diminished and diluted and hidden by the unbelief and false beliefs of men? Let us fling out the Penetecostal banner and proclaim an uttermost salvation and infinite greatness of privilege to dwell in God and be indwelt and possessed by Him. Amen. Hallelujah!

## BOOK OF REMEMBRANCE.

A Resume of those things a Baptized Christian should seek to Attain.

1. To attain and retain the deepest and fullest possible **Enduement of Power.**

Jno. 10:10; 7:28 Acts 1:8; Rom. 15:19; Col. 1:29; 2 Pet. 1:3.

This enduement of power Divine is clothing one with the life of Jesus Christ. He came that it might flow out of us in rivers of living water, the Holy Spirit coming upon us. In it are all things pertaining to life and godliness. It is that Living Word who became flesh, in whom dwells all the fulness of the Godhead bodily become a life-giving Spirit and come to dwell in us.

Greater than all gifts of God, it is the Trinity Himself come to make his abode with man; pervading his whole being and surrounding him, a cloud, a wall of fire. Sometimes visible over an assembly as a blue haze, pervading the entire place and sometimes the whole community. In that life which is the light of men, is the fulness of Him who filleth all. It is the creative power of Elohim, recreating and imparting all gifts, grace and glory.

It was typified by the anointing oil and sweet incense of the tabernacle. The purest and most valuable of vegetable oils, that of the olive, compounded with choicest gums and spices; of inexpressibly sweet perfume; of bitter and sweet flavor, representing the death and the life of Jesus in us.

Jesus' body was the precious alabaster box, which when broken filled the whole house of God—the universe—with unutterably sweet perfume. Well might one sell all to possess this pearl of greatest price. Oh, to abide ever under this anointing, that its inexpressibly tender, sweet,



unctuous, spicy fragrance of love and sorrow, mercy, gentleness, longsuffering, forbearance, fellowship of intercession and travail be ours.

There is a secret path where Jesus comes and walks with the soul allured to walk with Him. My soul, dwell thou there where He hides His beauty and sweetness from earth's profane gaze.

**2. Praise.** Praise, adoration, worship, homage are due Thee, O Thou who art greatly to be praised. Yet, oh, my poor earthly spirit, how ever canst praise as is comely, except thou my Lover and Saviour come and influence my heart with Thy Royal, Priestly Perfumes of a love so rich and so infinitely free that all may drink and be satisfied therein. Bow down, my heart, low before Him who became poor that I, so poor in grace, be rich with Him.

Thus girded with a spirit of praise, my soul shall rise and inherit with Him who giveth us richly all things to enjoy.

**3. Prayer.** "We will continue steadfast in prayer." "Night and day praying exceedingly." "Pray unceasingly." "Pray with unceasing prayer and entreaty [supplication] on every fitting opportunity [crisis] in the Spirit: and be on the alert to seize opportunities for doing so with unwearied persistence and entreaty in behalf of all God's people." "The [Divinely] energized prayer of a righteous man avails very much." Acts 6:4; Rom. 12:12; Eph. 6:18.

This thy spirit of prayer may be attained more fully and constantly deepened by patient continuance therein. Then shalt arise to heights of Divine contemplation and fellowship, and be used to bring down upon men power and blessing and deliverance. So great are the blessings and privileges accorded thee in this thou mayest excel and provoke to emulation. Be faithful and persevere therein and thou mayest become a prince with God and men. Few herein have excelled, for it is a hard cross to the flesh, yet infinite reward is therein obtained. Let no one and nothing hinder thee, for the enemy doeth greatly

oppose therein, for such are they who tear down his kingdom and liberate those long held in his bondage. Hallelujah! By prayer thou mayest prevail to obtain all whatsoever thy soul desireth.

"In prayer a man may be attending to the words, and this is a thing of a wholly material nature. He may be attending to the sense of the words, and this is rather study than prayer. And lastly; his whole thoughts may be directed to God, and this alone is true prayer. Arrived at this state the true believer forgets the world and its wants. He has attained almost a foreshadow of celestial happiness. Words are not indeed indispensable to an act of prayer. When a man becomes truly rapt in the Spirit an uttered prayer becomes rather an impediment."—Savonarola.

If Peter on the housetop and Paul in a trance knew not whether in the body or out of the body; saints in the dim, dark ages prayed till caught away in an ecstasy or rapt in the Spirit, lost to this world and shut in with God and scenes of the spiritual realm, may we not also say, "We are come to Mount Zion, the New Jerusalem, angels, God and Jesus?" Heb. 12:22.

**4. Faith.** Praise and prayer are the two wings of faith whereby it rises to God. Therefore, by persistent praise and constant prayer and instant faith, heaven and earth are brought together and the mighty works of God spring forth.

**5. Perfect Patience** in all things you must have. Perfect patience brings to perfect rest.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Through patience and faith inherit the promises." "So after he had patiently endured he received the promise." Jas. 1:3, 4; Heb. 6:12, 15.

**6. Entire Devotion.** "Daniel purposed in his heart that he would not defile himself." "Be it known unto thee, O king, that we will not serve thy gods." "That with purpose of heart they should cleave unto the Lord." "Remain with fixed resolve faithful unto the Lord," Wey. "Jesus Christ, He is Lord of all." Dan. 1:8, 3:18; Acts 11:23.

In all ages there have been those who became

the bondslaves of Jesus Christ, confessed Him their Lord; soldiers of unflinching loyalty to their King; with patience, meekness, humility, forgiveness to their persecutors and resignation to the will of God; "not accepting deliverance" through compromise. They bore all whatever was heaped upon them; giving thanks to God the Father for all things and rejoicing that they were accounted worthy to suffer for His name. "They loved not their lives to the death."

7. **Worship.** To such of the true martyr spirit, whether killed or not, being a peculiar treasure to God, he often granted an inward devotion of heart worship, adoration, praise, reverence, till their inward being became a fervent flame of burning love to God. In prayer they became rapt in the Spirit, enraptured with beholding, overcome in an ecstasy of bliss, the world faded away and Heaven, with its King and hosts, came near. Transformed into the same image, from glory to glory, growing up into Christ.

My soul, rejoice thou with joy unspeakable, for thou too, though most unworthy, art also privileged to partake of the "glories that should follow." For none are so low or "afar off" but may be brought nigh by the blood of Jesus. Hallelujah! Hallelujah! Hallelujah! Let praise ever spring from lips so unworthy, yet so favored. There is much yet; an open door before thee.

8. **The cross of Christ.** Such humility and self-denial is found in the Divine being that "no man hath seen God at any time." The fulness of the Godhead in Jesus was hidden beneath a cloak of flesh. The Christ must be anointed by the Father with the Holy Spirit before beginning His ministry. He declares, "The Son can do nothing of Himself." So the Son acted for and did the works the Father sent Him to do. He, by the sacrifice of Himself, obtained the right to pour out the promise of the Father, but left the minis-

tration of the Spirit to His disciples, after He was in Heaven and invisible. He would not visibly conduct this dispensation.

The same wondrous humility and hiding of Himself is found in the Holy Spirit. He speaks not of Himself but magnifies the atoning blood and kingly glory of Jesus. He takes of the things of the Son which are the Father's and shows them unto us. The Spirit does not speak except through lips of man, and promotes the work through man so that even the heathen are unve-angelized because the church has failed of her duty.

The Trinity have humbled themselves to dwell in temples of clay, restricted by the limitations of weak man. In coming to me and promoting my welfare, the Spirit has shown more reverence and respect to me than man ever could. He tells me to cry unto Him day and night and He will speedily avenge His elect, though He have to exercise long patience till I attain that attitude which permits His answering me.

With such an overwhelming exhibition of humility Divine, ought I not gladly, patiently, faithfully and most humbly submit to all He might see fit to permit me to suffer? Surely I should humble myself to deny all self-seeking and self-activity in thy service and in thy worship, insisting to act and walk and live in the Spirit. Hesitate not to take up my cross daily. How could one think of doing less for whom Jesus bore the cross and despised the shame. Should not I likewise lay down my life for the brethren? All the more reason I should bear the cross, since Christ crucified is Christ the power of God, and if I take the cross I shall have the power.

Not by might, nor by power, but by a crucified Christ, is the world brought to God. Not by wisdom nor strength of man shall I prevail, but crucified with Christ, I shall live, yet not I in myself

but the life of Christ in me shall prevail over the flesh, the world and the devil.

I shall thus gain the victory, and bearing always in my body a measure of the dying of the Lord Jesus, His life through me shall be manifested for others. If I suffer with Him I shall also reign with Him. If I bear in my body the sufferings, the marks of the Lord Jesus, and through me Christ is touched with the feeling of the infirmities of the helpless, through me shall deliverance also be wrought. If there be any bowels of mercies, any compassion, any long-suffering, any sympathy for those afflicted to be found in me, then let the deep tides of His love flow through me in intercessions, supplications, travail and prevailing prayer for the downtrodden.

9. **Crucifixion.** The life of nature, the self-life, is tenacious, but it should be subdued, broken, mellowed deep till it will absorb every drop of heavenly rain falling upon it. Oh, that I may no longer live and act a separate life from His, but by faith, in union with Him, till He will work in me. Utter weakness, His strength be perfected in me. Insufficient to think anything as I ought, as of myself, He becomes my wisdom, yea, my all in all. Oh, glorious loss, to lose one's life of self to find eternal life in union with Him!

Nature deeply and permanently crucified and living under the cross may abide in a permanent deep, everflowing "anointing which abideth." To this end the operations of the Spirit in one appear to reach and crucify and recreate every character trait, purpose, plan, desire and thought.

Therefore, Oh Lord, with ancient worthies let me give thanks to God the Father for all things. And as Thy strength is made perfect in weakness, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. for when I am weak then am I strong." 2 Cor. 12:9.

10. **Affections.** Oh, for an unceasing, deep flow of His boundless, universal love, compassion, sympathy, forbearance, longsuffering, patience and forgiveness toward all; deep contrition and a tender spirit, all harshness gone. If great grace be upon me even as upon the disciples at first, then in me will be found richly to abound these affections of the Divine nature.

The heart and chest, seat of affections, filled with the fire of the Spirit, a lambent, flaming glory, light and love; saturating and sensitizing with life and quivering feeling, making one comparable to an æolian harp, placed where the breath of the Spirit in heavenly breezes ever brings forth heavenly melodies. It makes one sense and feel the intent of words, actions and thoughts, the heat and cold of all spiritual weathers and atmospheres. How the blessed Christ must suffer with my coldness, lethargy, sloth and slowness of heart. Quicken thou me with thine abundant life, the life of thine own heart.

11. The **mind**, marvelous Divine mechanism, captivated, subdued, stayed, cleansed, veiled, renewed, recollected, covered with the "anointing that abideth."

2 Cor. 10:2-6; Rom. 13:2; 1 Jno. 2:20, 17.

These operations of this Divine anointing upon my mind have, because of its waywardness, been hindered. Most earnestly do I plead, Oh, Lord, that these shall no more fade away but thy power which settled like a cloud over my mind, stopping half formed or only begun useless and harmful thoughts, may ever abide.

When serious questions of duty, practice or teaching were to be solved, how strongly that Divine intuition, the gift of knowledge, has gripped my mind, as in a vice, allowing no variation in decision, but given with an "I know" that was indisputable. How exceeding useful and indispensable for all occasions, for when this gift



is operative within, one is able to weigh all thoughts, activities and words in this Divine balance and actually know. How otherwise can he walk continuously in the Spirit, except this Divine Know abide? Oh, then, grant thou me—

"Thine eye be single, thy whole body is full of light." "If, therefore, your whole body is penetrated with light and has no part dark, it will be so lighted, all of it." "A spirit of wisdom and revelation in the knowledge of Him," "That ye may know the riches of the glory of His inheritance." Lu. 11:33-36; Eph. 1:18-22; 1 Cor. 2:9.

12. Let my imagination, image-making power, be so subdued and transformed, thou canst freely and clearly imprint thereon, in open vision, photographs of scenes, illustrations and instructions, discovering the workings of Thy Spirit, evil spirits, men's spirits and nature.

And yet more, grant me also heavenly and Beatific visions of thyself and thy kingdom. For how can I preach Thee unless I see Thee and know thee in deepest fellowship and union?

13. Perception. My sense and senses so trained, quickened and made spiritual that eyes may read the lights and shades of faces and, sometimes at east, catch a glimpse of celestial sights and beings. Ears may catch the sharps and flats of humanity's notes; for the voice expresses the whole character. And tones too high or low for earth voices may I sometimes sing and hear in heavenly cadences; also taste the sweetness of Jesus' name and scent His perfumes and other odors heavenly, as well as the presence of evil.

14. By instant faith overcome all things and obtain the continued transforming power of the Spirit; "growing up into Christ in all things" and know Him in living union.

Those things you ask for are yours; claim them; receive them; reckon them already yours. Believe that to be done which you do not see. Rejoice in the possession of that which you do not realize.

## RECAPITULATION.

1. **Enduement of power.** Exquisitely sweet fragrance and grace of the Divine Presence. Evanescent perfumes. Delicate garments easily soil and fade. Burning incense unreplenished soon goes out. Rev. 2:5.

2. **Praise** exalts Jesus, turns away from self, brings the power.

3. **Prayer** must be unceasing, importunate, in the Spirit by His revelations. Jude 20; Rom. 8:26, 27.

4. **Faith.** Instant faith, pressing, importunate, immediate, earnest, making no delay, quick.

5. **Patience** perfected is the way to be perfect and entire, wanting nothing.

6. **Entire Devotion.** Self-abnegation. "Jesus Christ, He is Lord of all."

7. **Worship.** Heart devotion given by the Lord. Transformed while beholding.

8. **Glory** in the cross of Christ. Planted in His likeness.

9. Degrees of crucifixion measure depth of anointing. Divine strength perfected in human weakness.

10. **Affections.** Make my heart like Thine, all aflame with love, grace, pity, tenderness, sympathy, earnestness, and let the zeal of thine house eat up all hindering desire.

11. **Mind** recreated and made to partake of the mind of Christ.

12. **Imagination** cleansed and made a powerful channel for Divine revelation. A sacred magic lantern.

13. **Sense** and senses made spiritual, becoming instruments of righteousness.

14. **Overcome** all and be made conformable to Christ in all things. Eph. 4:13-16.