

# **The Life of Victory**

## **Meade MacGuire**

Young People's Evangelist Published by the Review and  
Herald Publishing Association (MCMXXIV)

### **TABLE OF CONTENTS**

1	Preface
2	The Awful Nature of Sin
3	How Can God Justify a Sinner?
4	How Can a Sinner Secure Justification?
5	Delivered by Death
6	Resurrection Life Faith Makes It So
7	Right Action of the Will
8	The Closest Union
9	The Power Provided
10	The Laws of Death and Life In Christ
11	The Law of Growth Sanctification
12	Sent from God Winning Souls
13	The Privilege and Necessity of Prayer
14	When, Where, and How to Pray
15	Abiding in Christ
16	

17

## **Preface:**

18 Much is being said these days concerning the victorious  
19 life, and with so much preaching, praying, and discussion,  
20 the question arises, Why do so few seem to experience  
21 complete deliverance from sin and the joy and satisfaction  
22 such freedom is said to produce? Why is it that many who  
23 really love God and desire earnestly to walk with Him,  
24 manifest and confess an utter lack of power to do it? Why  
25 do others who have enjoyed a genuine and happy  
26 experience, fall back into habits and practices once  
27 forsaken, and in their life deny their profession, though  
28 they do not give it up?

29 Why is it that devoted Christians confess their sorrow  
30 over habitual sins of impatience, selfishness, pride,  
31 criticism, and love of the world, though they profess to  
32 believe what the Scriptures say, "He shall save His people  
33 from their sins"? Why do some rejoice in the fact that  
34 they have victory over great sins, but are constantly  
35 defeated by the little ones? Is it not strange that Christ can  
36 save from the big sins, but cannot save from those they  
37 regard as comparatively small? Only recently a young  
38 man said, "Week after week I hear earnest professors of  
39 religion confess their defeat and failure. I can do as well  
40 without making a profession. Therefore I have no desire  
41 to be a Christian, nor any intention of ever becoming  
42 one."

43 Is it not deplorable that Christian people, instead of

testifying to the world that Christ saves them from their sins, should publicly bear witness that He does not save them? What hope has the church of attracting sinners to a Saviour whom the church members acknowledge does not save them? Can anyone deny that these are fundamental and intensely vital questions? Three things are essential to a really satisfactory Christian life: COURAGE-One can be neither happy nor helpful who is discouraged. And one cannot be filled with courage who is conscious of defeat and condemnation. Courage abounds in the heart of him who through Christ is victorious over sin. POWER-Paul speaks of a class who have “a form of godliness,” but deny “the power thereof.” The very name “Christian” implies power to live a godly life. To practice sins means to acknowledge weakness and failure, but victory means power.

JOY-The Christian life is to be a fruitful life. This is the test of its success or failure. But one of the greatest essentials to fruitfulness in the Christian life is the exhibition of joy that attracts and wins to Christ. How can one experience overflowing joy while continually defeated by sin?

So these three great essentials-courage, power, joy-can be experienced fully only in the life that is victorious over sin. Apparently many do not understand what the Scriptures teach concerning the need and possibility of victory. The fifth chapter of Romans speaks of the experience of justification by faith in Christ and peace

72 with God. This means deliverance from the guilt and  
73 condemnation of sin. The seventh chapter describes the  
74 man who has believed in Christ for the remission of sins  
75 that are past. He delights in the law of God and hates evil:  
76 yet he is bound by a law in his very being which compels  
77 him to violate the law he loves, and to do the things he  
78 hates. It is not a question of justification and deliverance  
79 from wrath and the condemnation of the law. This has  
80 been dealt with in the first chapters of Romans. It is  
81 evident that the man who has been justified needs yet  
82 another deliverance from the law of sin and death which is  
83 in his members. Without this he is powerless to do the  
84 good he longs to do, or to refrain from the evil he hates;  
85 for he says, "To will is present with me; but how to  
86 perform that which is good I find not."

87 Many make this discovery in their own experience, and  
88 are greatly perplexed. They supposed that when their sins  
89 were forgiven and the love and joy of God filled their  
90 hearts, the conflict with sin must be about finished; but in  
91 truth it had scarcely begun. When the real secret of  
92 victory is discovered, it is so simple and plain that the  
93 glad believer usually cries out, "Why have I not seen and  
94 understood this before?" How many there are everywhere,  
95 who like the writer of the following words, have long  
96 groped in darkness and defeat, seeking in vain that which  
97 is so freely provided?

98 "For the first time I have found rest of soul, because for  
99 the first time I have the assurance that Jesus has come into

100 my heart. Why is it that I have been so slow in getting this  
101 experience? I have needed it so much, and have longed  
102 and prayed and pleaded for it. I have studied and thought  
103 much about it, and discussed it with others, and knew  
104 there was a reality to it. I doubt if any made a more  
105 complete surrender than I, and yet others seemed  
106 contented and satisfied with their Christian experience  
107 while doing things which my conscience would not permit  
108 at all. It has been a tremendous struggle with me ever  
109 since I gave my heart to the Lord in childhood.”

110 We need victory for Christ’s sake, because a sinner really  
111 saved from sin is the evidence that His plan of redemption  
112 is a success. We need victory for the sake of other men,  
113 for we can have little power to win men to a Saviour  
114 whom we acknowledge has not saved us.

115 We need victory for our own sake; for “the wages of sin is  
116 death,” and if we keep on sinning, we must expect to  
117 receive the wages. But we need not despair. The inspired  
118 Word says, “Thanks be to God, which giveth us the  
119 victory.”

120 Let us enter upon a prayerful study of this important  
121 subject, with the solemn affirmation in our hearts, Thanks  
122 be to God, I can have the victory.

## 123 **The Awful Nature of Sin**

124 The Scripture says, “All have sinned,” and, “The wages of  
125 sin is death.” Our only hope, therefore, is in the atonement

126 of Christ, who took our place as the sinner, received the  
127 wages, and met the demands of the violated law. We can  
128 never appreciate the wonders of atoning grace unless we  
129 understand the awful nature and ravages of the evil which  
130 made the atonement necessary. Many have a very limited  
131 and inadequate conception of sin. When a definition of sin  
132 is asked for, the answer is usually given in the language of  
133 1John 3:4: "Whosoever committeth sin transgresseth also  
134 the law: for sin is the transgression of the law." A man  
135 who violates the just and necessary civil law of the land is  
136 a criminal. He is in rebellion against the best interests of  
137 the government and of his fellow men. He does not  
138 deserve pity and sympathy, but punishment. So one who  
139 transgresses the perfect and holy law of God is a moral  
140 criminal. He is in rebellion not only against the authority  
141 of God, but against His purity and holiness and goodness.

142 This rebellion is lawlessness. That is why it is the law that  
143 reveals sin. No government can tolerate lawlessness. It  
144 must be punished, and the penalty for the violation of a  
145 perfect law must be in proportion to the seriousness of the  
146 transgression. For example, the just punishment for killing  
147 another man's sheep would not be equal to the just  
148 punishment for killing his child. The consequences of  
149 violating the divine law are inconceivably dreadful;  
150 therefore the penalty must be proportionately terrible. So  
151 the wages of sin is death. The sinner has forfeited his right  
152 to life for all eternity. Christ as man's substitute and  
153 Redeemer, took the penalty of the law, and thus  
154 reconciled man to God and made eternal life possible for

155 him again.

156 This is the aspect of sin most commonly understood and  
157 discussed. But there are other aspects of this terrible evil  
158 which it is equally important for us to understand, and  
159 without which we shall not adequately appreciate the  
160 matches love of God and the wonders of Christ's atoning  
161 sacrifice.

162 In Isaiah 1:16 we read, "Wash you, make you clean; put  
163 away the evil of your doings from before Mine eyes."

164 This scripture represents sin as a moral defilement that  
165 needs to be cleansed. So it continues in verse 18, "Come  
166 now, and let us reason together saith the Lord: though  
167 your sins be as scarlet, they shall be as white as snow;  
168 though they be red like crimson, they shall be as wool."  
169 Before man sinned, he was pure and holy, and, like the  
170 angels, rejoiced in fellowship and association with God.  
171 Now his uncleanness and impurity unfit him for coming  
172 into God's presence. "We are all as an unclean thing, and  
173 all our righteousness are as filthy rags; and we all do fade  
174 as a leaf; and our iniquities, like the wind, have taken us  
175 away." Isaiah 64:6. This uncleanness may be sin in the  
176 inner life, in the heart, or it may be in the outer life, in the  
177 conduct. Both of these are illustrated in the ceremonial  
178 laws of defilement and cleansing given in Leviticus and  
179 Numbers. The defilement of the leper was a type of the  
180 moral impurity of sin within. The defilement from contact  
181 with a corpse was a type of moral impurity in the outer

182 life or contact with the world. The ceremonial laws  
183 provided complete and adequate cleansing from all  
184 ceremonial defilement within and without. This represents  
185 the fact that God cannot and will not tolerate sin in any  
186 form, and has made full and adequate provision for  
187 cleansing and keeping from its impurity. We must  
188 therefore see in Jesus not only the One who took our place  
189 as a criminal, and suffered the just penalty of a violated  
190 law, but the One whose shed blood cleanses and purifies  
191 us from the awful pollution and filth of sin in the soul.  
192 Still another aspect of sin is suggested in Luke 5:30-32:  
193 “Their scribes and Pharisees murmured against His  
194 disciples, saying, Why do ye eat and drink with publicans  
195 and sinners? And Jesus answering said unto them, They  
196 that are whole need not a physician; but they that are sick.  
197 I came not to call the righteous, but sinners to  
198 repentance.”

199 Sin is a sickness of the soul, and there are many forms of  
200 sin- sickness. As the physical body suffers from many  
201 forms of disease, so the soul suffers from corresponding  
202 spiritual maladies. As there is physical blindness,  
203 deafness, paralysis, anemia, stupor, and deformity, so in  
204 the spiritual life all these ailments occur. Jesus came as  
205 the Great Physician, not for the benefit of those who are  
206 whole, but for those who are sick. So it is written of Him,  
207 “Unto you that fear My name shall the Sun of  
208 Righteousness arise with healing in His wings.” Mal. 4:2.  
209 “He healeth the broken in heart, and bindeth up their  
210 wounds.” Ps. 147:3. “He was wounded for our



211 transgressions, He was bruised for our iniquities; the  
212 chastisement of our peace was upon Him; and with His  
213 stripes we are healed.” Isa. 53:5.

214 This aspect of sin as a spiritual malady requiring healing  
215 is most strikingly presented in Matthew 13:15: “This  
216 people’s heart is waxed gross, and their ears are dull of  
217 hearing, and their eyes they have closed; lest at any time  
218 they should see with their eyes, and hear with their ears,  
219 and should understand with their heart, and should be  
220 converted, and I should heal them.” It is sin that makes  
221 men spiritually deaf and dumb- robbed of their  
222 sensitiveness to the presence and voice of God, and of  
223 their power to praise and pray. But God in His tender  
224 mercy pleads with men, “Return, ye backsliding children,  
225 and I will heal your backslidings.” Jer. 3:22. “I will  
226 restore health unto thee, and I will heal thee of thy  
227 wounds, saith the Lord.” Jer. 30:17. “Who His own self  
228 bare our sins in His own body on the tree, that we, being  
229 dead to sins, should live unto righteousness: by whose  
230 stripes ye were healed.” 1Peter 2:24. Christ’s death meets  
231 the demands of a broken law. His blood cleanses from the  
232 defilement and impurity of sin. His power heals the  
233 wounds and diseases and deformities sin has caused. The  
234 Scripture presents sin in another aspect as a ruling power.  
235 It takes possession of our will, and thus becomes master,  
236 and we its servants. It sits on the throne of our lives,  
237 reigning over us, and holding us captives and slaves.

238 “Jesus answered them, Verily, verily, I say unto you,

239 Whosoever committeth sins is the servant of sin.” John  
240 8:34.

241 “Know ye not, that to whom ye yield yourselves servants  
242 to obey, his servants ye are to whom ye obey; whether of  
243 sin unto death, or of obedience unto righteousness?”  
244 Romans 6:16.

245 From this terrible mastery of sin Christ came to deliver  
246 men. His power alone can set us free from the slavery of  
247 sinful habits and passions. Of Him it is written, “The Lord  
248 ... hath sent Me to bind up the brokenhearted, to proclaim  
249 liberty to the captives, and the opening of the prison to  
250 them that are bound.” Isa. 61:6. ‘If the Son therefore shall  
251 make you free, ye shall be free indeed.” John 8:36. “Sin  
252 shall not have dominion over you: for ye are not under the  
253 law, but under grace.” Romans 6:14. “Who has delivered  
254 us from the power of darkness.” Col. 1:13. Still another  
255 aspect of sin is set forth strikingly in Romans: “To will is  
256 present with me; but how to perform that which is good I  
257 find not. For the good that I would I do not: but the evil  
258 which I would not, that I do ... I find then A LAW, that,  
259 when I would do good, evil is present with me. For I  
260 delight in the law of God after the inward man: but I see  
261 ANOTHER LAW IN MY MEMBERS, warring against  
262 the law of my mind, and bringing me into captivity to the  
263 LAW OF SIN which is in my members.” Romans 7:18-  
264 23.

265 Here it is described as “a law,” “another law in my

266 members,” “the law of sin.” The bible makes distinction  
267 between sin and sins. Sins are acts of transgression, sin is  
268 an inherited tendency or law of our being. There is an  
269 important lesson suggested in Romans 7:18, that many are  
270 slow to learn. “I know that in me (that is in my flesh)  
271 dwelleth no good thing.” Is it all or only a part of me that  
272 has fallen under sin and is rebellious, impure, sick and in  
273 slavery to evil? To learn that I am all bad and that there is  
274 no good thing in me, is one of the greatest steps toward  
275 appreciation of the atonement of Christ.

276 Paul says, “To will is present with me; but HOW to  
277 perform that which is good I find not.” Romans 7:18.

278 This is because of the LAW OF SIN which is in my  
279 members. There is only one means of deliverance from  
280 this INHERENT LAW OF SIN. That is Christ. He took  
281 humanity upon Him. HE CONQUERED SIN WHILE IN  
282 A BODY WHICH HAD COME UNDER THE  
283 HEREDITARY LAW OF SIN. He now proposes to live  
284 that same sinless life in my members. His presence  
285 completely counteracts the power of the LAW OF SIN.  
286 So Paul says in Romans 8:2, “The law of the Spirit of life  
287 in Christ Jesus hath made me free from the LAW OF SIN  
288 and death.” From the CONDEMNATION of sin as an  
289 offense against God, Christ frees us. From the defilement  
290 of sin He cleanses us. From the sickness and deformity of  
291 sin He heals us. From the slavery of sin He delivers us.  
292 From the LAW OF SIN He frees us. All this He does for  
293 us by His death and by His indwelling presence.

## 294     **How Can God Justify a Sinner?**

295     It is an interesting fact that somewhere in the Bible we  
296     find a full presentation, at least once, of an essential  
297     doctrine. In John 3 is discussed the doctrine of the new  
298     birth; in Isaiah 53, the vicarious atonement; in John 14 to  
299     17, the Holy Spirit; in Matthew 24, the second advent; in  
300     1 Corinthians 15, the resurrection; in 1 John 4, love; in  
301     Hebrews 11, faith; and we might add many more to the  
302     list. The great doctrine of justification by faith is  
303     presented most fully and explicitly in Romans 1:16 to  
304     5:11. Following this, in chapters 4:12 to 8:39, we have an  
305     equally clear and exhaustive presentation of the victorious  
306     life in Christ. As justification necessarily precedes  
307     sanctification, it will be well for us to examine carefully  
308     the foundation upon which the latter is built. "I am not  
309     ashamed of the gospel of Christ: for it is the power of God  
310     unto salvation to everyone that believeth; to the Jew first,  
311     and also to the Greek. For therein is the righteousness of  
312     God revealed." Romans 1:16, 17.

313     Many are interested in the gospel as the unfolding of a  
314     plan to save the lost, who never think of it as first of all a  
315     revelation of the righteousness of God in saving sinners,  
316     though this is the keystone to the whole arch of  
317     redemption. A man is brought into court charged with  
318     having incurred large debts which he does not pay. He  
319     may declare that he cannot pay, and may give as reasons  
320     that he has been unfortunate or sick or has been defrauded  
321     by others. But the law demands payment, and if he cannot

322 produce the money, judgment is rendered against him.  
323 The law holds him guilty. On the other hand, if some  
324 friend comes forward and pays all the obligations, the  
325 man is immediately acquitted. The law demands the full  
326 amount, and the judge is responsible for the infliction of  
327 the just penalty. But as soon as the debts are paid, the man  
328 is free, the law is upheld, and the judge has done his duty.

329 When sin entered the world, the sentence of death was  
330 passed upon all men by the divine law. As the first step in  
331 the plan of redemption, God must devise a way by which  
332 He can honorably acquit the guilty sinner. How can the  
333 debt be paid? It was impossible for man to atone for his  
334 own sin. How can God remain righteous, and justify the  
335 unrighteous? This was the baffling problem introduced by  
336 sin, which nothing but the infinite wisdom and love of  
337 God could ever solve. Any announcement of a plan of  
338 salvation for sinners must make plain how God can  
339 maintain His righteousness, and yet the debt be paid and  
340 the ungodly justified. In many places in the Scriptures the  
341 inspired penman has portrayed the awful consequences of  
342 the fall, or succession of falls, by which man has become  
343 so corrupt and degraded. There are really two great  
344 themes which run like mountain ranges through the pages  
345 of sacred revelation. They are the awful fact of sin, and  
346 the wonderful fact of divine love and redemption. It is  
347 necessary to realize the terrible nature and ravages of sin  
348 in order to appreciate the plan of salvation. One does not  
349 long for a remedy for his disease until he becomes  
350 conscious that he is really sick, nor can he appreciate such

351 a remedy. It is therefore futile and inconsistent to present  
352 a remedy for the sin-sick and lost without a clear  
353 description of the disease of sin, its cause, and its  
354 consequences. A great deal of modern preaching leaves  
355 out the old-fashioned doctrine of sin, with its awful  
356 depravity and ruin, and so has little use for the old-  
357 fashioned gospel of salvation through the atonement of  
358 Christ, by which sins are washed away in His precious  
359 blood.

360 But the record in God's Word stands, and its vivid  
361 pictures paint the character of men today as faithfully as  
362 they did fifty generations ago. Jude describes the sinners  
363 of Sodom and Gomorrah. He calls them "filthy dreamers,"  
364 and mentions their "hard speeches" and their "ungodly  
365 deeds." Thus degraded in mind, in conversation, and in  
366 actions, they defiled Heaven, and brought upon  
367 themselves the "vengeance of eternal fire."

368 The wise man said, "Lo, this only have I found, that God  
369 hath made man upright; but they have sought out many  
370 inventions." Eccl. 7:29. So Paul in Galatians 5 gives a list  
371 of seventeen forms of the terrible disease of sin. Perhaps  
372 the darkest picture of all is given in Romans 1:21-32. By  
373 gazing upon the awful ruin and desolation sin has  
374 wrought, the mind may more fully appreciate the length  
375 and breadth and depth and height of redeeming love  
376 revealed in the chapters following. In this passage the  
377 spiritual, moral and physical degradation are fearlessly  
378 exposed, that men, seeing in this divine mirror their

379 inmost lives, may bow in conscious guilt and shame  
380 before God. It is made very emphatic that “all have  
381 sinned, and come short of the glory of God.” Romans  
382 3:23. “For we have before

383 proved both Jews and Gentiles, that they are all under  
384 sin.” Verse 9. “Now we know that what things soever the  
385 law saith, it saith to them that are UNDER the law; that  
386 every mouth may be stopped, and all the world may  
387 become guilty before God.” Verse 19.

388 In Romans 2:13 he says, “Not the hearers of the law are  
389 just before God, but the doers of the law shall be  
390 justified.” Then he proceeds to show that THERE ARE  
391 NO DOERS OF THE LAW, but all have violated its  
392 precepts and are guilty, which brings the inevitable  
393 conclusion, “Therefore by the deeds of the law shall no  
394 flesh be justified in His sight.” Romans 3:20.

395 We need to understand the distinction between “just” and  
396 “justified.” If we call a man just, we refer to his character;  
397 if justified, we refer to his standing. An unjust man, if  
398 legally tried on some charge and acquitted, is justified and  
399 accounted and treated as though innocent.

400 In the strictest sense a sinner never can be just, but Christ,  
401 the just one, took the sinner’s place, so that God could put  
402 the repentant sinner in Christ’s place, and declare him  
403 justified.

404 All men had sinned, and were sentenced to death by the

405 divine law. That law was perfect and holy, and justice  
406 demanded its execution. But a loving and merciful God  
407 longed to rescue the sinner. The great problem was how  
408 God could pardon the sinner and save him from the  
409 penalty without either setting aside the divine law or  
410 sharing in the guilt of the transgressor. No human mind  
411 could ever have solved so difficult a problem.

412 A holy God has made a perfect law, designed to safeguard  
413 the highest interests of the universe forever. So long as  
414 His government stands, the law must be maintained. The  
415 moment the certainty of punishment for disobedience and  
416 rebellion ceases, there is an end of the government. It will  
417 not do for God to save the sinner at the expense of His  
418 character or His government. With wonder and gratitude  
419 we consider the divine plan which substitutes God's Son  
420 for the sinner, before the law. Being born of woman, He  
421 identified Himself with the human race. Through the  
422 mercy of God the sinner and the Savior actually exchange  
423 places. Christ becomes the sinner, is condemned, and dies.  
424 The sinner is adopted as a son, justified and declared holy.  
425 By Christ's life of perfect obedience to the law and His  
426 vicarious death, the ends of the law and justice are fully  
427 met so that God can judicially acquit the sinner, and still  
428 maintain His own righteousness and the integrity of His  
429 law. What would have been accomplished had the law  
430 taken its course, and its penalty been visited upon guilty  
431 man?

432 1. The law would have been vindicated and exalted before



433 the universe. 2. The awful character and results of sin  
434 would have been exposed. 3. Just punishment would have  
435 been meted to violators of a holy law. 4. The love of God  
436 would have been vindicated in protecting the universe. 5.  
437 Provision would have been made for the extermination of  
438 sin. 6. The law would have been maintained at any cost. It  
439 is plain that all these purposes were fully accomplished in  
440 the substitutionary death of Christ. So the gospel must  
441 stand first of all upon this principal, that God is righteous,  
442 though He justifies the unrighteous. Paul says

443 Christ is set forth to do two things,—”to be a propitiation  
444 through faith in His blood,” and “to declare His  
445 righteousness.” Romans 3:25. To emphasize this thought  
446 he repeats, “To declare, I say, at this time His  
447 righteousness: that He might be just, and the justifier of  
448 him which believeth in Jesus.” Verse 26. Here the great  
449 principle stands forth clearly. All have sinned, and can  
450 never be justified by the law which has been violated, for  
451 it only CONDEMNS. But God has given His Son as an  
452 atoning sacrifice, not to evade the law or to set it aside,  
453 but to declare his righteousness in the remission of sins.  
454 This, then, is the purpose of the atonement, to make it  
455 POSSIBLE for God to remain holy and just, and yet not  
456 only pardon the sinner, but to account him just, acquitting  
457 him of guilt, and giving him the standing of one who has  
458 not sinned. “It was possible for Adam, after the fall, to  
459 form a righteous character BY OBEDIENCE to God’s  
460 law. But he failed to do this, and because of his sin our  
461 natures are fallen, and we cannot make ourselves

462 righteous. Since we are sinful, unholy, we cannot  
463 perfectly obey a holy law. We have no righteousness of  
464 our own with which to meet the claims of the law of God.  
465 But Christ has made a way of escape for us! He lived on  
466 earth amid the trials and temptations such as we have to  
467 meet. He lived a sinless life. He died for us, and how He  
468 offers to take our sins and give us His righteousness. If  
469 you give yourself to Him, and accept Him as your  
470 Saviour, then sinful as your life may have been, for His  
471 sake you are accounted righteous. Christ's character  
472 stands in place of your character, and you are accepted  
473 before God just as if you had not sinned."—Steps to  
474 Christ, page 62, pocket edition.

### 475 **How can a Sinner Secure Justification?**

476 We have been studying the wonderful plan God devised,  
477 which enables Him not only to pardon, but to justify, a  
478 sinner. The sinner then stands BEFORE THE LAW FREE  
479 from FEAR and CONDEMNATION, as though he had  
480 never sinned. "It is our privilege to go to Jesus and be  
481 cleansed, and to stand before the law without shame or  
482 remorse." - Steps to Christ, page 5 But the question arises,  
483 What must the sinner do to secure this justification? Has  
484 God made any condition which man must meet, and  
485 without which he remains under

### 486 CONDEMNATION?

487 It is the duty of a judge, when dealing with criminals, to

488 mete out exact and impartial justice. But had God visited  
489 exact justice on all sinners, they would have been  
490 destroyed. Sometimes there are reasons why a judge  
491 might desire very much to show mercy to the transgressor.  
492 It may be his own son who has gone astray and violated  
493 the law. In order to maintain law and justice and good  
494 government, the judge must inflict just and legal  
495 punishment upon his own son, the same as upon any other  
496 criminal. If he were to extend mercy, there would need to  
497 be some good and adequate reason which would justify  
498 him in the eyes of his fellow men.

499 God longed to extend mercy to His erring children, and  
500 He provided a way by which they might be pardoned and  
501 justified. But this plan includes a condition on man's part,  
502 which justifies God in the eyes of the universe.

503 Our heavenly Father glories in His own disposition to  
504 show mercy. When Moses prayed to see God's glory, the  
505 answer was: "I will make all My goodness pass before  
506 thee, and I will proclaim the name of the Lord before  
507 thee." "And the Lord passed by before him, and  
508 proclaimed, "The Lord, The Lord God, merciful and  
509 gracious, long-suffering, and abundant in goodness and  
510 truth." Exodus 33:19; 34:6.

511 The first attribute which God gives in His own name is  
512 "merciful." His name stands for His character. While He  
513 is absolutely just, He is also infinitely merciful. Mercy is a  
514 disposition to pardon the guilty. Justice treats the

515 transgressor as he deserves. Mercy sets aside the penalty,  
516 and treats him better than he deserves. Mercy is exercised,  
517 then, only where there is guilt. There is no need of mercy  
518 unless the penalty of the law has been incurred. No one  
519 therefore would expect or desire mercy unless he was  
520 conscious that he had transgressed and deserved  
521 punishment. So long as one believes himself innocent, he  
522 demands justice, but never asks for mercy.

523 A man has burned a valuable building and is arrested and  
524 brought to trial. A friend has taken pity on him and  
525 offered to pay the damages. But the criminal brazenly  
526 declares his innocence, and demands justice. Surely the  
527 judge could not extend mercy and set aside the penalty. It  
528 is not plain that although God gave His Son to die for our  
529 sins and pay the debt, He cannot extend mercy unless we  
530 recognize our guilt and seek for mercy?

531 David says, "I trust in the mercy of God forever and  
532 ever." Ps. 52:8. When a sinner cries for mercy, this  
533 implies that he recognizes his guilt and merited  
534 condemnation, and has no hope in justice. Justice would  
535 mean his destruction; so he casts himself wholly upon the  
536 mercy of God. We should not confuse mercy with grace,  
537 or favor. God shows grace toward all, both good and bad.  
538 But exact justice will finally be meted out to those who do  
539 not earnestly seek God for mercy.

540 The Saviour taught us to hope in the mercy of God. "The  
541 publican, standing afar off, would not lift up so much as

542 his eyes unto heaven, but smote upon his breast, saying,  
543 God be MERCIFUL to me a sinner. I tell you, this man  
544 sent down to his house justified.” Luke 18:13, 14.

545 God justifies the sinner who cried to Him for mercy. Let  
546 us be sure we understand all that is involved in this prayer  
547 for mercy. The man acknowledges:

548 1. That he is a guilty sinner.

549 2. That the law he has transgressed is just and righteous.

550 3. That he deserves only punishment.

551 4. That God would be just in visiting the penalty upon  
552 him. 5. That he believes God is merciful.

553 6. That his only hope is in the mercy of God. Many do not  
554 seem to understand these principals are the basis for the  
555 whole doctrine of repentance and confession.

556 The exercise of mercy is one of the most delicate phases  
557 of government. There is danger that men will get the  
558 impression that it sets aside the law. Mercy only sets aside  
559 the PENALTY. The problem is how the full majesty of  
560 the law can be maintained while the execution of the  
561 penalty is WITHDRAWN. If mercy is exercised,  
562 something must be done to satisfy the demands of justice  
563 and sustain the law. However much God may desire to  
564 extend mercy, He cannot do it in a way to imperil the law  
565 and give license to sin. So it is plain that no sinner can be  
566 justified unless he is willing to repent. Mercy cannot be

567 extended to one in rebellion.

568 The sinner must acknowledge and confess his sins. God  
569 could not be just in the eyes of the universe if He justified  
570 one who was in open rebellion against Him. He must have  
571 the sinner's testimony against himself and in favor of the  
572 law and obedience. This is why confession is necessary.  
573 The sinner confesses that he is wrong and that the law he  
574 transgressed is right. He desires to come into harmony  
575 with that law. He makes restitution, so far as possible, for  
576 the injury he has done to God and his fellow men. He  
577 fully determines to reform. Then God can extend pardon  
578 and justification.

579 One who does not truly repent, confess and reform, is still  
580 arrayed against the government and law of God and  
581 deserves no mercy. There is no hope for the sinner except  
582 in the mercy which meets him prostrate, without excuse or  
583 apology, confessing all his guilt, and trusting only in the  
584 merits of Christ.

## 585 **Delivered by Death**

586 There is a great deal of modern preaching which presents,  
587 as a remedy for sin, love, social regeneration, culture,  
588 self- development, etc. According to the Scriptures, the  
589 only way to deal with sin is to begin with death. In the  
590 beginning God judged, condemned, and pronounced the  
591 sentence of death upon the sinner. That death sentence has  
592 never been revoked, and therefore every sinner must die.

593 When a man is born again, there is a new creation. This  
594 new man agrees with God in pronouncing the sentence of  
595 death upon his old nature, the “old man.”

596 God regards every true disciple as having died and been  
597 buried with Christ. Through the outward ceremony of  
598 baptism the believer now expresses and typifies his faith  
599 in this as a spiritual experience. Not that this death and  
600 burial is a historical fact, but like justification, it is a  
601 judicial act which God reckons so. In the rite of baptism  
602 the believer solemnly agrees with God in thus reckoning.  
603 Throughout the New Testament, the fact that Christ died  
604 is the ground for assuming that every true believer died.  
605 “Who His own self bare our sins in His own body on the  
606 tree, that we, being dead to sins, should live unto  
607 righteousness.” 1Peter 2:24. Christ, the Son of man,  
608 became one with the sinner, that the sinner might be  
609 reckoned one with Christ in that death. The obedience of  
610 Christ is counted as the sinner’s own, and the sacrifice of  
611 Christ as the sinner’s satisfaction of the claims of the  
612 divine law. God reckons the believer in Christ, and as  
613 such, judged, acquitted and accounted righteous. “We are  
614 buried with Him by baptism into death.” Romans 6:4.  
615 “All Christians died when Christ

616 died. That is the date for all of that death which is their  
617 life. But the personal appropriation of this death with  
618 Christ is later. It comes only with faith. Our baptism was a  
619 sort of funeral, a solemn act of consigning us to that death  
620 of Christ in which we are made one with Him. Not that

621 we might remain dead, but that we might rise with Him  
622 from death, experience the power of His resurrection, and  
623 live the life we now live in the flesh, as men who have  
624 already died and have risen again.” - Vaughan. “We are  
625 dead, and your life is hid with Christ in God.” Col. 3:3. It  
626 is because so many know little of the actual experience of  
627 dying in Christ His death, that they find it so difficult to  
628 live in Him His life. What Paul emphatically teaches is  
629 that when a man is born again, there is a new life imparted  
630 from above. The “old man” which was in slavery to sin is  
631 brought to the cross of Christ, and by faith is crucified  
632 with Him. In the solemn act of baptism the new man, born  
633 from above, consigns the “old man” to the grave. The  
634 believer reckons himself as having died to sin and been  
635 resurrected to live unto God. Shall he continue in the sins  
636 which possessed and controlled the former life? God  
637 forbid.

638 Undoubtedly the great difficulty with the majority of  
639 believers is that they are trying to live Christ’s life without  
640 first having died Christ’s death. They seem to have the  
641 notion that Christ died so that we need not die, and  
642 through faith in Christ they hope to live without dying.  
643 Paul said, “They that are in the

644 flesh cannot please God” (Romans 8:8), and “they that are  
645 Christ’s have crucified the flesh” (Galatians 5:24).

646 “If Christ would live and reign in me, I must die; With  
647 Him I crucified must be; I must die;



648 Lord, drive the nails, nor heed the groans, My flesh may  
649 writhe and make its moans,

650 But in this way, and this alone, I must die. “When I am  
651 dead, then, Lord, to Thee I shall live;

652 My time, my strength, my all to Thee I shall give. O may  
653 the Son now make me free! Here, Lord, I give my all to  
654 Thee; For time and for eternity

655 I will live.”

### 656 **What is the teaching of the Master?**

657 “Except a corn of wheat fall into the ground and die, it  
658 abideth alone: but if it die, it bringeth forth much fruit. He  
659 that loveth his life shall lose it; and he that hateth his life  
660 in this world shall keep it unto life eternal.” John 12:24,  
661 25. And again: “Whosoever will come after Me, let him  
662 deny himself, and take up his cross, and follow Me. For  
663 whosoever will save his life shall lose it; but whosoever  
664 shall lose his life for My sake and the gospel’s, the same  
665 shall save it.” Luke 8:34, 35.

666 The cross is the symbol of death. When a man goes to the  
667 cross, it is the end of that man. Any life he may know  
668 later must necessarily be a new life which is not his own.  
669 Then he can say with Paul: “I am crucified with Christ:  
670 nevertheless I live; yet not I, but Christ liveth in me.” Gal.  
671 2:20. Making this death with Christ actual is the only way  
672 into a victorious life with Christ which is actual. It is very

673 plain from Paul's words that living Christ's life  
674 continuously is dependent upon dying with Him daily.

675 "Always bearings bout in the body the dying of the Lord  
676 Jesus, that the life also of Jesus might be made manifest in  
677 our body." 2 Cor. 4:10. It is much more popular these  
678 days to talk about life than death, but not more necessary,  
679 for death is the way into life. Many have not seen or  
680 understood the necessity of this death; and others, having  
681 seen it, are afraid or unwilling to die. As the natural man  
682 shrinks from the thought of physical death, so "they that  
683 are in the flesh" (Romans 8:8), the carnal man, recoil and  
684 struggle against the ordeal of crucifixion. Paul said, "I die  
685 daily" (1Cor 15:31); and he also said, "Christ liveth

686 in me" (Gal 2:20). It is the daily dying of self that makes  
687 room for the living of Christ.

688 Let us study with earnest and prayerful hearts the glorious  
689 inducements God offers to those whoa re willing to die  
690 that they may live. Let us remember our Master, who,  
691 "when the time came that He should be received up, ...  
692 steadfastly set His face to go to Jerusalem" (Luke 9:51),  
693 knowing that suffering and death on the cross were  
694 awaiting Him.

695 Again and again it is emphasized in the Scriptures that we  
696 enter into life with Christ by first sharing by faith in His  
697 death. When we say that we share in Christ's death by  
698 faith, we do not mean that it is some mystical or

699 imaginary experience. It is a death as terribly real, in the  
700 scriptural realm, as physical death is in the natural realm.  
701 It is attended by pangs and suffering and shrinking, and  
702 opposed by all the powers and passions of the  
703 unregenerate nature. As a mere theory, it avails nothing. It  
704 is therefore the greatest importance that the death and  
705 burial of the “old man” of sin receive due emphasis.  
706 “Burial is the seal and certificate of death. Christ’s  
707 interment in the rock-hewn sepulcher gave conclusive  
708 evidence of the reality of His death. His enemies said,  
709 ‘That is the end of another deception;’ while His friends  
710 said, ‘We trusted that it had been He who should have  
711 redeemed Israel.’ The phrase, ‘buried with Christ,’  
712 denotes, then the absoluteness of our death with Him, as a  
713 man who passes away is said to be dead and buried. The  
714 relatives and friends of a Hindu convert to

715 Christianity, in order to show how completely they have  
716 cast him off, actually celebrate his funeral, and treat him  
717 after his open display of his death, as if he really no  
718 longer existed.”

719 “Just as we have all known what it is to turn away at last  
720 from the grave-side where the body of some loved one has  
721 been laid to rest; just as we have lingered to take the last  
722 look at the coffin, and have then come away with tear-  
723 dimmed eyes, feeling all was over; so they who are really  
724 dead and buried with Christ think of that old natural self  
725 as having been wrapped in its winding-sheet, and buried  
726 in the dark grave with Christ’s burial. The old habits, the

727 old besetments, the old sins, are, by a faith that knows  
728 nothing of intermittency, completely past and gone.” -  
729 Mantle.

730 If we will study God’s Word, we shall find abundant  
731 incentive to face this death, for it must be a voluntary one,  
732 and we must go to the cross, as our Master did, of our  
733 own free will.

734 Let us first be clear as to what it is that must die. Paul  
735 said, “I am crucified with Christ.” Did Paul mean that  
736 there was some bad in him and some good, and that the  
737 bad was crucified? Manifestly not, for he solemnly  
738 declares, “I know that in me ... dwelleth no good thing.”  
739 Romans 7:18. Perhaps the names of this great Bible  
740 character may be used as typical of what is meant in this  
741 death. In his early life he was Saul.

742 Later he was born again. The new man was named Paul.  
743 Paul crucified Saul and reckoned him dead. The birth of  
744 Paul meant the crucifixion of Saul, and day by day Christ  
745 lived in Paul, and Paul crucified Saul. If these statements  
746 seem mysterious and difficult to some, it is because they  
747 are unfamiliar with the

748 simple facts regarding the two natures. Saul was born of  
749 the Adam nature, and there was no good thing in him. He  
750 was the chief of sinners. Paul was born from above, born  
751 of the Spirit, a new creature, a partaker of the divine  
752 nature.

753 It is this Adam nature typified by Saul that every man  
754 must crucify. "They that are Christ's have crucified the  
755 flesh." Galatians 5:24. In order that this death maybe e a  
756 reality in us, we need first to realize and acknowledge  
757 what we are. We are not willing to die until we recognize  
758 the fact that we are fit only to die - that we are so vile and  
759 unholy that God is just in pronouncing the sentence of  
760 death upon us. Then we agree with God in sentencing  
761 ourselves to death, and cooperate with Him in making it  
762 actual. Let us examine the teaching of the Scripture  
763 concerning this: "Verily, verily, I say unto you, Except a  
764 corn of wheat fall into the ground and die, it abideth  
765 along: but if it die, it bringeth forth much fruit." John  
766 12:24. We understand that Christ was speaking of  
767 Himself. But the principle involved He applies to all men.

768 "He that loveth his life shall lose it; and he that hateth his  
769 life in this world shall keep it unto life eternal." John  
770 12:25. This is a strong expression, - that a man may  
771 secure eternal life only by hating his life in this world. Is  
772 it not quite plain, in the light of our previous illustration?  
773 Had Saul of Tarsus loved his life, he must have lost it; but  
774 Paul, hating and crucifying the Saul life, entered into  
775 eternal life.

776 Why did he hate his life? Because he recognized the fact  
777 that in him dwelt no good thing. This is expressed very  
778 forcefully in Job 42:5, 6: "I have heard of Thee by the  
779 hearing of the ear: but now mine eye seeth Thee.  
780 Wherefore I abhor myself, and repent in dust and ashes."

781 There is still stronger expression in Ezekiel 20:43: “There  
782 shall ye remember your ways, and all your doings,  
783 wherein ye have been defiled; and ye shall loathe  
784 yourselves in your sight for all your evils that he have  
785 committed.” These scriptures teach that self is so bad that  
786 it is fit only to die. It is utterly corrupted, and so vile and  
787 unholy that no part of the Adam nature can be reclaimed.  
788 “The carnal mind is enmity against God, for it is not  
789 subject to the law of God, neither indeed can be.” Romans  
790 8:7. When a man realizes that his whole being is poisoned  
791 with the loathsome, deadly disease of sin, so that there is  
792 no good thing in him, he begins to hate himself, to loathe  
793 and abhor his nature, which is “deceitful above all things,  
794 and desperately wicked” (Jer. 17:9), and he longs to die to  
795 all this, if by so doing he may enter into a pure and holy  
796 life. This is a very essential part of the Savior’s teaching.

797 “Then said Jesus unto His disciples, If any man will come  
798 after Me, let him deny himself, and take up his cross, and  
799 follow Me. For whosoever will save his life shall lose it:  
800 and whosoever will lose his life for My sake shall save it.”  
801 Matthew 16:24, 25.

802 In these two verses the expressions, “take up his cross”  
803 and “lose his life,” are evidently equivalent. And let not  
804 the fact be overlooked that in each case it is a voluntary  
805 act on the part of men. In the days of Christ, when a man  
806 walked down the street bearing a wooden cross, all men  
807 knew that he was going to his death, because the cross  
808 was the symbol of the death sentence. When Jesus bore

809 the cross, He acknowledged the death sentence upon the  
810 sin nature. He took our nature, the Adam nature, the Saul  
811 life, and agreeing with the Father that this nature was fit  
812 only to die, He went voluntarily to the cross, and bore that  
813 fallen nature to its inevitable and necessary death. "God  
814 sending His own Son in the likeness of sinful flesh, and  
815 for sin, condemned sin in the flesh." Romans 8:3.

816 By this great sacrifice Christ made provision for the death  
817 of the Adam nature in you and me, if we are willing to  
818 bring this degenerate nature of ours to His cross and nail it  
819 there.

820 On the cross, Christ bore the guilt and penalty for all our  
821 transgressions. "As many as are of the works of the law  
822 are under curse: for it is written, Cursed is everyone that  
823 continueth not in all things which are written in the book  
824 of the law to do them." "Christ hath redeemed us from the  
825 curse of the law, being made a curse for us: for it is  
826 written, Cursed in everyone that hangeth on a tree." Gal.  
827 3:10, 13.

828 But even should we obtain pardon through His death, we  
829 still have this vile, unholy, degenerate nature which unfits  
830 us for fellowship with God. However, abundant  
831 provisions have been made for a new nature. "Whereby  
832 are given unto us exceeding great and precious promises:  
833 that by these ye might be partakers of the divine nature."  
834 2Peter 1:4. So through the atoning death of Christ,  
835 PROVISION HAS BEEN MADE for man's pardon and

836 justification; and through the ministry of His word,  
837 provision is made for the impartation of the divine nature.  
838 But one great problem remains — What is to become of  
839 the old degenerate Adam nature? This is what must go to  
840 the cross.

841 This voluntary fellowship with Christ in the sufferings  
842 and death of the cross is the gateway into life in and with  
843 Christ. Our only hope for deliverance from sin, for  
844 holiness and for eternal life, lies in union with Christ, and  
845 this union is effected only at the cross. This is why the  
846 cross is the very center of the plan of salvation; why “both  
847 the redeemed and the unfallen beings will find in the cross  
848 of Christ their SCIENCE and their SONG.” - The Desire  
849 of Ages, page 20.

## 850 **Alive Unto God**

851 As a result of the disobedience of Adam, his whole nature  
852 was changed. God had given him a nature pure and  
853 upright, and capable of perfect obedience. Now it was  
854 impure, unholy, and tending continually to transgress. He  
855 could not transmit to his children a nature higher or purer  
856 than he possessed; consequently the sentence of death  
857 which fell upon him embraced the whole human family.  
858 “Wherefore, as by one man sin entered into the world, and  
859 death by sin; and so death passed upon all men, for that all  
860 have sinned.” Romans 5:12. When Adam was placed on  
861 trial, it was the PROBATION of the human race. When he  
862 fell, ALL were included in the fall; for he stood as the



863 official head and representative of the race. Having fallen,  
864 he had no power to regain his lost character and position  
865 for himself and his posterity. To redeem the race, Christ  
866 the Son of God came to earth, and became the Son of  
867 man, in order that He might take the place from which  
868 Adam fell as the official head, or representative, of the  
869 human family. He endured the test, succeeding where  
870 Adam failed. Upon the cross He paid the penalty for  
871 man's transgression, and thus "became the author of  
872 eternal salvation unto all them that obey Him." Hebrews  
873 5:9. "And so it is written, the first man Adam was made a  
874 living soul; the last Adam was made a quickening spirit."  
875 "The first man is of the earth, earthly: the second man is  
876 the Lord from heaven." 1Cor. 15:45, 47. Here it is stated  
877 that Christ is "the second man" and "the last Adam." The  
878 first Adam fell, and could then represent only a lost race.  
879 The last Adam is the head and representative of the race  
880 He has redeemed. He is the Head of the new creation. By  
881 blood and birth we are all the children of the first man, the  
882 subjects of the first Adam; by virtue of the atonement of  
883 Christ, we may be born again into the family of the last  
884 Adam. In the first Adam we are dead in sin; in the last  
885 Adam we may die to sin, and be "alive unto God through  
886 Jesus Christ our Lord." Romans 6:11. All born into the  
887 family of Adam share in his fall; similarly, all born into  
888 the family of Christ share in His death to sin. So we can  
889 understand how God reckons those who receive Christ to  
890 have died when He died. God looks upon Christ's death  
891 as typical and representative. Just as the children of Adam  
892 fell in Adam's fall, so the children of Christ died in His

893 death; for He died as the last

894 Adam, the official representative of the human race.  
895 Therefore Paul says: "We thus judge, that if one died for  
896 all, then were all dead." 2Cor. 5:14. It is as though Adam  
897 should say, "If you are born into my family, you inherit  
898 from me a sinful nature, and therefore come under the  
899 CONDEMNATION of the divine law." And Christ, the  
900 last Adam, says, "If you by the Spirit are born into My  
901 family, you inherit from Me the divine NATURE, and  
902 THEREFORE ARE JUSTIFIED BY THE DIVINE  
903 LAW."

904 The Scripture tells us of two ways in which we are to  
905 regard the cross. It is the BASIS OF OUR  
906 REDEMPTION IN CHRIST, and it is the BASIS OF  
907 OUR FELLOWSHIP WITH CHRIST. THE LAW  
908 PRONOUNCED A CONDEMNATION, or curse, upon  
909 sin and all that pertained to it, and so it is written: "Christ  
910 hath redeemed us from the CURSE OF THE LAW, being  
911 made a curse for us: for it is written, Cursed is everyone  
912 that hangeth on a tree." Gal. 3:13. So we look to the  
913 redemption of the cross as the ground of all our HOPE OF  
914 DELIVERANCE from the guilt of sin.

915 But in the fellowship of the cross we share in His death  
916 and burial and resurrection, and become partakers in His  
917 victory and righteousness. In the sixth chapters of Romans  
918 the believer is said to be dead, buried, planted, crucified,  
919 risen, and living WITH CHRIST.

920 “If we be dead with Christ, we BELIEVE that we shall  
921 also live with Him.” Romans 6:8.

922 There is no more fatal mistake than to imagine that we  
923 can LIVE WITH Christ without having DIED with Him.  
924 Let us not pass hastily by this truth upon which hangs  
925 ALL OUR HOPE of living a victorious life. It is this  
926 death with Christ which delivers us from the power of sin,  
927 and the consciousness of the reality of this experience  
928 gives us confidence to share also in His life. This  
929 fellowship with the Crucified One is not the experience of  
930 an hour or a day, but of every day and every hour. Paul  
931 says, “I am,” not “I was,” crucified with Christ. “Always  
932 bearing about in the body of the dying of the Lord Jesus,  
933 that THE LIFE ALSO OF JESUS might be made manifest  
934 in our body.” 2Cor. 4:10. It is this actual and continual  
935 experience of the crucifixion, that lies at the foundation of  
936 a changed life.

937 “God forbid that I should glory, save in the cross of our  
938 Lord Jesus Christ, by whom the world is crucified unto  
939 me, and I unto the world.” Gal. 6:14. The power of the  
940 world in Paul’s

941 life was utterly broken by his fellowship in the cross of  
942 Christ. He recognized that when the world nailed Christ to  
943 the cross, it NAILED HIM to the cross also. Being  
944 crucified to the world, he was completely delivered from  
945 its power.

How often we see exhibited among professed Christians an apparent friendship for the world! They seem to think there is no harm in possessing and enjoying as much of the world as possible, so long as they conform to certain religious standards. They forget that “the friendship of the world is enmity with God,” and that we cannot have fellowship with the crucified Christ and with the world which crucifies Him. “Whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. Jesus went to the cross in order to overcome the world; and His crucified, risen, and victorious life and be imparted ONLY to those who are WILLING TO BREAK UTTERLY with the world by following Him to Calvary and the tomb. On the other side of that grave the ATTRACTION of the world is BROKEN for the one who is in fellowship with the risen Christ. Let us consider a little more fully some of the points discussed in this chapter. Adam was placed in this world as the father of the human race. He was its official head, and in him the whole race was represented. When he was placed on PROBATION, the WHOLE RACE was on probation; and when he fell under sin, he brought CONDEMNATION upon himself and all the human family. His nature, which had been holy, was now unholy, poisoned by the deadly disease of sin. This nature must of course be transmitted to all born into his family. So the sentence of death passed upon all men, because it was passed on his fallen Adam nature. “The only way out of any world in which we are, is by death.” So the ONLY way OUT of this condemned family is for a man to die himself, or in the person of the

976 divinely appointed SUBSTITUTE, the Son of man. This  
977 Adam nature that must die, Paul calls the "FLESH." He  
978 says, "I know that in me (that is, in my flesh,0 dwelleth no  
979 good thing." "We know that the law is spiritual: but I am  
980 carnal, sold under sin. ... If then I do that which I would  
981 not, I CONSENT UNTO THE LAW that it is good. Now  
982 then it is no more I THAT DO IT, BUT SIN THAT  
983 DWELLETH IN ME." Romans 7:18, 14-17. He tells us  
984 that man is carnal, sold under sin; that sin dwells in him,  
985 and that no good thing dwells in him. Later he says the  
986 mind of the flesh is enmity against God: for IT is not  
987 subject to the law of God, neither indeed can be." Romans  
988 8:7. It is not clear then, that this flesh, or Adam nature, is  
989 wholly and hopelessly bad, and cannot be made good? So  
990 all the family of Adam must die, just as God said. BUT  
991 God has made a wonderful way of ESCAPE. If a member  
992 of the Adam family waits for God to inflict the inevitable  
993 and necessary penalty for sin, he is eternally lost. But, if  
994 he will accept God's plan and consent to be born again, -  
995 born from above into the family of the last Adam, - he can  
996 then of his own choice CONSIGN THE ADAM  
997 NATURE to the death on the cross, and as a child of the  
998 last Adam LIVE FOREVER.

999 In the light of THIS truth, how significant are the  
1000 Saviour's words, "Verily, verily, I say unto you, Except a  
1001 man be born again, he cannot see the kingdom of God."  
1002 John 3:3.

1003 It is a wonderful miracle to be born again, and no one can

1004 afford to have any uncertainty in his mind as to what it  
1005 means. John Bunyan [Pilgrim's Progress author] thus  
1006 described the beginning of God's work in his heart:  
1007 "Upon a day the good providence of God called me to  
1008 Bedford to work at my calling; and in one of the streets of  
1009 that town I came to where there were three or four poor  
1010 women sitting in the sun, talking about the things of God;  
1011 and being now willing to hear them discourse, I drew near  
1012 to hear what they said, but I heard, yet understood not;  
1013 they were far above, out of my reach; for their talk was  
1014 about a new birth. At this I felt my heart begin to shake,  
1015 for I saw that in all my thoughts about salvation, the new  
1016 birth did never enter into my mind." So this poor man  
1017 walked the streets of Bedford, asking the question asked  
1018 by Nicodemus and millions of other men, "How can a  
1019 man be born again?" How many church members there  
1020 are today who not only know not the power and peace of  
1021 the new birth, but actually do not know how a man is born  
1022 again. We may well study with care this simple statement  
1023 of the miracle of regeneration. "In like manner you are a  
1024 sinner. You CANNOT atone for your past sins, you  
1025 CANNOT change your heart, and make yourself holy. But  
1026 God promises to do all this for you THROUGH Christ.  
1027 You BELIEVE that promise. You confess your sins, and  
1028 give yourself to God. You WILL to serve Him. Just as  
1029 surely as you do this, God will fulfil His word to you. If  
1030 you BELIEVE the promise, - believe that you are forgiven  
1031 and cleansed, - God supplies the FACT; you are made  
1032 whole, just as Christ gave the paralytic power to walk  
1033 when the man BELIEVED that he was healed. It is so if

1034 you BELIEVE it.

1035 “Do not WAIT TO FEEL that you are made whole, but  
1036 say, “I believe it; it is so, not because I FEEL it, but  
1037 because God has PROMISED. ... Through this simple  
1038 ACT of BELIEVING God, the Holy Spirit has begotten a  
1039 new life in your heart. You are as a child born into the  
1040 family of God, and He loves you as He loves His Son.” —  
1041 Steps to Christ, pages 51 and 52.

1042 It is evident, therefore, that all those who are born into the  
1043 family of Adam are under the CONDEMNATION of  
1044 death. The only way of escape is to be BORN AGAIN  
1045 into the family of Christ, the last Adam, and thus SHARE  
1046 IN HIS LIFE. As surely as we are born into the family of  
1047 the first Adam and REMAIN THERE, we are eternally  
1048 lost. As surely as we are born into the family of the last  
1049 Adam and remain His true children, we are eternally  
1050 saved. When a man renounces sin and self, he crucifies  
1051 the flesh and is born from above. When he reckons self  
1052 dead, God makes it a FACT; but it is possible AT ANY  
1053 TIME to yield to sin, and allow the flesh to triumph. It is  
1054 because he does not persistently and continuously keep  
1055 ON THE CROSS, and reckon dead the old degenerate  
1056 Adam nature, that he so often suffers disappointment and  
1057 failure.

1058 The only possible condition of continuous peace, joy,  
1059 victory, and fellowship with God is EACH DAY, EACH  
1060 HOUR, EACH MOMENT, by His GRACE, to keep self

1061 ON THE CROSS and Christ on the throne, “bearing about  
1062 in the body of the dying of the Lord Jesus, that the life  
1063 also of Jesus might be made MANIFEST IN OUR  
1064 BODY.”

## 1065 **Resurrection Life**

1066 The unbeliever is dead in trespasses and sins, but the  
1067 believer, through the death and resurrection of Christ, has  
1068 been made alive unto God, AND SHARES HIS DIVINE  
1069 LIFE, ENERGY, AND ABILITY TO TRIUMPH OVER  
1070 SIN. Paul says in Romans 6:5, “If we have been planted  
1071 together in the likeness of His death, we shall be also in  
1072 the likeness of His resurrection.” As it means much to the  
1073 believer to share in Christ’s death, it means much also to  
1074 share in His resurrection. “Like as Christ was raised up  
1075 from the dead by the glory of the Father, even so we also  
1076 should WALK IN NEWNESS OF LIFE.” Romans 6:4.

1077 Among all the miracles and proofs of Christ’s divinity,  
1078 perhaps the crowning one was His own resurrection. In it  
1079 was manifest the glory of the Father. The Saviour’s  
1080 mighty works of restoring sight to the blind, hearing to the  
1081 deaf, speech to the dumb, and life to the dead, were all  
1082 included in the miracle of His own resurrection. He hung  
1083 on the cross until He “gave up the ghost.” His heart was  
1084 pierced by the Roman spear, and He was wrapped in  
1085 embalming cloths and laid in the tomb. What a  
1086 stupendous miracle when He awoke, arose, and came  
1087 forth from the grave, “declared to be the Son of God with



1088 POWER, according to the SPIRIT OF HOLINESS, by the  
1089 resurrection from the dead.” Romans 1:4. Henceforth  
1090 believers are to look upon this miracle as the unit of  
1091 measure of God’s power to deliver His people. How many  
1092 times in past generations had Israel heard the words, “I  
1093 am the Lord they God, which brought thee out of the land  
1094 of Egypt.” Ps. 81:10. Their deliverance from the  
1095 destroying angel, their protection under the canopy of the  
1096 fiery cloud, their victory in the overthrow of their enemies  
1097 at the sea, all these miracles attest the power of the One  
1098 who was pledged to bring them into the Land of Promise  
1099 triumphant over all their foes. But now, when struggling  
1100 with strong temptations and buffeted by the enemy, we  
1101 are bidden to TRUST in the One who raised Christ from  
1102 the dead. Were we dependent upon our own efforts to  
1103 overcome, we might well give up the conflict in despair.  
1104 But who can doubt the sufficiency of divine grace as  
1105 measured by the “exceeding greatness of His power to  
1106 usward to believe, according to the working of His mighty  
1107 power, which He wrought in Christ, when He raised Him  
1108 from the dead, and set Him at His own right hand in  
1109 heavenly places.” Eph. 1:19, 20. And we are to share in  
1110 the “likeness of His resurrection.” “Knowing this, that our  
1111 old man is crucified with Him, that the body of sin might  
1112 be destroyed, that henceforth we should not serve sin. For  
1113 he that is dead is freed from sin. Now if we be dead with  
1114 Christ, we believe that we shall also live with Him.”  
1115 Romans 6:6- 8.

1116 Christ went into the grave, slain by sin. He came forth an

1117 eternal victor, and those who come forth with Him are  
1118 henceforth freed from the power and dominion of sin.  
1119 They regard Christ's death as their death, Christ's grave  
1120 as their grave, Christ's resurrection as their resurrection,  
1121 and Christ's victory as their victory. They are to  
1122 remember that "Christ being raised from the dead dieth no  
1123 more; death hath no more dominion over Him." Verse 9.  
1124 And since He can no more be brought under the dominion  
1125 of death, which is the dominion of sin, those who share  
1126 with Him this resurrection life also share this victory over  
1127 sin and over the second death.

1128 We may well ponder the statement of Andrew Murray,  
1129 "The believer is to remember that the roots of his being  
1130 are in Christ's grave. The oak stands in the grave of the  
1131 acorn from which it sprang, and to remove it is to destroy  
1132 it. However massive the tree, it never loses its connection  
1133 with that buried seed." Christ said, "Except a corn of  
1134 wheat fall into the ground and die, it abideth alone: but if  
1135 it die, it bringeth forth much fruit. He that loveth his life  
1136 shall lose it; and he that hateth his life in this world shall  
1137 keep it unto life eternal." John 12:24, 25. Through His  
1138 own death, burial, and resurrection, Christ brought many  
1139 sons into glory, and every true believer dies and is buried,  
1140 not to remain in the grave, but to come forth with a new  
1141 life of power and fruitfulness. Consider the actual  
1142 humanity of Jesus before His death. He was as truly a man  
1143 as any child of Adam. He declared, "I can of Mine own  
1144 self do nothing." John 5:30.

1145 As the Son of man, He was bound by the weakness of  
1146 humanity and oppressed by sin. His miracles were  
1147 wrought through Him by the Holy Spirit, as they have  
1148 been through other men who were yielded to God. While  
1149 actually the Son of God, He clothed His divinity with  
1150 humanity, and in that human personality was as dependent  
1151 upon the Father as any one of His human brothers. But  
1152 after His death and resurrection, all this was changed. No  
1153 longer was divinity clothed with humanity, but humanity  
1154 was clothed with divinity. Having ascended to heaven and  
1155 received the Father's approval of His whole life and  
1156 sacrifice, He declared: "All power is given unto Me in  
1157 heaven and in earth." Matthew 28:18. This is the  
1158 resurrection life.

1159 Christ came forth from the grave-still the Son of man, but  
1160 conqueror of the grave and victor over sin, not only for  
1161 Himself, but for His brother men. As the carpenter of  
1162 Nazareth, and the teacher of Israel, He lived a life of toil  
1163 and care, of many sorrows and fierce temptations and  
1164 conflicts with the enemy, of physical weariness and pain,  
1165 of long night vigils, of prayers and tears and supplications  
1166 for strength to do the Father's will. The victory which He  
1167 thus wrought out He imparts to His children today. From  
1168 the grave He came forth as a king, a mighty conqueror,  
1169 with the keys of death and hell in His hand, having gained  
1170 the victory over all the power of the enemy. When we  
1171 share in His life, let us remember that it is this  
1172 resurrection life. It is a life that has already triumphed IN  
1173 HUMAN NATURE over all sin, all temptation, the world,

1174 the flesh, and the devil, death and the grave. “If we have  
1175 been planted together in the likeness of His death, we  
1176 shall be also in the likeness of His resurrection.” Romans  
1177 6:5.

1178 As we enter THROUGH FAITH into His death, burial,  
1179 and resurrection experience, we share in His victory. “For  
1180 by the death which He died He became, once for all, dead  
1181 in relation to sin; but by the life which He now lives HE  
1182 IS ALIVE in relation to God. In the same way you also  
1183 must regard yourselves as dead in relation to sin, but as  
1184 ALIVE in relation to God, because you are in Christ  
1185 Jesus.” Romans 6:10, 11 (Weymouth).

### 1186 **Faith Makes It So**

1187 “If we be dead with Christ, we BELIEVE that we shall  
1188 also LIVE with Him. ... For in that He died, He died unto  
1189 sin once: but in that He liveth, He liveth unto God.”  
1190 Romans 6:8-10.

1191 How significant are the statements in these two verses! He  
1192 died to sin. We died with Him. He liveth unto God. We  
1193 shall also live with Him. There can be no question as to  
1194 what is meant by the believer’s dying with Christ. It is a  
1195 death to sin. It breaks all ties between him and the sins  
1196 which have enslaved him. He is to regard his connection  
1197 with sin SEVERED as completely as that of the silent  
1198 form lying in the casket ready for the tomb. The new life  
1199 is to be lived wholly unto God. It is not his own. It is

1200 “bought with a price,” even the precious blood of Christ.  
1201 But we must remember that only as this life is wholly of  
1202 God can it be LIVED wholly to God. It is not found in  
1203 struggle or self-effort, nor in culture, education, or  
1204 religious ceremonies, but is the GIFT of God imparted by  
1205 His Spirit in response to faith. It is as much a miracle as  
1206 the restoration of sight to the blind, hearing to the deaf, or  
1207 life to the dead. It is hard for those who are slaves to sin  
1208 and evil habits they have long sought to overcome, to  
1209 BELIEVE that by simply ACCEPTING Christ and  
1210 yielding to Him they instantly receive a new nature, and  
1211 power enabling them to live a new life. Yet this is true,  
1212 and countless thousands have experienced this mighty  
1213 miracle. In our study of Romans 6 we come to a statement  
1214 which is like the keystone to an arch. This is the point  
1215 where the connection is made between the divine plan and  
1216 the believer’s experience. In this, as in all other cases, the  
1217 connection is MADE BY FAITH. “Likewise reckon ye  
1218 also yourselves to be dead indeed unto sin, but alive unto  
1219 God through Jesus Christ our Lord.” Verse 11. The  
1220 moment a sinner becomes united to Christ by FAITH,  
1221 God regards him as judicially dead to sin. Now He tells us  
1222 that it is the believer’s duty to join with God in reckoning  
1223 himself dead to sin, and THEN, by the power of the Holy  
1224 Spirit within, this judicial death is experienced. Every  
1225 man must accept God’s provision for his death to sin, and  
1226 must reckon it so, before he is actually dead to sin by  
1227 EXPERIENCE. He must reckon himself dead to sin first  
1228 BY FAITH, and THEN God makes that faith a  
1229 REALITY. It is exactly the same manner in which pardon

1230 for sin becomes experimental. The sinner confesses and  
1231 asks forgiveness, but if he does not BELIEVE God  
1232 pardons, HE IS NOT FORGIVEN. If he DOES believe,  
1233 he IS forgiven. “You confess your sins and give yourself  
1234 to God. You WILL to serve Him. Just as surely as you do  
1235 this, God will fulfil His word to you. If you believe the  
1236 promise,- believe that you are forgiven and cleansed,-God  
1237 supplies the FACT; you are made whole, just as Christ  
1238 gave the paralytic power to walk when the man  
1239 BELIEVED that he was healed. It IS so if you BELIEVE  
1240 it.” - Steps to Christ, page 51.

1241 In the same manner it is necessary to reckon ourselves  
1242 dead to sin before God can make it a fact in our personal  
1243 experience. And it is evident that no man will be dead  
1244 indeed unto sin

1245 UNTIL HE OBEYS God and CLAIMS this death by  
1246 FAITH. It is said that for weeks after the proclamation  
1247 was issued emancipating the slaves in the South, many  
1248 Negroes in remote places went on toiling as before. They  
1249 did not know they had been legally freed, and therefore  
1250 had no knowledge or hope of experimental freedom. But  
1251 even after some heard the truth, they did not believe it and  
1252 went on as before. Thought legally free, they were still  
1253 experimentally in slavery, because of unbelief in the  
1254 provision made for their liberty.

1255 How many of Christ’s followers are like those poor  
1256 slaves- still in bondage and slavery to sin because they

1257 refuse to “reckon” themselves “dead indeed unto sin”  
 1258 through the death of Jesus Christ.

1259 Having entered this experience by FAITH, there is a  
 1260 solemn warning AGAINST CONTINUING IN SIN:  
 1261 “Neither yield ye your members as instruments of  
 1262 unrighteousness unto sin.” Romans 6:13.

1263 “Know ye not, that to whom ye yield yourselves servants  
 1264 to obey, his servants ye are to whom ye obey; whether of  
 1265 sin unto death, or of obedience unto righteousness?”  
 1266 Verse 16.

1267 The believer must “reckon” himself “dead indeed unto  
 1268 sin,” and then “sin shall not have dominion” over him.  
 1269 But if he now yields his members to unrighteousness, it is  
 1270 sin, and sin is unto death. “For the end of those things is  
 1271 death.” “The wages of sin is death.” Romans 6:14, 21, 23.

1272 These statements are given to the believer, the child of  
 1273 God. IF HE PERSISTS in indulging the appetites of the  
 1274 flesh, reverting to the old life and yielding to its evil  
 1275 habits, in the end this indulgence WILL NEUTRALIZE  
 1276 all the power of the gospel, and “sin leads to death, ends  
 1277 in death, and is paid its wages in death.” Some,  
 1278 appropriating the precious promises of God with simple,  
 1279 childlike faith, enter at once into a new and fuller life. A  
 1280 few words from a recent letter from one earnestly seeking  
 1281 this life, illustrate the point: “The evening after I arrived  
 1282 home I chanced upon a very appropriate text. Without

1283 thinking where I was about to read, I opened at the first  
1284 chapter of Colossians, and my eye fell on the thirteenth  
1285 verse, ‘Who HATH delivered us from the POWER of  
1286 darkness.’ That was a real message to me. Then I began  
1287 farther up, and read the eleventh verse, ‘Strengthened with  
1288 ALL might, according to His glorious power, unto ALL  
1289 patience and long-suffering WITH JOYFULNESS.’ I  
1290 took that for my goal.”

1291 There may be those who question about the word  
1292 “reckon,” and ask, “How can I reckon I am dead to sin  
1293 when I know that I am not?” To them it seems like a mere  
1294 exercise of the imagination. But such miss the real  
1295 thought back of this word, which simply calls for the  
1296 exercise of PRACTICAL FAITH. No man ever knows  
1297 whether he is forgiven EXCEPT as he takes God at His  
1298 word. He reckons himself pardoned because that is what  
1299 God promises. The MOMENT he meets the conditions  
1300 and RECKONS himself pardoned, IT IS DONE. It is no  
1301 more difficult to reckon himself dead to sin when God  
1302 says he is dead, than to reckon his sins forgiven according  
1303 to God’s promise.

1304 If we transfer our hope from HUMAN STRUGGLE to the  
1305 promises of God, the only limit to our attainment is that of  
1306 our OWN FAITH. This is illustrated by the experience of  
1307 Peter. Jesus appeared, walking on the water. It was  
1308 evidently some distance, for the Saviour was seen too  
1309 dimly to be recognized with certainty. When He was  
1310 finally recognized, Peter joyfully cried, “Lord, if it be



1311 Thou, bid me come unto Thee on the water. And He said,  
1312 Come.” Springing out of the boat, Peter walked upon the  
1313 water nearly the whole distance with his eyes fixed upon  
1314 Jesus. But when almost at His Master’s side he looked  
1315 away, was frightened by the wind and waves, and began  
1316 to sink. Peter had done what was otherwise impossible,  
1317 because he was in touch with Christ BY FAITH. The  
1318 instant that touch was broken, the power was GONE. One  
1319 moment he was strong to do the impossible, the next he  
1320 was helpless and sinking. So in the matter of living unto  
1321 God-the victorious life- it is a miracle as truly as walking  
1322 on water. One moment a man may be strong to overcome  
1323 all the powers of evil arrayed against him; the next he  
1324 may sink in sin. It all depends upon the vital connection of  
1325 FAITH by which his unity with Christ is MAINTAINED.  
1326 The moment we lay hold upon any promise of God by  
1327 FAITH, having met the conditions, the blessing is ours. It  
1328 is so if we BELIEVE it. Again and again the Scriptures  
1329 illustrate most emphatically how salvation is complete in  
1330 Christ and may be secured only by faith.

1331 “By GRACE are ye saved THROUGH FAITH; and that  
1332 not of yourselves: it is the GIFT of God: not of works, lest  
1333 any man should boast.” Eph. 2:8, 9. There is an old story  
1334 of a Chinese Christian who was telling a heathen friend  
1335 the difference between the Christian religion and heathen  
1336 religions. He said:

1337 “One day a man fell into a deep well. He could not  
1338 possibly climb out. No one could hear his cries for help.

1339 After frantic struggles he gave up in despair. Then  
1340 Buddha appeared, and looking down in the well, said, ‘If  
1341 you will come up here, I will teach you so that you will  
1342 not fall into another well.’ But the poor man could not  
1343 climb out. Next came Confucius, who said, ‘You poor  
1344 man, had you obeyed my teachings, you would not have  
1345 fallen into this well.’ And again he was left to perish.  
1346 Then Jesus came, and seeing his lost condition, Himself  
1347 sprang into the well, and lifted the man out.”

1348 This is strikingly like the experience of David. He says in  
1349 Psalms 40:1-3: “I waited patiently for the Lord; and He  
1350 inclined unto me, and heard my cry. He brought me up  
1351 also out of a horrible pit, out of the miry clay, and set my  
1352 feet upon a rock, and established my goings. And He hath  
1353 put a new song in my mouth, even praise unto our God:  
1354 many shall see it, and fear, and shall trust in the Lord.” Ps.  
1355 40:1-3.

1356 It is important to notice what David did: “I waited  
1357 patiently.”

1358 And then what the Lord did:

1359 “He inclined unto me, and heard my cry.”

1360 “He brought me up also out of a horrible pit.” He “set my  
1361 feet upon a rock.”

1362 He “established my goings.”

1363 He “put a new song in my mouth.”

1364 Could any illustration be found to teach more absolutely  
1365 than SALVATION IN CHRIST IS A FINISHED  
1366 WORK? He does not HELP US CLIMB OUT OF THE  
1367 PIT OF SIN. HE LIFTS us OUT! He does not leave us on  
1368 slippery ground, but sets our feet upon a rock. He does not  
1369 leave us weak and helpless to fall from the rock, but He  
1370 ESTABLISHES our goings. And then He puts a song of  
1371 praise in our mouth that charms and captivates other lost  
1372 ones, and wins them to the Saviour. Blessed be His name,  
1373 He saves “to the uttermost” all who come unto God by  
1374 Him, “seeing He ever liveth to make intercession for  
1375 them.”

### 1376 **Right Action of the Will**

1377 In Romans 13:14 Paul says, “Put ye on the Lord Jesus  
1378 Christ, and make not provision for the flesh, to fulfil the  
1379 lusts thereof.” This is the practical equivalent of Romans  
1380 6:11. “Likewise reckon ye also yourselves to be dead  
1381 indeed unto sin, but ALIVE unto God through Jesus  
1382 Christ our Lord.” But this reckoning must be more than  
1383 the EXERCISE of the IMAGINATION or a mere  
1384 PASSIVE CONSENT to what God SAYS. Faith is an  
1385 active principle, a mighty force, and this judicial freedom  
1386 provided by God must be laid hold of BY FAITH that  
1387 COMES FROM GOD and has in it the ENERGY of God.  
1388 There is no virtue whatever in saying, “I reckon myself  
1389 dead to my violent temper, but of course I expect I shall

1390 expect I shall get angry sometimes.”

1391 To COUNT ON SINNING is a form of UNBELIEF, and  
1392 that is sin. We make provision for many things day by  
1393 day, planning for our clothing, our food, and other  
1394 temporal wants. But if a man knew that he would die  
1395 TODAY, he would NOT PLAN longer for living, but  
1396 would IMMEDIATELY cease preparation for living and  
1397 prepare for dying. God proposes that our union with  
1398 Christ shall make death to sin a great reality in our lives,  
1399 so that we shall reckon ourselves dead to sin, immediately  
1400 cease all provision for sinning and plan only to live the  
1401 new life in Christ Jesus.

1402 This reckoning of death to sin and EXPECTATION OF  
1403 TRIUMPH over sin has a profound effect upon the life.  
1404 One who expects to sin WILL sin, but one who reckons  
1405 himself no longer under sin’s dominion, but victorious  
1406 through the

1407 indwelling Christ, is fortified by his very attitude, and  
1408 actually challenges God to make good that deliverance  
1409 upon which His child confidently relies. The fact that he  
1410 trusts humbly and implicitly in the promises, makes it  
1411 certain that God will fulfil them to the uttermost. “The  
1412 secret of true and full holiness is BY FAITH and in the  
1413 power of the Holy Spirit to LIVE IN THE  
1414 CONSCIOUSNESS, I am dead to sin.”

1415 “Let not sin therefore reign in your mortal body, that he

1416 should obey in it the lusts thereof. Neither yield ye  
1417 members as instruments of unrighteousness unto sin: but  
1418 YIELD YOURSELVES UNTO GOD, as those that are  
1419 alive from the dead, and your members as instruments of  
1420 righteousness unto God. For sin shall not have dominion  
1421 over you: for ye are not under the law, BUT UNDER  
1422 GRACE.” Romans 6:12, 13.

1423 In the previous chapter the emphasis is on the word  
1424 “reckon.” In this it is on the word “yield.” First, “yield”  
1425 not your members “as instruments of unrighteousness;”  
1426 second, “yield yourselves unto God.”

1427 The great decisive factor in the life is the WILL. Sin has  
1428 its roots in the will and through the will holds the sinner in  
1429 slavery. But when the will is exercised in renouncing sin  
1430 and choosing Christ as master, the same power which  
1431 changes the heart and imparts a new life also changes the  
1432 will. The unbeliever willed only to please self. Now he  
1433 wills to please and obey God. But he remains a free moral  
1434 agent. True obedience to God is never compulsory, but  
1435 remains forever voluntary and prompted by love.

1436 Hence it is still POSSIBLE for the believer to YIELD to  
1437 those tendencies to sin which have become habitual to the  
1438 body.

1439 It is clearly implied in the text that the way of victory over  
1440 these temptations is not to struggle, but to YIELD IN  
1441 FAITH to the new Master. No man can have two masters;

1442 and an active, conscious yielding to Christ leaves no room  
1443 for the dominance of the old master whom he has  
1444 renounced forever. By withholding our members from  
1445 him and yielding them to God, we ENABLE God to make  
1446 actual and experimental (our experience) what He already  
1447 reckons us to be as His children.

1448 We are at first declared justified, judicially freed from the  
1449 CONDEMNATION of the law; but now, being born into  
1450 the family of God as sons, we must DEMONSTRATE  
1451 this relationship by a holy life. What a dishonor to God to  
1452 have children who are yet the slaves of sin! It would  
1453 testify either that God was unable to rescue His own  
1454 children from the enemy, or that sin is more attractive to  
1455 His children than holiness. “Yield yourselves unto God, as  
1456 those that are alive from the dead.” Romans 6:13. Not  
1457 until his death with Christ to sin and his burial have  
1458 become a great reality, can the believer appreciate and  
1459 understand the new life. The only life Jesus has now to  
1460 impart is His resurrected life. It is the life the other side of  
1461 the INFLICTION OF THE DEATH PENALTY FOR  
1462 SIN. [not free from the law of God, but from the  
1463 condemnation of the law. Condemnation = death penalty]  
1464 If we have died with Him, and yet live, truly the life we  
1465 now live is HIS LIFE. We can live this life only “by the  
1466 faith of the Son of God,” who loved us and gave Himself  
1467 for us. Gal. 2:20.

1468 “We are not under the law, but under grace.” Romans  
1469 6:15. The law places before us a standard, and demands

1470 obedience, but it imparts no power to obey. It says, “Do  
1471 and live.” It requires, but does not enable. Grace holds  
1472 before us the same divine standard, and then offers  
1473 POWER to meet the requirements [of the law]. It says,  
1474 “Believe and accept.” The strength, the obedience, the  
1475 righteousness, are all of God through FAITH. Grace does  
1476 NOT SET ASIDE THE LAW which is God’s standard of  
1477 righteousness. But of one who is not under the law but  
1478 under grace Paul says, “It is God which worketh IN YOU  
1479 both to WILL and to DO of His good pleasure.” Phi. 2:13.

1480 It may be wise to discuss here more fully the immense  
1481 importance of yielding the will and making a complete  
1482 and CONTINUOUS surrender to God. “The Christian life  
1483 is a battle and a march. But the victory to be gained is not  
1484 won by human power. The field of conflict is the domain  
1485 of the heart. The battle which we have to fight-the greatest  
1486 battle that was ever fought by man-is the surrender of self  
1487 to the will of God, the yielding of the heart to the  
1488 sovereignty of love. The old nature, born of blood and of  
1489 the will of the flesh, cannot inherit the kingdom of God. ...

1490 “He who determines to enter the spiritual kingdom will  
1491 find that all the powers and passions of an unregenerate  
1492 nature, backed by the forces of the kingdom of darkness,  
1493 are arrayed against him.” [Satan will gather all his powers  
1494 to keep it from happening!.] - The Mount of Blessing,  
1495 pages 203 and 204.

1496 Though opposed by forces within and without, the

1497 POWER to surrender the WILL and open the heart to God  
1498 is possessed BY EVERY HUMAN BEING. “The power  
1499 of choice God has given to men; it is their to exercise.  
1500 You cannot change your heart; you cannot of yourself  
1501 give to God its affections; but you can CHOOSE to serve  
1502 Him. You can give Him your will; He will then work in  
1503 you to WILL and to DO according to Him good  
1504 pleasure.” - Steps to Christ, page 47. Those who fight this  
1505 great battle to the point of real surrender, enter on a new  
1506 world in the Christian experience, as the following extract  
1507 from a letter witnesses: “That motto, “Let go, and let  
1508 God,’ appealed to me as such a good one. I cannot  
1509 remember that I ever heard it before. It kept ringing in my  
1510 ears, and then as I left the college that last night, I  
1511 determined to go home and settle the matter before going  
1512 to sleep. The folks had retired; so I sat down by the fire  
1513 and thought it over. Then I prayed something like this:  
1514 ‘Dear Lord, I WILL let go-as far as lies within my power,  
1515 I will let go. Let come what may; only sustain me by Thy  
1516 grace. Dear Lord, I do let go of it all.’ And I surrendered-I  
1517 let go, then and there. “That prayer the Lord heard and  
1518 answered with any delay. Immediately the burden was  
1519 lifted and the light came. My soul was filled with peace  
1520 and joy and a blessed relief that I never before had  
1521 experience to such an extent. I was abundantly blessed  
1522 beyond anything I had ever thought of. I have never seen  
1523 the Christian life in its beauty, simplicity, and reality as I  
1524 do not. There is a fuller, richer, deeper meaning in the  
1525 promises of God. “What an unwise thing to make the least  
1526 vestige of reserve! [don’t hold back!] I have learned that



1527 God DOES NOT ACCEPT service, time, money, or  
1528 anything else as a SUBSTITUTE for a fully surrendered  
1529 heart and will.” - EGW

1530 This surrender should be made ONCE FOR ALL, and  
1531 then REPEATED EVERY DAY and made a continuous  
1532 experience.

1533 “Through the RIGHT exercise of the will, an ENTIRE  
1534 CHANGE may be made in your life. By yielding up your  
1535 will to Christ, you ally yourself with the power [God’s  
1536 power] that is above all principalities and powers [Satan’s  
1537 power]. You will have strength from above to HOLD  
1538 YOU STEADFAST, and thus through CONSTANT  
1539 surrender to God you will be ENABLED to live the new  
1540 life, even the LIFE OF FAITH.” - Steps to Christ, page  
1541 48. As this surrender is MAINTAINED DAY BY DAY,  
1542 the way grows brighter and more delightful because of  
1543 fellowship with Christ. “By His perfect obedience He has  
1544 made it possible for every human being to obey God’s  
1545 commandments. [the law still applies] When we submit  
1546 ourselves to Christ, the heart is UNITED with His heart,  
1547 the WILL is merged in His will, the MIND becomes one  
1548 with His mind, the THOUGHTS are brought into  
1549 captivity to Him; we LIVE His life. This is what it means  
1550 to be clothed with the garment of His righteousness.”  
1551 Christ’s Object Lessons - page 312.

1552 **The Closest Union**

1553 The seventh chapter of Romans opens with a new and  
1554 striking illustration, which presents a different aspects of  
1555 the doctrine of our union with Christ: “The woman which  
1556 hath an husband is BOUND BY THE LAW to her  
1557 husband so long as he liveth; but if the husband be dead,  
1558 she is loosed from the law of her husband. So then if,  
1559 while her husband liveth, she be married to another man,  
1560 she shall be called an adulteress: but if her husband be  
1561 dead, she IS FREE FROM THAT LAW; so that she is no  
1562 adulteress, though she be married to another man.” Here  
1563 the sinner is REPRESENTED as a woman bound to her  
1564 husband by the LAW OF MARRIAGE. The husband  
1565 represents the flesh, or “old man.” As the woman is bound  
1566 to her husband as long as he lives, so the sinner is bound  
1567 to his natural sinful flesh, and can be released only by  
1568 death. So long as the old man of sin lives, all his  
1569 profession of religion is hypocrisy, or spiritual adultery.  
1570 “But if the husband be dead, she is loosed from the LAW  
1571 OF HER HUSBAND.” “Wherefore, my brethren, ye also  
1572 are become DEAD TO THE LAW by the body of Christ.”  
1573 It is in the body of Christ crucified that our “old man”  
1574 dies, and WE ARE DELIVERED FROM THE  
1575 CONDEMNATION of the law, and free to enter that  
1576 closest, most sacred relationship with Him.

1577 “When we were in the flesh, the motions of sin, which  
1578 were BY THE LAW, but work in our members to bring  
1579 forth fruit unto death.” So long as the “old man” lived, the  
1580 motions, or passions, of sins which are CONDEMNED  
1581 BY THE LAW were constantly bringing forth fruit unto

1582 death. We are helpless in the grasp of those evil  
1583 tendencies and lusts which characterized the “old man,”  
1584 and which kept us CONTINUALLY UNDER  
1585 CONDEMNATION OF THE LAW. “But now we are  
1586 delivered from the law, that being dead wherein we were  
1587 held.” “Knowing this, that our old man is crucified with  
1588 Him, that the body of sin might be destroyed, that  
1589 henceforth we should not serve sin.” Romans 6:6. What  
1590 an impressive figure is here presented! A woman is bound  
1591 to a degraded husband who subjects her to every cruel  
1592 bondage and indignity. She cannot marry another, but is  
1593 bound to him so long as he lives. But when the husband  
1594 dies, he has no further claim upon her. She is free to  
1595 marry another. What blessed assurance this brings to one  
1596 who recognizes the loathsome nature of sin, and longs for  
1597 deliverance from the flesh! That freedom does not come  
1598 by compromise or separation or abandonment, BUT BY  
1599 DEATH, even our death with Christ. In Christ our “old  
1600 man” is crucified, dead and buried. And “now we are  
1601 delivered from the law, that being dead wherein we were  
1602 held,” “that ye should be married to another, even to Him  
1603 who is raised from the dead.” Here is presented one of the  
1604 most beautiful and significant figures by which the  
1605 believer’s union with Christ is illustrated. In the legal  
1606 union of Romans 6 his identity with Christ is represented  
1607 by his relation to the last Adam (Christ) as head of the  
1608 race. Here it is the identity of husband and wife, the  
1609 closest and holiest union of which we know.

1610 The wife leaves father and mother, and cleaves to her

1611 husband. She give up her family and name. Her means  
1612 and her own life she surrenders to him, to become  
1613 henceforth dependent upon his loving will and care. And  
1614 they “two” become “one” flesh.

1615 More than this, the two lives thus merged into one  
1616 become the source of life, and this is used as a figure of  
1617 the holy fruitfulness of the true believer. “That ye should  
1618 be married to another, even to Him who is raised from the  
1619 dead, that we should bring forth fruit unto God.” How  
1620 futile all spectacular services and ostentatious activities,  
1621 and how displeasing they must be to God when offered as  
1622 a substitute for that holy devotion of wife to husband  
1623 which seeks only to please and exalt the object of supreme  
1624 affection! How little believers appreciate the exalted  
1625 blessing and privilege of their relationship with Christ!  
1626 All the boundless resources of the divine Bridegroom are  
1627 for the exaltation and satisfaction of the bride. On the  
1628 other hand, some of the most solemn warnings given in  
1629 the Scripture concern the peril of treating lightly this  
1630 sacred relation. To enter this union with Christ and then  
1631 give Him anything BUT THE SUPREME place in the  
1632 heart, is spiritual adultery. “Ye adulterers and adulteress,  
1633 know ye not that the friendship of the world is enmity  
1634 with God? whosoever therefore will be a friend of the  
1635 world is the enemy of God.” James 4:4. The believer  
1636 regards himself as the bride of Christ, but he must not  
1637 forget that IF HE TRIFLES with sin and TOLERATES in  
1638 his life those things that pertain to the world, his course  
1639 will as surely destroy this union as adultery will destroy

1640 the sacred ties of marriage. It is like the daring of the wife  
1641 who, while enjoying the privileges and comforts provided  
1642 by her husband's love and protection and honor of his  
1643 name, by flirting and coquetry maintains a dishonorable  
1644 intimacy with other men. What must be the real condition  
1645 of the believer who seems continually fascinated with the  
1646 glamour and tinsel of the world, and inquires how far he  
1647 can go in its follies and pleasures and still be permitted to  
1648 retain his name on the church records? Such an attitude is  
1649 evidence of a selfish, formal profession, which knows  
1650 LITTLE of the vital union with Christ described in  
1651 Romans 6, and still less of that loyal devotion of Christ  
1652 and satisfaction in Him which the true bride feels for the  
1653 bridegroom who has won her heart.

#### 1654 **The Power Provided**

1655 According to the figure first introduced in Romans 7, he  
1656 to whom we were formerly married-the flesh, or old man-  
1657 is reckoned dead, and we are not married to another,  
1658 "even to Him who is raised from the dead." That this  
1659 relationship results in intense sensitiveness to sin, is the  
1660 thought next introduced in verses 7-24. What a vivid  
1661 description is this of the experience through which we all  
1662 pass when sin grows more and more hideous and hateful  
1663 because we are drawing nearer to the One who is perfect  
1664 purity, holiness, and divine excellence of character.

1665 "The closer you come to Jesus, the more faulty you will  
1666 appear in your own eyes; for your vision will be clearer,

1667 and your imperfections will be seen in broad and distinct  
1668 contrast to His perfect nature. ... No deep-seated love for  
1669 Jesus can dwell in the heart that does not realize its own  
1670 sinfulness. "The soul that is transformed by the grace of  
1671 Christ will admire His divine character; but if we do not  
1672 see our own moral deformity, it is unmistakable evidence  
1673 that we have not had a view of the beauty and excellence  
1674 of Christ." - Steps to Christ, pages 64 and 65.

1675 As we see our own hearts, deceitful and desperately  
1676 wicked, we long for complete deliverance and victory,  
1677 and with sincere resolutions and firm determination we  
1678 begin the STRUGGLE to attain it. Again and again our  
1679 fight seems to end in ignominious failure and defeat, until  
1680 in despair we cry, "O wretched man that I am! who shall  
1681 deliver me from the body of this death?" And this seems  
1682 the opportune time for the revelation to the soul of that  
1683 light which makes the way clear for the realization of its  
1684 goal.

1685 Up to this point in Paul's argument for not continuing in  
1686 sin, the agency of the Holy Spirit has not been mentioned.  
1687 In fact, no reference is made to the Spirit thus far in the  
1688 epistle, except in the fourth verse of the first chapter and  
1689 the fifth verse of the fifth chapter.

1690 He has dealt with the awful fall and ruin wrought by sin,  
1691 the working of the law, the crucifixion, burial, and  
1692 resurrection of Christ, and our identification with Him in  
1693 this experience by faith, bringing justification and life

1694 through His death. This is followed by legal deliverance  
1695 from the dominion of sin and the condemnation of the  
1696 law, full surrender to Christ and union with Him in  
1697 spiritual wedlock, in order that we may bring forth fruit  
1698 unto God.

1699 Through understanding these great facts and truths, the  
1700 believer is conscious of his inability to escape the awful  
1701 power of habitual sin. He is confident that there is a way  
1702 by which all these precious truths may become actual  
1703 experiences, but that way of deliverance has not yet been  
1704 made clear. Now the link which completes the chain of  
1705 testimony in his emancipation is supplied. It is the Spirit  
1706 who has CONVICTED of sin and the Spirit who has  
1707 REVEALED Christ; but now there comes a revelation of  
1708 the Spirit Himself as a living, indwelling, divine Presence,  
1709 entering with all the fullness of omnipotent power to  
1710 make real in Paul the divine plan; and he shouts in  
1711 triumph and gratitude, "I thank God through Jesus Christ  
1712 our Lord." Forty- eight times in chapter 7:7-25 occur the  
1713 personal pronouns I, me, and my. The knowledge and  
1714 desires and ideals are right, but there is no power in  
1715 human resolutions to reach the standard. The office of the  
1716 Holy Spirit has not been recognized. All that the believer  
1717 has learned of the blessed provisions for soul salvation in  
1718 the first seven chapters are only FACTS AND  
1719 THEORIES until made EXPERIENCE by the Holy Spirit.  
1720 Through His mighty power the image of Jesus Christ is  
1721 reproduced in the believer's soul. "We all, with open face  
1722 beholding as in a glass the glory of the Lord, are changed

1723 into the same image from glory to glory, even as by the  
1724 Spirit of the Lord.” 2Cor. 3:18.

1725 It is this gracious work of the Spirit that is so fully  
1726 discussed in Romans 8, there being at least seventeen  
1727 statements describing the Holy Spirit’s relation to, and  
1728 operation within, the believer.

1729 “There is therefore now NO condemnation to them which  
1730 are in Christ Jesus, who walk not after the flesh, but after  
1731 the Spirit. For the law of the Spirit of life in Christ Jesus  
1732 hath made me free from the law of sin and death. For  
1733 what the law could not do, in that it was weak through the  
1734 flesh, God sending His own Son in the likeness of sinful  
1735 flesh, and for sin, condemned sin in the flesh: that the  
1736 righteousness of the law might be fulfilled in us who walk  
1737 not after the flesh, but after the Spirit.” Romans 8:1-4.

1738 Here is no longer conflict and struggle, disappointment,  
1739 defeat, and discouragement; but THROUGH THE  
1740 MIGHTY POWER OF THE SPIRIT ALONE,  
1741 justification has come in place of condemnation, life in  
1742 place of death, freedom in place of bondage, strength in  
1743 place of weakness, obedience in place of transgression,  
1744 success in place of failure. All this is all the result of  
1745 being “in Christ” through the ministry of the Holy Spirit.  
1746 “They that are after the flesh do mind the things of the  
1747 flesh; but they that are after the Spirit are the things of the  
1748 Spirit. For to be carnally-minded is death; but to be  
1749 spiritually- minded is life and peace. Because the carnal



1750 mind is enmity against God: for it is not subject to the law  
1751 of God, neither indeed can be. So then they that are in the  
1752 flesh cannot please God.” Verses 5-8. With our natural  
1753 human limitations and lack of wisdom and understanding  
1754 of divine things, we do not see how we can live up to our  
1755 high standing as sons of God. But the Spirit graciously  
1756 makes up for all our ignorance and deficiencies,  
1757 prompting us to prayer, and making intercession for us  
1758 with superhuman energy. How adequate and complete is  
1759 the help here attributed to the working of the Holy Spirit  
1760 in behalf of the believer. He delivers from all  
1761 condemnation, frees from the law of sin and death,  
1762 imparts strength, righteousness, a renewed mind, and  
1763 Christlike spirit. He quickens the body, subdues its sinful  
1764 tendencies and appetites, lets in the light, and imparts  
1765 assurance, consciousness of sonship and heirship, help for  
1766 our infirmities, and divine assistance in prayer. It is clear  
1767 that this wonderful revelation of the Spirit’s ministry  
1768 explains the twenty-fourth and twenty- fifth verses of  
1769 chapter 7. After the awful struggle, characterized by deep  
1770 conviction and intense longing and striving for holiness,  
1771 which ends only in disappointment, Paul cries, “O  
1772 wretched man that I am! who shall deliver me from the  
1773 body of this death?” And then with the revelation of the  
1774 Spirit’s mighty agency, more than adequate for all his  
1775 needs, he utters the triumphant shout, “I thank God  
1776 through Jesus Christ our Lord.”

1777 The Spirit was to be given as a regenerating agent, and  
1778 without this the sacrifice of Christ would have been of no

1779 avail. ... Sin could be resisted and overcome only through  
1780 the mighty agency of the third Person of the Godhead,  
1781 who would come with no modified energy, [just as it is, as  
1782 a Spirit] but in the fullness of divine power. It is the Spirit  
1783 that makes effectual what has been wrought out by the  
1784 world's Redeemer. It is by the Spirit that the heart is made  
1785 pure. Through the Spirit the believer becomes a partaker  
1786 of the divine nature. "Christ has given His Spirit as a  
1787 divine power to overcome all hereditary and cultivated  
1788 tendencies to evil, and to impress His own character upon  
1789 His church." - The Desire of Ages, page 671.

1790 It is through Jesus Christ, because by virtue of His merits  
1791 and ministry the Holy Spirit came down upon the church  
1792 at Pentecost as His representative and successor. Through  
1793 the death and shed blood of Christ we are JUSTIFIED [to  
1794 the Father]; through the agency of the Spirit sent forth  
1795 from heaven by the ministry of our Lord, we are  
1796 SANCTIFIED [to the Father]. We could NEVER be  
1797 justified without His death and resurrection, NOR could  
1798 we be sanctified without His life and intercession  
1799 resulting in the descent of the Spirit upon the church, and  
1800 upon each individual believer. Every child of God  
1801 becomes a temple of the Holy Ghost. As he [we] yields  
1802 without reserve to be filled, possessed, controlled, and led  
1803 by the Spirit, every hereditary and cultivated tendency to  
1804 sin is subdued, and he receives divine life, liberty, power,  
1805 and victory.

1806 **The Laws of Death and Life**

1807 The climax of the experience of conscious failure and  
1808 defeat in Romans 7 is reached in the words: “O wretched  
1809 man that I am! who shall deliver me from the body of this  
1810 death?”

1811 As the eighth chapter describes a wholly opposite  
1812 experience of conscious and continuous victory, its climax  
1813 is in striking contract, “Nay, in all these things we are  
1814 more than conquerors through Him that loved us.”  
1815 Romans 8:37. It is one thing to conquer after a long and  
1816 fierce conflict by merely averting defeat. It is another  
1817 thing to be more than conqueror-to know that at no  
1818 moment there is any question of ultimate and complete  
1819 victory; to push the battle into the enemy’s territory, and  
1820 drive him before us a defeated and impotent foe. This is  
1821 being more than conqueror, and this is ours through Him  
1822 that loved us. So far as we are concerned, it is a victory of  
1823 love- love that lifts us out of the element of sin and failure  
1824 and defeat into the atmosphere of His own life. This is all  
1825 a matter of spiritual law. In the seventh chapter, the  
1826 testimony is:

1827 “I find then a law, that when I would do good, evil is  
1828 present with me. For I delight in the law of God after the  
1829 inward man; but I see another law in my members,  
1830 warring against the law of my mind, and bringing me into  
1831 captivity to the law of sin.” Romans 7:21-23.

1832 Now what has become of this law in the eighth chapter.  
1833 Has it been removed or destroyed, so that there is no more

1834 temptation or tendency to sin, as so many seem to expect?  
1835 No more than the natural law that prevents a man's living  
1836 under water is done away when he descends into the  
1837 diving apparatus. The law or tendency remains, but it is  
1838 completely overcome or counteracted by the higher law  
1839 which provides the means of life from above. So Paul  
1840 says: "The law of the Spirit of life in Christ Jesus hath  
1841 made me free from the law of sin and death." Romans 8:2.

1842 It is this working of the law of the Spirit of life that  
1843 continually counteracts the law of sin and death and  
1844 makes it possible for the life of Christ's disciples to be  
1845 "like His, a series of uninterrupted victories." God's child  
1846 is not a slave fighting to obtain his freedom, but a free  
1847 man fighting to MAINTAIN the liberty secured to him in  
1848 Christ. Freedom is not the goal to be won as the result of  
1849 the Christian warfare, but is the necessary CONDITION  
1850 of a victorious life. This is made very plain by one of  
1851 Evan Hopkins' vivid illustrations: The natural law of a  
1852 room at night is to be dark. The tendency is not destroyed  
1853 by bringing in a lighted lamp, but it is completely  
1854 counteracted so long as the lighted lamp remains. If it is  
1855 removed, the tendency is again evident, for darkness  
1856 reigns.

1857 The dark room represents our hearts, and the tendency to  
1858 darkness represents the LAW OF SIN working in our  
1859 members. The lamp is Christ. On His entering our hearts,  
1860 THE TENDENCY AND POSSIBILITY TO SIN ARE  
1861 NOT DESTROYED, but His presence completely

1862 COUNTERACTS the working of the law of sin, so long  
1863 as He reigns within. Thus the law of the Spirit of life in  
1864 Christ Jesus makes us free from the law of sin and death.  
1865 And by this blessed ministry of the Spirit we are more  
1866 than conquerors through Him that loved us. But many are  
1867 perplexed concerning this experience, because, though  
1868 they are certain of a very real victory in Christ, their  
1869 victory is not complete. It seems to be partial or  
1870 fragmentary, and they long to be “all Christ’s all the  
1871 time.” Our experience seems to teach that we are more  
1872 than a house with many rooms, than like one room. We  
1873 may invite the Spirit to come in and make Christ real  
1874 within. We may fully surrender the best room to Him, and  
1875 we may yield up another room, and still another, to be  
1876 occupied and possessed by the divine Guest. But the  
1877 fullness of His blessing can come only when the LAST  
1878 ROOM is surrendered, and He is crowned King of all,  
1879 while we withdraw and leave Him in undisputed  
1880 CONTROL of the UTMOST LIMIT OF OUR BEING.  
1881 Many talk of getting more of the Holy Spirit, but what we  
1882 all need is to LET the Holy Spirit have MORE OF US  
1883 until the remotest corner of every room is filled with His  
1884 presence. This is the blessed life of victory, the new life in  
1885 Christ Jesus. It is the life that means inseparable union  
1886 with Him. “I am persuaded, that neither death, nor life,  
1887 nor angels, nor principalities, nor powers, nor things  
1888 present, nor things to come, nor height, nor depth, nor any  
1889 other creature, shall be able to separate us from the love of  
1890 God, which is IN Christ Jesus our Lord.” Romans 8:38  
1891 and 39.

## 1892     **In Christ**

1893     In the first verse of Romans 8 Paul says, “There is  
1894     therefore now no CONDEMNATION to them which are  
1895     IN CHRIST JESUS.” In the tenth verse: “If Christ be in  
1896     you, the body is dead because of sin.” Here is a striking  
1897     paradox, very similar to that given by the Saviour in His  
1898     beautiful lesson on the true vine, “Abide in Me, and I in  
1899     you.” John 15:4. In writing to the Colossians of his call to  
1900     the ministry, Paul speaks of his divine commission to  
1901     proclaim the glorious mystery of the gospel to the  
1902     Gentiles. This mystery, now made plain to the saints, he  
1903     sums up in the expression, “Christ in you.” Col. 1:27. This  
1904     was not an expression of mere abstract theory, but of his  
1905     own personal experience, for he wrote to the Galatians: “I  
1906     am crucified with Christ: nevertheless I live; yet not I, but  
1907     Christ liveth in me.” Gal. 2:20. And so we have the  
1908     stirring exhortation to the Corinthians: “Examine  
1909     yourselves, whether ye be in the faith; prove your own  
1910     selves. Know ye not for your own selves, how that Jesus  
1911     Christ is in you, except ye be reprobates?” 2Cor. 13:5. We  
1912     know that no man can enter into and abide in another  
1913     man, but it is not difficult for the child of God, instructed  
1914     by the Spirit, to understand the possibility of the actual  
1915     indwelling of Christ. He walked the paths of earth in  
1916     former days, clothed in human flesh. Today, through His  
1917     divine representative, the Holy Spirit, He enters into the  
1918     yielded life and takes up His abode. Indeed, the blessed  
1919     Saviour even now waits outside the door, and pleads for  
1920     the invitation to enter: “Behold, I stand at the door, and

1921 knock: if any man hear My voice, and open the door, I  
1922 will come in to him.” Rev. 3:20.

1923 But it may not appear so clear to some how they can be  
1924 “in Christ.” This is a favorite expression with Paul,  
1925 occurring in his epistles more than seventy times. Six of  
1926 the epistles are addressed to the saints and faithful who  
1927 are “in Christ.” In the first chapter of Ephesians he  
1928 enumerates some of the blessings secured to those who  
1929 are in Christ, declaring that “in Him” they are blessed,  
1930 chosen, accepted, redeemed, heirs, united, and SEALED  
1931 with the Holy Spirit. It is evident that while Christ enters  
1932 into His children as a divine, living personality, He also  
1933 surrounds them as a heavenly atmosphere. It is thus that  
1934 He becomes a wall of separation between every true  
1935 believer and the world, and He not only separates, but  
1936 protects, so that no evil influence from without can harm  
1937 him.

1938 The diver puts on his specially prepared suit, and goes  
1939 down into the water, an element in which he could not  
1940 live. But he is surrounded with an element which is  
1941 continually supplied and renewed from above, and which  
1942 preserves his life. In a similar way the child of God is  
1943 born from above, and his home is there. But for the  
1944 present he is in this earthly element in which he cannot  
1945 live. His life therefore depends absolutely upon that which  
1946 is continually supplied from above. That element is Jesus  
1947 Christ.

1948 The plant could not live out of the earth, for that is its  
1949 element. The fish could not live out of water, for that is its  
1950 natural element. The bird cannot live under water, for the  
1951 air is its element. So the child of God who has been born  
1952 from above, delivered from the power of darkness, and  
1953 translated into the kingdom of His dear Son, can live in  
1954 this world of sin ONLY by abiding in that element  
1955 provided from above for his existence. And this is the  
1956 SECRET of the great DELIVERANCE from sin and the  
1957 TRANSFORMATION of the life of a true Christian. “The  
1958 Father’s presence encircled Christ, and nothing befell Him  
1959 but that which Infinite Love permitted for the blessing of  
1960 the world. Here was His source of comfort, and it is for  
1961 us. He who is imbued with the Spirit of Christ abides IN  
1962 Christ. The blow that is aimed AT HIM [us] falls on the  
1963 Saviour, who surrounds him [us] with His presence.  
1964 Whatever comes to him [us] comes from Christ. He [we]  
1965 has no need to resist evil; for Christ is his [our] defense.  
1966 Nothing can touch him [us] except by our Lord’s  
1967 permission.” - The Mount of Blessing, Page 110. “If a  
1968 piece of iron could speak, what could it say of itself? ‘I  
1969 am black; I am cold; I am hard.’ But put it in the furnace,  
1970 and what a change takes place! It has not ceased to be  
1971 iron; but the blackness is gone, the coldness is gone, and  
1972 the hardness is gone! It has entered into a new experience.  
1973 The fire and the iron are still distinct, and yet how  
1974 complete is the union! They are one. If the iron could  
1975 speak, it could not glory in itself, but in the fire that makes  
1976 and keeps it a bright and glowing mass.



1977 “So must it be with the believer. Do you ask him what he  
 1978 is in himself? He answers, ‘I am carnal, sold under sin!’  
 1979 For left to himself, this inevitably follows; he is brought  
 1980 into captivity to the LAW OF SIN which is in his  
 1981 members. But it is his privilege to enter into fellowship  
 1982 with Christ, and in Him abide. And here IN HIM [Jesus]  
 1983 who is our life, our purity, and our power-in Him whose  
 1984 spirit can penetrate into every part of our being, the  
 1985 believer is no longer carnal, but spiritual; no longer  
 1986 overcome by sin and brought into captivity, but SET  
 1987 FREE FROM THE LAW OF SIN and death, and  
 1988 preserved in a condition of deliverance. This blessed  
 1989 experience of emancipation from sin’s service and power  
 1990 implies a MOMENTARY and CONTINUOUS act of  
 1991 ABIDING.” - Hopkins. There is another sense in which  
 1992 the expression “in Christ” is used, which is of the greatest  
 1993 significance to the child of God: “Blessed be the God and  
 1994 Father of our Lord Jesus Christ, who hath blessed us with  
 1995 all spiritual blessings in heavenly things in Christ.” Eph.  
 1996 1:3, margin. All the blessings that divine wisdom and love  
 1997 could provide are bestowed upon us “in Christ.”

1998 The Saviour said, “These things have I spoken unto you,  
 1999 that IN ME ye might have peace.” John 16:33.

2000 The apostle Paul wrote, “Thanks be unto God, which  
 2001 always causeth us to triumph IN CHRIST.” 2Cor 2:14.

2002 John the beloved declares, “God hath given to us eternal  
 2003 life, and this life is in His Son.” 1John 5:11.

2004 Furthermore he says, “He that hath the Son hath life; and  
 2005 he that hath not the Son of God hath not life.” Verse 12.

2006 Failure to comprehend this wonderful truth means  
 2007 proportionate failure in the Christian experience.

2008 In Christ is life. Possessing Christ, the believer has eternal  
 2009 life; but without Him there is no life. This is equally true  
 2010 of every other blessing of God. Man of himself not only  
 2011 has no life, but he has no peace, no victory, no faith, no  
 2012 righteousness, nor any other attribute of God. The Father  
 2013 has gathered up all the blessings of infinite love, and  
 2014 bestowed them upon us in the precious gift of His Son.  
 2015 Nothing has been withheld. All is embraced and included  
 2016 in the one great gift.

2017 Is it not strange that everywhere men are praying and  
 2018 pleading for what has already been graciously given?  
 2019 They pray for peace, but the Father answers, “I have  
 2020 already bestowed My peace upon you in Christ. Receive  
 2021 Him, and you will have all peace.” Men pray for life, and  
 2022 the reply is the same, “I have given you eternal life. It is  
 2023 in my Son. Receive Him, and you have life.” Men cry to  
 2024 God for victory, and the answer is, “There is no victory  
 2025 for humanity except in the Victor.” Christ took our  
 2026 humanity, and won everlasting victory, not for Himself,  
 2027 but for men. In the same way that life and peace are gifts,  
 2028 so is victory a gift. “Thanks be to God, which giveth us  
 2029 the victory.” 1Cor. 15:57. Why do men struggle and fight  
 2030 to obtain what comes as a gift in Christ? They talk of

2031 victory on this point and victory on that point, when if  
2032 they would only BELIEVE it, Christ is the victory on  
2033 every point.

2034 It is not some new gift from God that we need; it is a  
2035 better UNDERSTANDING of the fact that He has  
2036 ALREADY GIVEN US EVERYTHING in Christ. It is  
2037 laying hold BY FAITH of the blessings which are  
2038 ALREADY OURS in Him. By faith you became Christ's,  
2039 and by faith you are to grow up in Him,-by giving and  
2040 taking. You are to GIVE all,-your heart, your will, your  
2041 service,-give yourself to Him to obey all His  
2042 requirements; and you must TAKE all,-Christ, the fulness  
2043 of all blessing, to abide in your heart, to be your strength,  
2044 your righteousness, your everlasting helper,-to give you  
2045 power to obey." - Steps to Christ, page 70. How many  
2046 there are who have given all to God! They have made a  
2047 full surrender to Him and desire only to do His will. Yet  
2048 they are often filled with disappointment because of  
2049 CONSCIOUS LACK AND FAILURE. The SECRET of  
2050 this failure is here disclosed. They have GIVEN all, but  
2051 they have not TAKEN all. O for faith to lay hold of this as  
2052 a blessed reality! Christ, the fulness of all blessing. To  
2053 abide in your heart, to be your strength, your  
2054 righteousness, your everlasting helper, to give you  
2055 POWER to obey. [Amen.]

## 2056 **The Law of Growth**

2057 It is a physical law recognized by everyone that growth is

2058 produced by partaking of food. It is also understood that  
2059 there is good, wholesome, nutritious food that produces a  
2060 healthy growth, and there is much so-called food that is  
2061 unwholesome and even injurious. Most people can easily  
2062 apply the theory of this to spiritual things. The chief  
2063 difficulty is that so many have acquired perverted  
2064 appetites, both physical and spiritual, by indulging in the  
2065 injurious food. To restore the normal appetite and feed the  
2066 spiritual life so as to produce vigorous growth, is one of  
2067 the most vital problems of Christian experience. The  
2068 Saviour's said, "Man shall not live by bread alone, but by  
2069 every word that proceedeth out of the mouth of God."  
2070 Matthew 4:4. Of course, man can live physically by bread  
2071 or material food, but there is a higher life than the mere  
2072 animal. There is a spiritual realm into which a man may  
2073 enter and have fellowship and communion with God.  
2074 With the spiritual faculties of the soul he may feel and  
2075 hear and see God, and enjoy eternal life with Him day by  
2076 day. This life cannot be sustained by bread alone. It must  
2077 feed upon the word of God.

2078 In order to appreciate this, it is necessary to understand  
2079 the nature of that word. It is a living word.

2080 God's message is full of life and power, and is keener  
2081 than the sharpest twoedged sword. It pierces even to the  
2082 severance of soul from spirit and penetrates between the  
2083 joints and the marrow, and it can discern the secret  
2084 thoughts and purposes of the heart. And no created thing  
2085 is able to escape its scrutiny." Hebrews 4:12,13

2086 (Weymouth).

2087 The word is living in the sense that it never dies. The  
2088 words we spoke yesterday are dead and forgotten today.  
2089 Most of the words of the mightiest monarchs and  
2090 philosophers, poets and sages, are forgotten or known by  
2091 only a few. But God's word never dies and is never  
2092 forgotten. It is known and loved by more people and  
2093 printed in more languages today than ever before, though  
2094 its latest page was written two thousand years ago.

2095 It is also living in the sense that life is inherent in it and is  
2096 imparted by it. "The words that I speak unto you, they are  
2097 spirit, and they are life." John 6:63. "The life of God,  
2098 which gives life to the world, is in His word." - Gospel  
2099 Workers, page 250.

2100 Repeatedly in the Scriptures the word is likened to a seed.  
2101 When one looks at a grain of wheat, he does not see any  
2102 indication of life. But if the grain is planted in the ground,  
2103 soon a green leaf is seen pushing up through the soil. It  
2104 has sprung up out of the life in that tiny seed. The truth  
2105 concerning Jesus Christ is the seed of everlasting life.  
2106 When this seed is planted in the mind and heart, it springs  
2107 up and produces a new life, and this life is, like the seed,  
2108 divine.

2109 The germination and growth of this divine seed are  
2110 described in the Bible, and indicate the steps by which a  
2111 sinner becomes a true child of God. The first indication of

2112 the germination of the living word, we speak of as  
2113 “CONVICTION.” Paul says the word of God is “a  
2114 discerner of the thoughts and intents of the heart.”  
2115 Hebrews 4:12.

2116 When Peter preached the word on the day of Pentecost,  
2117 the people “were pricked in their heart, and said unto  
2118 Peter and to the rest of the apostles, Men and brethren,  
2119 what shall we do?” Acts 2:37.

2120 When the prophet Jonah preached the word of God to the  
2121 great heathen city of Nineveh, with all its wealth and  
2122 pride and sensual idolatry, it produced conviction of sin  
2123 that resulted in one of the greatest miracles of all time.  
2124 “Word came unto the king of Nineveh, and he arose from  
2125 his throne, and he laid his robe from him, and covered  
2126 him with sackcloth, and sat in ashes. And he caused it to  
2127 be proclaimed and published through Nineveh by the  
2128 decree of the king and his nobles, saying, Let neither man  
2129 nor beast, herd nor flock, taste anything: let them not feed,  
2130 nor drink water: but let man and beast be covered with  
2131 sackcloth, and cry mightily unto God: yea, let them turn  
2132 every one from his evil way, and from the violence that is  
2133 in their hands.” Jonah 3:6-8. Many times men are  
2134 convicted by the word of God, but refuse to acknowledge  
2135 their sins and accept repentance. But where they respond  
2136 to conviction by genuine repentance and confession, the  
2137 word produces in their hearts a LIVING FAITH in the  
2138 One who can deliver the transgressor from the GUILT  
2139 and POWER of sin.

2140 “So then faith cometh by HEARING, and HEARING by  
2141 the WORD of God.” Romans 10:17.

2142 Many complain of a lack of faith, and resolve to remedy  
2143 the defect by spending more time in devotion or in  
2144 missionary work; but the real need is MORE FROM THE  
2145 WORD OF GOD.

2146 “Faith that enables us to receive God’s gifts is itself a gift,  
2147 of which some measure is imparted to every human being.  
2148 It grows as exercised in appropriating the word of God. In  
2149 order to strengthen faith, we must often bring it in  
2150 CONTACT with the word. - Education, pages 253 and  
2151 254. The next step in the miraculous working of the word  
2152 is REGENERATION. “Being born again, not of  
2153 corruptible seed, but of incorruptible, by the word of God,  
2154 which liveth and abideth forever.” 1Peter 1:23. By the  
2155 “simple act of believing God, a new life is begotten” in  
2156 the heart. A story is told of an infidel who decided to read  
2157 the Bible through in order to be able to quote it more  
2158 intelligently. One day he suddenly stopped reading and  
2159 said, “Wife, if this book is right, we are wrong.” After  
2160 reading on for some time, he stopped again, saying,  
2161 “Wife, if this book is right, we are lost.” Still later he  
2162 stopped and with deep emotion said, “Wife, if this book is  
2163 right, we can be saved.”

2164 Surely it is a wonderful word which, when applied to the  
2165 vilest soul, produces CONVICTION, FAITH,  
2166 and REGENERA TION.

2167 It is this word which cleanses the heart and keeps it pure  
2168 in an atmosphere charged with every form of vice and  
2169 evil. “Wherewithal shall a young man cleanse his way? by  
2170 taking heed thereto according to Thy word.” Ps. 119:9.  
2171 When this holy word is cherished in the heart, when it is  
2172 the subject of conversation and meditation, it preoccupies  
2173 the ground, and leaves no room for sin. “Thy word have I  
2174 hid in mine heart, that I might not sin against Thee.” Ps.  
2175 119:11.

2176 The word is also indispensable to spiritual growth. As a  
2177 parting word to his dear children in the faith at Ephesus,  
2178 Paul said: “And now, brethren, I commend you to God,  
2179 and to the word of His grace, which is able to build you  
2180 up.” Acts 20:32. How many church members there are  
2181 who never grow up, but remain babes or spiritual dwarfs,  
2182 simply because they do not feed upon the living word.  
2183 Evidently such were the believers at Corinth:

2184 “I, brethren, could not speak unto you as unto spiritual,  
2185 but as unto carnal, even as unto babes in Christ. I have fed  
2186 you with milk, and not with meat: for hitherto ye were not  
2187 able to bear it, neither yet now are ye able.” 1Cor. 3:1, 2.  
2188 “Every one that useth milk is unskillful in the word of  
2189 righteousness: for he is a babe.” Hebrews 5:13.

2190 It is not strange that so many professed Christians neglect  
2191 the diligent study of the Bible, since it is the living  
2192 medium through which every essential element of the  
2193 Christian life is produced? Men traverse the world, and



2194 spend time and money and life seeking what is right at  
2195 hand in the Scriptures. The prophet of old said: “They  
2196 words were found, and I did eat them; and Thy word was  
2197 unto me the joy and rejoicing of mine heart.” Jer. 15:16.

2198 The joy produced by the mighty transformations of  
2199 character and the precious promises for the eternal future,  
2200 are not like the fleeting joys of this world. They are not  
2201 affected by place or circumstances, nor by the passing of  
2202 time. That joy may be found today as rich and full as by  
2203 the prophet twenty-five centuries ago. A much longer  
2204 chapter than this would be needed to tell of all the  
2205 miracles wrought by this living and powerful word. At  
2206 least one more must be presented in this discussion.

2207 “They that sow in tears shall reap in joy. He that goeth  
2208 forth and weepeth, bearing precious seed, shall doubtless  
2209 come again with rejoicing, bringing his sheaves with  
2210 him.” Ps. 126:5, 6.

2211 Many seem to suppose that the power to win souls is a  
2212 mysterious gift imparted only to ministers or a favored  
2213 few of the elect. But the real power to save men is in the  
2214 word of God. The farmer sows the seed, but he cannot  
2215 make it grow and produce a harvest. The life is in the  
2216 seed. So it is with the seed of everlasting life. It contains  
2217 the same divine power, whether sown by the gray-haired  
2218 minister, or the little child; the cultured scholar, or the  
2219 humble and unlearned believer. It is only required that the  
2220 sower be conscious of the sacredness of his ministry; that

2221 he love the lost enough to weep over them; and that he  
2222 show by his own life that this divine, incorruptible seed  
2223 produces conviction, faith, regeneration, cleansing,  
2224 growth and joy.

## 2225 **Sanctification**

2226 When a man receives Christ by faith, he is “as a child  
2227 born unto the kingdom of God.” In the Scriptures he is  
2228 spoken of as a “babe in Christ.” Means have been  
2229 provided by which he is to grow up into the full stature of  
2230 manhood in Christ. This does not mean that he is growing  
2231 into holiness, but rather in holiness. “The believer does  
2232 not get disentangled from the sin gradually. He breaks  
2233 with it in Christ once for all; he is placed by a decisive act  
2234 of the will in the sphere of perfect holiness; and it is  
2235 within it that the gradual renewing of the personal life  
2236 goes forward. This second gospel paradox, sanctification  
2237 by faith, rests on the first, justification by faith.” - The  
2238 Way of Deliverance, page 10. As we seek to appropriate  
2239 day by day the blessings that are in Christ for us, there is a  
2240 constant growth and expansion of the spiritual powers.  
2241 The capacity to see and feel and understand the things of  
2242 God is constantly increased.

2243 As in the natural realm the first means of growth is food,  
2244 so it is in the spiritual realm. “As new-born babes, desire  
2245 the sincere milk of the word, that ye may grow thereby.”  
2246 1Peter 2:2.

2247 Some question how it can be possible for one to abide in  
2248 Christ, permitting Christ to live in him and control all his  
2249 words and actions, and yet make constant progress. That  
2250 is easily explained. The new birth is likened to the  
2251 germination of a seed that has been planted in the soil.

2252 “The germination of the seed represents the beginning of  
2253 spiritual life, and the development of the plant is a  
2254 beautiful figure of Christian growth. As in nature, so is  
2255 grace; there can be no life without growth. A plant must  
2256 either grow or die. As its growth is silent and  
2257 imperceptible, but continuous, so is the development of  
2258 the Christian life. At every stage of development our life  
2259 may be perfect; yet if God’s purpose for us is fulfilled,  
2260 there will be continual advancement. Sanctification is the  
2261 work of a lifetime.” - Christ’s Object Lessons, page 65.  
2262 This does not mean that a certain number of years are  
2263 required for sanctification. It may be just as complete in a  
2264 very short lifetime as in a very long lifetime. It simply  
2265 means that there is to be no cessation of growth-no  
2266 stagnation, but continuous life and vigor in the Christian  
2267 experience. “Let a living faith run like threads of gold  
2268 through the performance of even the smallest duties. Then  
2269 all the daily work will promote Christian growth. There  
2270 will be a continual looking unto Jesus. Love for Him will  
2271 give vital force to everything that is undertaken. Thus  
2272 through the right use of our talents, we may link ourselves  
2273 by a golden chain to the higher world. This is true  
2274 sanctification; for sanctification consists in the cheerful  
2275 performance of daily duties in perfect obedience to the

2276 will of God.” Ibid., page 360. Some confusion may be  
2277 avoided by noting the various aspects of sanctification  
2278 presented in the Scriptures.

2279 “Such were some of you: that ye are washed, but ye are  
2280 sanctified, but ye are justified in the name of the Lord  
2281 Jesus, and by the Spirit of our God.” 1Cor. 6:11.  
2282 Sanctification is often spoken of as if it meant cleansing,  
2283 but here the meaning is made very clear. Sanctification as  
2284 here used means set apart or dedicated unto God.  
2285 Cleansing is separation FROM SIN,

2286 but sanctification is separation UNTO GOD. It is in this  
2287 sense that the Saviour used the word regarding Himself:  
2288 “For their sakes I sanctify Myself, that they also might be  
2289 sanctified through the truth.” John 17:19.

2290 Here sanctification is an ACT, but in other places in the  
2291 Scriptures it is represented as a PROCESS.

2292 “The very God of peace sanctify you wholly; and I pray  
2293 God your whole spirit and soul and body be preserved  
2294 blameless unto the coming of our Lord Jesus Christ.”  
2295 1Thess. 5:23.

2296 “Sanctification is the work, not of a day, or of a year, but  
2297 of a lifetime. The struggle for conquest over self, for  
2298 holiness and heaven, is a lifelong struggle. Without  
2299 CONTINUAL EFFORT and CONSTANT ACTIVITY,  
2300 there can be no advancement in the divine life, no  
2301 attainment of the victor’s crown.” - Testimonies, Vol. 8,

2302 pages 312 and 313.

2303 In these statements sanctification is represented first as an  
2304 act and then as a process. But there is still another aspect  
2305 of the subject which makes it complete by presenting  
2306 sanctification as a person. “Of Him are ye in Christ Jesus,  
2307 who of God is made unto us wisdom, and righteousness,  
2308 and sanctification, and redemption.” 1Cor. 1:30.

2309 It is only as we view sanctification under these three  
2310 aspects that it becomes a harmonious whole. Having  
2311 renounced all connection with sin and self, and yielded  
2312 our lives in solemn dedication to be possessed by the Lord  
2313 Jesus Christ, to be lived wholly unto God, we experience  
2314 sanctification as an ACT. In continual turning of our back  
2315 upon our own works and looking to the indwelling Christ  
2316 to live His own life, both willing and doing His own  
2317 pleasure in us, we experience the PROCESS of  
2318 sanctification. Recognizing that there is no good thing in  
2319 ourselves, and so losing our lives and appropriating Christ  
2320 that we can truly say with Paul, “It is no longer I that live,  
2321 but Christ that liveth in me,” we have sanctification as a  
2322 PERSON. When a little child fully surrenders to Jesus, it  
2323 does not make the child appear like a mature man, but like  
2324 a Christlike child. Later he may be a Christlike youth, and  
2325 finally a Christlike man [woman]. So when one is born as  
2326 a little child into the kingdom of God, there will be the  
2327 revelation of Christ in childlike perfection, day by day  
2328 growing and developing in all the Christian graces to full  
2329 maturity in Christ.

2330     **Sent from God**

2331     “There was a man sent from God, whose name was John.”

2332     “He was a burning and a shining light.” John 1:6; 5:35.

2333     “Then went out to him Jerusalem, and all Judea, and all  
2334     the region round about Jordan, and were baptized of him  
2335     in Jordan, confessing their sins.” Matthew 3:5, 6.

2336     Here is an example of a marvelously successful ministry,  
2337     the secret of which may easily be overlooked.

2338     This great harvest of souls did not come as a result of high  
2339     attainments in worldly scholarship. Nor did it come as the  
2340     culmination of many long years of an increasingly  
2341     successful ministry.

2342     A man was SENT FROM GOD. He was a burning and a  
2343     shining light. Thousands flocked to him and were  
2344     converted.

2345     We have an equally striking testimony concerning Christ,  
2346     and also concerning ourselves.

2347     “Jesus saith unto them, My meat is to do the will of HIM  
2348     THAT SENT ME, and to finish His work.” John 4:34.

2349     The consciousness of the fact that He was SENT FROM  
2350     GOD seemed never absent from His mind, and is  
2351     expressed about thirty-five times in thirteen chapters of  
2352     the book of John. Let us study a few of these statements:

2353 “I seek not Mine own will, but the will of the Father  
2354 which hath sent Me.” John 5:30.

2355 “My doctrine is not Mine, but His that sent Me.” John  
2356 7:16. “Yet a little while am I with you, and then I go unto  
2357 Him that sent Me.” John 7:33.

2358 “I am not alone, but I and the Father that sent Me.” John  
2359 8:16. “He that sent Me is true; and I speak to the world  
2360 those things which I have heard of Him.” John 8:26.

2361 “I proceeded forth and came from God; neither came I of  
2362 Myself, but He sent Me.” John 8:42.

2363 “I must work the works of Him that sent Me, while it is  
2364 day.” John 9:4. “He that seeth Me seeth Him that sent  
2365 Me.” John 12:45.

2366 “I have not spoken of Myself; but the Father which sent  
2367 Me, He gave Me a commandment, what I should say, and  
2368 what I should speak.” John 12:49. There is not the  
2369 slightest uncertainty in the mind of Christ on these two  
2370 points: He was sent from God, and He had a definite work  
2371 to do for God. Obviously, this should be the ruling motive  
2372 in the lives of all Christ’s disciples. A mere kindly  
2373 disposition toward the unfortunate, or sympathy of those  
2374 in need, or a conviction that one ought to help the lost, is  
2375 inadequate. Since the word of God is positive and explicit  
2376 and personal, there must be a divine certainty on the part  
2377 of the one called.

2378 When praying to our Father, the Saviour said, "As Thou  
 2379 has SENT ME INTO THE WORLD, even so have I also  
 2380 SENT THEM INTO THE WORLD." John 17:18. Later,  
 2381 in speaking  
 2382 directly to His disciples, He said, "As My Father hath sent  
 2383 Me, even so send I you." John 20:21.  
 2384 Christ was certain that He was sent of God into the world  
 2385 for a definite work. We have equal grounds for certainty  
 2386 that we are sent of Christ into the world for a definite  
 2387 work. How frequently and in how many ways has the  
 2388 Lord emphasized this truth!  
 2389 "Not more surely is the place prepared for us in the  
 2390 heavenly mansions than is the special place designated on  
 2391 earth where we are to work for God." - Christ's Object  
 2392 Lessons, page 327.  
 2393 Closely allied to the question of Christ's being sent from  
 2394 God into the world, was the question of His relation to  
 2395 this world as the messenger of God. "Then said Jesus  
 2396 again unto them, I go My way, and ye shall seek Me, and  
 2397 shall die in your sins: whither I go, ye cannot come. Then  
 2398 said the Jews, Will He kill Himself? because He saith,  
 2399 Whither I go, ye cannot come. And He said unto them,  
 2400 YE ARE FROM BENEATH; I AM FROM ABOVE: YE  
 2401 ARE OF THIS WORLD; I AM NOT OF THIS WORLD.  
 2402 I said therefore unto you, that ye shall die in your sins."  
 2403 John 8:21-24.



2404 How striking and significant are those words! You are of  
2405 this world; I am not of this world. You are from beneath; I  
2406 am from above. Again in His prayer to the Father the  
2407 Saviour, in the most definite and personal way, includes  
2408 His disciples with Himself: "They are not of the world,  
2409 even as I am not of the world." John 17:16.

2410 And in directly addressing them, He said: "If ye were of  
2411 the world, the world would love his own: but because YE  
2412 ARE NOT OF THE WORLD, but I have chosen you  
2413 OUT of the world, therefore the world hateth you." John  
2414 15:19. With a little thought one can see plainly why the  
2415 conviction that He is not of this world belongs with the  
2416 conviction that He is sent of God. One who is "of this  
2417 world" cannot help the world. It is because He is "from  
2418 above" that He has power to rescue those "from beneath."  
2419 A man rows out to sea in a lifeboat to rescue some  
2420 shipwrecked mariners. If the men struggling in the water  
2421 could rescue themselves, he would have no mission there.  
2422 What folly, then, for him to cast himself into the sea! His  
2423 power to save lives in the fact that he is not in the water  
2424 with them, but in the lifeboat.

2425 Our power as Christ's disciples to save men in the world  
2426 lies in the fact that we are from above, and not of this  
2427 world. What folly, then, for a professed disciple to attempt  
2428 work for God while compromising with the world! Many  
2429 seem to think that the more closely they can affiliate with  
2430 the world while still professing to be Christians, the better  
2431 they can win men; but the very opposite is true, as the

2432 Saviour Himself taught.

2433 Christ seemed never to be unconscious of these two vital  
2434 facts, and often declared them publicly: “I do not belong  
2435 here. I am from above. My only reason for being here is  
2436 that I am sent from God to save men. When that work is  
2437 done, I shall return to Him.” How profoundly such a  
2438 conviction would affect the lives and ministry of all  
2439 Christ’s disciples!

2440 Imagine a representative of the Red Cross on a mission of  
2441 mercy to a country ravaged by war, pestilence, starvation,  
2442 and death. He is supplied with abundant means to treat the  
2443 sick, and to clothe and feed the perishing. But he feels that  
2444 he can accomplish more for the people by becoming as  
2445 much like them as possible. He neglects the care of his  
2446 health, and goes half clothed and half fed, ragged and  
2447 unclean. How he would dishonor the glorious country and  
2448 principles he is supposed to represent! Instead of saving  
2449 people, many would be lost because of his misguided  
2450 course, who might have been saved if he had rightly  
2451 fulfilled his mission.

2452 Christ’s disciples are to be a peculiar people; in this  
2453 world, but not OF the world. They are to be citizens and  
2454 representatives of the heavenly world and dispensers of  
2455 heavenly treasure. John was only a man, but he was “sent  
2456 from God.” That gave him the assurance of God’s  
2457 presence and power. It made him invincible. It brought  
2458 the multitudes to him. It clothed him with power to

2459 present truth that convicted and converted sinners.

2460 It is a great thing to be sent from God, and to know it.  
2461 And it is a great thing to abandon oneself utterly to God's  
2462 mission. Every true disciple should be able to answer  
2463 these questions at any time with deep conviction and  
2464 divine certainty: Why are you here? Because Christ sent  
2465 me. What are you doing? I am doing the will of Him that  
2466 sent me. What are you teaching by word and life? I am  
2467 teaching only what He has taught me and given me to  
2468 teach.

2469 Many seem to overlook the fact that the very foundation  
2470 of service is believing on Jesus. Service is DEEPER and  
2471 BROADER than mere human activity. "Then said they  
2472 unto Him, What shall we do, that we might work the  
2473 works of God? Jesus answered and said unto them, This is  
2474 the work of God, that ye BELIEVE on Him whom He  
2475 hath sent." John 6:28, 29. The highest service John could  
2476 render to God was to believe on Jesus-believe that he  
2477 himself was sent from God as the forerunner of Christ. If  
2478 we know by experience the joy and satisfaction of  
2479 acceptance in the Beloved, how can we do any less?

2480 Wounded Nursing the Wounded When, wounded sore, the  
2481 stricken soul Lies bleeding and unbound, One only hand,  
2482 a pierced hand, Can heal the sinner's wound. When  
2483 sorrow swells the laden breast, And tears of anguish  
2484 flow, One only heart, a broken heart, Can feel the sinner's  
2485 woe. When penitence has wept in vain Over some foul,

2486    dark spot, One only stream, a stream of blood,  
2487    Can wash way the blot.  
2488    ‘Tis Jesus blood that washes white,  
2489    His hand that brings relief,  
2490    His heart that’s touched with all our joys, And feels for all  
2491    our grief.  
2492    Lift up Thy bleeding hand, O Lord, Unseal that cleansing  
2493    tide; We have no shelter from our sin But in Thy wounded  
2494    side.

2495    -Mrs. C. F. Alexander

2496    **Winning Souls**

2497    We have constantly to remind ourselves that the relation  
2498    of Christ is utterly unselfish. I am not to think that Jesus  
2499    died for me that I might have peace and happiness here  
2500    and heaven hereafter; but He saves me that I may share  
2501    with Him in the work of saving other sinners. The call of  
2502    God to soul-winning work is SPECIFIC and PERSONAL.  
2503    He says to all His disciples, “Follow Me, and I will make  
2504    you fishers of men.” Matthew 4:19. “The relations  
2505    between God and each soul are as distinct and full as  
2506    though there were not another soul upon the earth to share  
2507    His watchcare, not another soul for whom He gave His  
2508    beloved Son.” - Steps to Christ, page 100. Let us keep this

2509 immensely personal relationship in mind while we notice  
2510 some of the Saviour's teaching.

2511 "A certain man had two sons; and he came to the first, and  
2512 said, Son, go work today in my vineyard. He answered  
2513 and said, "I will not: but afterward he repented, and went.  
2514 And he came to the second, and said likewise. And he  
2515 answered and said, I go, sir: and went not. Whether of  
2516 them twain did the will of his father?" Matthew 21:28-31.

2517 Evidently these two sons represents two classes which  
2518 include all who profess to be children of God. We need to  
2519 be very clear about the four points involved in the  
2520 command, and the fact that not to obey ALL FOUR is not  
2521 to obey AT ALL. Go- Work-Today-in My Vineyard:  
2522 Another parable makes plain the definite work require of  
2523 each disciple:

2524 "A certain man made a great supper, and bade many: and  
2525 sent his servant at suppertime to say to them that were  
2526 bidden, Come; for all things are now ready." Luke 14: 16,  
2527 17.

2528 With this parable the Lord unfolded His plan for saving  
2529 the lost. The great invitation is to be given to every  
2530 "nation, kindred, tongue, and people," and the Lord sends  
2531 "His servant" to carry the good news. The servant gave  
2532 the message, but those invited, "with one consent began to  
2533 make excuse." Then the master said to his servant, "Go  
2534 out quickly into the streets and lanes of the city, and bring

2535 in hither the poor, and the maimed, and the halt, and the  
2536 blind.” And the servant said, “Lord it is done as thou hast  
2537 commanded.” Happy indeed is that servant who can say  
2538 this to the heavenly Master with confidence.

2539 And the lord said unto the servant, “Go out into the  
2540 highways and hedges, and compel them to come in, that  
2541 my house may be filled.” The servant is not only  
2542 commissioned to extend the invitation, but has authority  
2543 from on high to compel them to come. Men can compel  
2544 with the force of physical might, but the only compelling  
2545 power in the moral universe is the power of love. The  
2546 servant of God must needs learn as did the great apostle  
2547 Paul, that “love never fails.” 1Cor. 13:8. (Weymouth).

2548 Again, the Saviour said, “Ye have not chosen Me, but I  
2549 have chosen you, and ordained you, that he should go and  
2550 bring forth fruit, and that your fruit should remain.” John  
2551 15:16.

2552 Since these scriptures teach so clearly that “every true  
2553 disciple is born into the kingdom of God as a missionary,”  
2554 is it not strange that so few professed disciples are real  
2555 soul winners?

2556 The Lord not only calls every believer to this work, but  
2557 He places upon each a definite responsibility for the lost.

2558 “When I say unto the wicked, O wicked man, thou shalt  
2559 surely die; if thou dost not speak to warn the wicked from  
2560 his way, that wicked man shall die in his iniquity; BUT

2561 HIS BLOOD WILL I REQUIRE AT THINE HAND.”  
2562 Eze. 33:8. “The Saviour’s commission to the disciples  
2563 included all the believers. It includes all believers in  
2564 Christ to the end of time. ... Whatever one’s calling in life,  
2565 his first interest should be to win souls for Christ.” - The  
2566 Desire of Ages, page 822. It is not even possible to  
2567 occupy a neutral position, professing to be Christians, yet  
2568 not actually and actively seeking to save souls; for Christ  
2569 declared, “He that is not with Me is against Me; and he  
2570 that gathereth not with Me scattereth abroad.” Matthew  
2571 12:30.

2572 There may be those who will say, “I cannot work  
2573 successfully for people when I have no burden for them,  
2574 but have a great aversion for that kind of work.” This is  
2575 true, but it is also true that one cannot be saved and  
2576 remain indifferent to the unsaved. If one has no concern  
2577 for the lost, it is quite conclusive evidence that he himself  
2578 has only an empty profession. When Christ calls one to be  
2579 His disciple, He makes that one a fisher of men. He not  
2580 only places upon him the RESPONSIBILITY of winning  
2581 souls, but gives him a BURDEN for the unsaved. “I say  
2582 the truth in Christ, I lie not, my conscience also bearing  
2583 me witness in the Holy Ghost, that I have great heaviness  
2584 and continual sorrow in my heart. For I could wish that  
2585 myself were accursed from Christ for my brethren, my  
2586 kinsmen according to the flesh.” Romans 9:1-3.

2587 Recognizing as from God the call, the responsibility, and  
2588 the burden, every true disciple is eager to learn the best

2589 and most effective means and methods of soulwinning  
2590 service.

2591 First, it is well to remember that the most successful  
2592 worker must ever be progressing in skill and efficiency.  
2593 The young graduate from a medical college may have all  
2594 the theory, but it is the EXPERIENCE which counts. At  
2595 the end of each year he should know better HOW to  
2596 diagnose and treat all manner of diseases. So it is with the  
2597 physician of the soul. Many are perplexed about how to  
2598 start in this work, regarding it as something mysterious  
2599 and difficult. If they will but STUDY the methods of  
2600 Christ, they will find it simple and easy. In His dealing  
2601 with the Samaritan woman, He shows how a request for a  
2602 drink may introduce a conversation that ends in the  
2603 salvation of a soul.

2604 And the amazing thing is, that a poor half-heathen  
2605 woman, notorious for her impure life, could be the  
2606 instrument the very same DAY of bringing to Jesus many  
2607 of the people who knew all about her life. How can  
2608 anyone today excuse himself from personal work for souls  
2609 on the ground that he himself is not good enough or has  
2610 not been a Christian long enough? The Scripture gives  
2611 instance after instance of converts who went out and won  
2612 others to Christ on the VERY DAY they found Him for  
2613 themselves.

2614 There are three facts the personal worker must on no  
2615 account lose sight of: 1. His own life must be right. 2. He



2616 must know and use the Scriptures. 3. He must pray.

2617 It is not logical to suppose that one who is cherishing any  
2618 known sin in his life would be used of God to win souls. It  
2619 is true that men who were harboring secret sin have  
2620 preached the word and souls have been saved, but they  
2621 were saved in spite of the preacher, and no credit will be  
2622 given to him. After all, the greatest appeal of a man can  
2623 make is the appeal of his own life-the evidence of a divine  
2624 power working in his life and delivering him from sin.  
2625 Then one must know the truth and constantly use the  
2626 sword of the Spirit, which is the word of God. It is a safe  
2627 rule to avoid argument, and to rely more upon the power  
2628 of the word than human logic or reasoning. Many a man  
2629 has found Christ because the worker refused to argue with  
2630 him. Finally, the believer who attempts personal work  
2631 without much prayer will be certain to fail. He must  
2632 prevail with God first in order to prevail with men. But  
2633 glorious miracles await those who will meet the  
2634 conditions, claim the promise, and persevere in prayer.

2635 “This is the confidence that we have in Him, that, if we  
2636 ask anything according to His will, He heareth us: and if  
2637 we know that He hear us, whatsoever we ask, we know  
2638 that we have the petitions that we desired of Him. If any  
2639 man see his brother sin a sin which is not unto death, he  
2640 shall ask, and he shall give

2641 him life for them that sin not unto death.” 1John 5:14-16.  
2642 I remember a woman whose daughter ran away from her

2643 home and family and plunged into the depths of sin. She  
2644 was stricken with a terrible disease, and brought home to  
2645 her mother to die. Her soul seemed filled with bitterness  
2646 toward God and man, and every appeal to confess her sins  
2647 brought only scorn and cursing. The mother's distress was  
2648 great, but she staked everything on the above promise,  
2649 and day and night she cried to God. The girl's sufferings  
2650 were indescribable, and the end seemed near. One day the  
2651 mother knelt by the bedside, and clasping her daughter in  
2652 her arms, she wrestled with God with a mighty faith, like  
2653 Jacob of old. And the demon was dethroned. The girl sent  
2654 for her husband and children, confessed to them and to  
2655 God with deepest contrition of heart, and died. How many  
2656 more souls we might win to Christ if we would only really  
2657 pray!

## 2658 **The Privilege and Necessity of Prayer**

2659 Do you pray? This may be an unusual question, but it is  
2660 certainly a very vital one. The necessity for prayer is  
2661 taken for granted; yet if the truth were known, it would be  
2662 surprising to find how many of those whose names are on  
2663 the church book do not pray.

2664 I asked a young friend, who has been all her life among  
2665 Christian people, "Do you pray?"

2666 She answered, "No."

2667 "Have you never said any prayer at all?"

2668 “Yes, I suppose I have prayed four or five times in the last  
2669 ten years.” How strange that intelligent being should be  
2670 born in a Christian land where from childhood they hear  
2671 of God, live a lifetime, and die without talking to their  
2672 Creator! He gives them life, health, food, clothing, and  
2673 friends. They breathe His air, enjoy His sunshine and rain,  
2674 birds and flowers, sea and land. They see and experience a  
2675 thousand evidences of His power and countless tokens of  
2676 His love; yet they do not talk with Him. They do not  
2677 thank Him for His unfailing kindness, nor seek Him for  
2678 His help.

2679 But the question in which we are particularly interested is:  
2680 Do YOU pray? Prayer is absolutely essential to spiritual  
2681 life. One might be saved and not read the Bible. He might  
2682 be blind or unable to read. One might be saved without  
2683 going to church. He might be where there was no church,  
2684 or an invalid who could not attend public service. But if  
2685 he is saved, he must pray. Prayer is the cry of the soul to  
2686 God. Even the thief suffering and crying on the cross  
2687 prayed, and his prayer was answered. In the statement of  
2688 the conditions on which God promises to save men,  
2689 prayer comes first: “Seek ye the Lord while He may be  
2690 found, call ye upon Him while He is near.” Isaiah 55:6.

2691 Do you neglect anything on which all your earthly  
2692 prosperity depends, as lightly as you do prayer? In these  
2693 days most people are convinced of the importance of  
2694 education, and great effort and sacrifice as made to secure  
2695 it. Are you seeking to develop a broad, well-disciplined,

2696 noble mind? If so, you cannot afford to neglect prayer.

2697 Do you have friends and acquaintances whom you love,  
2698 and over whom you desire to exert an influence for good?  
2699 You cannot do this without prayer. Have you some talent,  
2700 some natural give, which places you in a position of  
2701 strong leadership? Prayer will determine largely whether  
2702 this will prove a blessing or a curse.

2703 Have you means at your command for which you are  
2704 responsible and the expenditure of which requires wisdom  
2705 and judgment? How can you meet these responsibilities  
2706 without disastrous mistakes, unless you pray? You know  
2707 that the judgments of God are in the land, and thinking  
2708 men and women believe that great and solemn events are  
2709 just before us. In view of these things, do you pray? I do  
2710 not ask whether you SAY your prayers. I do not ask if  
2711 occasionally you make a formal call upon God, nor if you  
2712 respond when asked to open a public service with prayer.  
2713 I do not ask if you cry to God when some great crisis  
2714 overtakes you, and you stand in the presence of disaster or  
2715 death. I ask, Do you pray? Do you converse with God as  
2716 friend with friend? Do you look up into His face, and  
2717 whisper words which you want no human ear to hear, and  
2718 which He alone can understand? Do you LINGER in  
2719 sweet communion with Him, like a lover at the gate,  
2720 reluctant to say farewell, and cherishing as unspeakably  
2721 precious every moment alone with Him? Would you  
2722 rather miss food or work or study or friends or rest than  
2723 the quiet hour with Him? Do you hurry away from human

2724 society when your duties are done, that you may enjoy the  
2725 sweet companionship, the comfort, the counsel, the  
2726 reproof, the love of your Saviour? Do you pray? Why  
2727 should we pray? Our first answer to this question may  
2728 well be, "Because there is a God." Man is by nature a  
2729 worshipping being. He will worship, and both the  
2730 Scriptures and human experience show that he becomes  
2731 LIKE what he worships.

2732 Among the elements which constitute real prayer to God  
2733 are worship, praise, confession, petition, and intercession.  
2734 It requires no argument to show that it is reasonable and  
2735 for their own best interest for men to worship God. The  
2736 worship of the Creator produces a noble and beautiful  
2737 character in contrast to degradation, ignorance,  
2738 superstition, and sensuality, which result from the worship  
2739 of anything but the true God.

2740 One of the fundamental elements of a beautiful character  
2741 is gratitude. One is considered rude and selfish who does  
2742 not express or manifest gratitude for the little common  
2743 courtesies of life. Yet we all revel in the pure air,  
2744 sunshine, rain, birds, flowers, fruits, and a thousand  
2745 beauties of nature and joys of life, for which we expend  
2746 no effort or care, but which come as loving gifts from  
2747 God. He also provides the necessities food, clothing,  
2748 health, home, friends, protection; and beyond the material  
2749 numberless blessings, He gives peace, rest and happiness  
2750 to those who fear Him. Who can help singing His praise,  
2751 and expressing continual gratitude and thanks to Him?

2752 This is why we pray. We are in a world where sin has  
2753 entered as an intruder. We have all suffered inexpressibly,  
2754 but God has suffered most of all. Sin is rebellion in His  
2755 home, and results in destruction to some of His children.  
2756 Infinite love constrained Him to give His Son as a  
2757 substitute to suffer the penalty of sin for every sinner.  
2758 Having paid the penalty, He offers eternal life to each one  
2759 who will meet the conditions. One condition is that man  
2760 fully and freely acknowledge his guilt, and make  
2761 confession of his sins. This is why we pray, confessing  
2762 our iniquities and transgressions to the One who alone can  
2763 and will cleanse us from sin. Sin robs us of all spiritual  
2764 blessings, and oppresses us in numberless ways,  
2765 materially as well as spiritually. God has infinite  
2766 resources to supply our every need, and He has chosen to  
2767 establish a very intimate relationship between Himself  
2768 and His children, by supplying their needs in response to  
2769 their petitions. "All things, whatsoever ye shall ask in  
2770 prayer, believing, ye shall receive." Matthew 21:22. So  
2771 we pray because we are conscious of need. One who  
2772 never really prays is saying by his course, "I do not need  
2773 God. I can get along without Him. The things I desire  
2774 most I can obtain without His help." The story is told of a  
2775 little girl whose way led through a dark wood. On  
2776 entering it she prayed for the Lord to keep her from harm,  
2777 and on reaching the other side, she said, "Thank you,  
2778 Lord; now I can go the rest of the way alone." The story is  
2779 probably not true, for a little child who trusted God  
2780 enough to call upon Him for help, would want Him to go  
2781 all the way. But does not the story illustrate the attitude of

2782 many? Could we not all truly say, “When I become  
2783 careless or negligent about prayer, I soon find I am  
2784 drifting; my experience is most satisfactory when I pray  
2785 most earnestly and often”? God says, “Call upon Me in  
2786 the day of trouble: I will deliver thee, and thou shalt  
2787 glorify Me.” Ps. 50:15. Do you ever have any trouble?  
2788 Then that is one reason why you should pray.

2789 Again He says: “Is any sick among you? let him call for  
2790 the elders of the church; and let them pray over him,  
2791 anointing him with oil in the name of the Lord: and the  
2792 prayer of faith shall save the sick.” James 5:14, 15. It is a  
2793 great mistake to let physicians and nurses, treatments and  
2794 sanitariums, rob us of our sense of the need of God and of  
2795 prayer for the sick. God has given us means to aid nature  
2796 in the restoration of the sick, but they were never intended  
2797 to come between us and our Healer.

2798 So if we are ever sick, or have friends who are sick, it is  
2799 another reason why we should pray.

2800 God has made us His ambassadors to our fellow men. As  
2801 such we urge His claims upon them, and then as Christ’s  
2802 own representatives we plead the cases of these men at the  
2803 throne of grace, and urge the merits of our Master in their  
2804 behalf. There is surely no greater privilege or joy than that  
2805 of intercession for those who are dear to us, but who are  
2806 unsaved. It is our solemn duty to represent those who are  
2807 bound to us by the ties of affection or influence before the  
2808 heavenly mercy seat. And in God’s great plan He has

2809 promised to do for them what He could not do if we did  
2810 not pray.

2811 So we might go over an almost endless list of reasons for  
2812 prayer. Paul thus embraces them all: “In everything by  
2813 prayer and supplication with thanksgiving let your  
2814 requests be made known unto God. And the peace of God,  
2815 which passeth all understanding, shall keep your hearts  
2816 and minds through Christ Jesus.” Phil. 4: 6, 7.

### 2817 **When, Where, and How to Pray**

2818 At one time Paul pointed out two fundamental human  
2819 weaknesses, one characteristic of women and one of men.  
2820 The former [women] are warned against the adornment of  
2821 the external and physical, in contrast to the inner, spiritual  
2822 being. The latter [men] he exhorts to “pray everywhere,  
2823 lifting up holy hands, without wrath and doubting.” 1Tim  
2824 2:8.

2825 It is inherent in the nature of man to trust himself; and to  
2826 trust self is to doubt God. The more abundant a man’s  
2827 supply of health, education, wealth, or talent, the greater  
2828 his temptation to trust in his own endowments or  
2829 possessions, and close his eyes to his need of God.

2830 No man can truly pray who is self-sufficient, for real  
2831 prayer springs from the consciousness of the soul that it is  
2832 weak, inadequate, and incomplete, apart from God. God  
2833 has all that man needs, and longs to supply his needs. But  
2834 He can do this only on condition that man will be His



2835 friend and not Him enemy. The basis of prayer, therefore,  
2836 is friendship between God and man, springing from God's  
2837 love to man and man's consciousness of his utter need of  
2838 God, and his willingness to yield to and obey God.

2839 In view of these facts, when should a man pray? Christ  
2840 taught that men should "pray always." Some men have  
2841 noticed this teaching, and it is interesting to observe the  
2842 result.

2843 Daniel was a great statesman, a prime minister, standing  
2844 next to the ruler of an empire embracing the known world.  
2845 He started as a humble student, chosen from a group of  
2846 war captives brought from a far country. Only a few years  
2847 elapsed until he was second in authority over the whole  
2848 empire. "Praying always," was one of the unalterable  
2849 principles of his life. The prospect of loss of friends, of  
2850 position, or of life itself, never caused him to waver a  
2851 moment. This fellowship with God in constant prayer  
2852 imparted to him such wisdom and ability and unerring  
2853 judgments, that keen, unscrupulous, intriguing political  
2854 enemies could find no fault with his life nor with his  
2855 administration of vast responsibilities. His was a model  
2856 life for every humble captive as well as for every great  
2857 statesman. Moses was another leader who figures as a  
2858 giant character in the history of the world. Notice some  
2859 illustrations of WHEN he prayed: When only three days'  
2860 journey from Sinai, the people complained, and God sent  
2861 a plague among them, so that they died. Moses prayed,  
2862 and the fire was quenched. Miriam and Aaron criticized

2863 Moses, especially over domestic matters, as they did not  
2864 like his wife, and they were also envious of his position.  
2865 Under these circumstances Moses prayed, and his sister,  
2866 who had been stricken with leprosy as a judgment for her  
2867 presumption, was healed. When the twelve spies returned  
2868 from Canaan with their discouraging report, the people  
2869 wept and complained; but Moses prayed. The disaffection  
2870 and murmuring grew worse, and God threatened to  
2871 disinherit and destroy Israel; but Moses prayed the more  
2872 earnestly, and his prayers prevailed. Then there arose a  
2873 rebellion of two hundred and fifty princes, “famous in the  
2874 congregation, men of renown.” They determined to  
2875 depose Moses as leader. Moses immediately resorted to  
2876 prayer. God visited His judgments upon the leaders of the  
2877 rebellion, and they were all destroyed. The next day the  
2878 whole nation rose up against Moses, saying, “Ye have  
2879 killed the people of the Lord.” Numbers 16:41. Again  
2880 God punished the people, and again they were spared in  
2881 answer to Moses’ prayers. His whole life is a record of  
2882 masterful leadership and noble, successful service,  
2883 because he prayed always. Only three times in his career  
2884 is it recorded that he acted without prayer, and each time  
2885 he made a grievous mistake.

2886 Surely one who is lacking in almost every Christian grace  
2887 may well pray; but these illustrations serve to show that  
2888 even one who has intellect, opportunity, power, genius,  
2889 may make the most of these gifts only by being always  
2890 instant in prayer.

2891 The Bible commends public prayer in the house of God,  
2892 family prayer, the united petitions of two of Christ's  
2893 disciples, but above all, the unceasing prayer of the  
2894 individual.

2895 Prayer is not something to turn to only in case of danger,  
2896 emergency, or crisis; it is the means of constant  
2897 communication between a loving and mighty God and His  
2898 needy and responsive children. Prayer is the secret door to  
2899 that channel through which petitions ascend to God and  
2900 help and blessing descent to men. At God's end the  
2901 channel is always open. How much of the time do you  
2902 keep it open at this end? When do you pray?

2903 "I will therefore that men pray EVERYWHERE." 1 Tim.  
2904 2:8. Some people never think of praying except at the  
2905 bedside, when retiring for the night. Others pray only at  
2906 family worship, and still others confine their praying to  
2907 the church.

2908 I was riding along the road with a stalwart young farmer  
2909 in the West. He spoke feelingly of his father, who had  
2910 recently died. Pointing to the right, he said, "Do you see  
2911 that field? Many a time while hoeing corn in that field  
2912 with my father, he would say, 'John, let's kneel down  
2913 here and pray.' And over on this side I can remember  
2914 again and again, when hauling hay, he would say, 'John, I  
2915 want you to be a good Christian boy and work for God.  
2916 Kneel down with me while I ask the Lord to bless and  
2917 keep you.'"

2918 Tears were coursing down his cheeks as he continued,  
2919 “My father was the most godly, consistent Christian I ever  
2920 knew. He was always praying out in the field, in the barn,  
2921 in the house, and wherever he went.” The Scripture says,  
2922 “I will therefore that men pray everywhere.” Are not our  
2923 conception of God and our relation to Him indicated by  
2924 WHERE we pray? If a person is conscious of God only  
2925 when he is going to bed, how much genuine religion has  
2926 he? But if a person is conscious of God as his Father, his  
2927 Saviour, his personal Friend, wherever he goes, then he  
2928 will pray accordingly. A person may say a prayer once a  
2929 day at his bedside, and that prayer be a meaningless form.  
2930 But one can hardly conceive of a person’s praying  
2931 EVERYWHERE unless the presence of God is to him a  
2932 vital reality. Hardly a day passes that does not record  
2933 some great catastrophe in which human lives are lost. In  
2934 the face of some awful peril, almost all intelligent people  
2935 cry to God. It may be audibly or inaudibly, but there is an  
2936 instinctive appeal to the only One who has omnipotent  
2937 power to save.

2938 But how different must be the cry of those whose previous  
2939 prayer has been mere form, from that of one who has  
2940 known and communed with God everywhere. It is like a  
2941 blind man groping in the dark for something of which he  
2942 is not certain. In the Scripture we have an interesting  
2943 picture of men of God praying “everywhere.” Isaac  
2944 prayed in the field. Elijah prayed on the top of Mt.  
2945 Carmel. Elisha prayed in the chamber alone with the dead  
2946 child. David prayed in his bed at night. Jonah prayed in

2947 the bowels of the great fish. Daniel prayed alone in his  
2948 room. Jesus withdrew into a solitary place, and prayed;  
2949 He prayed in Gethsemane, and on the cross. The disciples  
2950 prayed in the upper room until Pentecost came. Peter  
2951 prayed on the housetop and in the chamber of death. Paul  
2952 prayed in the Philippian jail at midnight. He kneeled down  
2953 with the brethren at Miletus on the seashore, and prayed.  
2954 He prayed in the temple, on the sea, and in his Roman  
2955 prison.

2956 How many places on this sin-cursed and blood-stained  
2957 earth have been consecrated by the prayers of saints and  
2958 martyrs,-the catacombs of Rome; the rocky peaks and  
2959 caves and mountain fastness of the Alps; the rack and the  
2960 dungeon and the blazing pile; the dark jungles in the heart  
2961 of Africa, where Livingstone died on his knees; the  
2962 mysterious fastness of Madagascar and the dark  
2963 habitations of the cruelty and cannibalism in the islands of  
2964 the sea,-all these have witnessed the prayers of heroic men  
2965 and women who prayed EVERYWHERE to a God who is  
2966 EVERYWHERE, and whose ear is open and His mighty  
2967 hand ready to respond to the cry of sorrow and distress  
2968 and need. Though the call of the Master take us to the  
2969 ends of the earth, or no farther than the circle of our own  
2970 home, let us learn the precious lesson of praying  
2971 everywhere.

2972 HOW do you pray? How little do we discriminate  
2973 between saying our prayers and really praying! How often  
2974 do we say our prayers, and in ten minutes do not even

2975 remember what we said!

2976 Is it any wonder that when a crisis or a calamity comes,  
2977 and we really want help from God, we pray, and then cry  
2978 in distress, “My prayers are in vain! They do not go  
2979 higher than my head! God does not hear or answer me”?  
2980 Here is a prayer by a devout servant of God that we may  
2981 well analyze and endeavor to make the spirit of our hearts:

2982 “Lord, take my heart; for I cannot give it. It is Thy  
2983 property. Keep it pure, for I cannot keep it for Thee. Save  
2984 me in spite of myself, my weak unchristlike self. Mold  
2985 me, fashion me, raise me into a pure and holy atmosphere,  
2986 where the rich current of Thy love can flow through my  
2987 soul.” - Christ’s Object Lessons, page 159.

2988 Reader, if you are alone, will you not get down on your  
2989 knees now and begin: “Lord, take my heart; for I cannot  
2990 give it”? Repeat it till the solemn truth of what you are  
2991 saying is borne into your soul by the Holy Spirit. Many a  
2992 time you have said, “Lord, I give you my heart,” and yet  
2993 you have gone on cherishing selfishness and pride in that  
2994 heart which you never really gave to Him. No, my friend,  
2995 your faculties are too benumbed and intoxicated by sin,  
2996 your eyes are too blind, your will too weak, to really give  
2997 your heart to God. Oh, implore Him now to take what you  
2998 are too sinful and helpless to give. Tell Him it is your  
2999 choice. “It is Thy property.” It is His because you are His;  
3000 because He has given you existence, and has redeemed  
3001 you from death by the sacrifice of His own life. It is

3002 dishonest, it is a crime against God and your own soul,  
3003 not to let Him have that which rightfully belongs to Him,  
3004 and which He values more than His life. “Keep it pure, for  
3005 I cannot keep it for Thee.” Are you not convinced that you  
3006 cannot keep it after your long record of desperate and  
3007 heart-breaking but utterly futile efforts? Do you not know  
3008 from sad experience that your heart is “deceitful above all  
3009 things, and desperately wicked”? And would you know  
3010 the unutterable peace and rest of a heart kept as pure and  
3011 holy as the mighty Keeper who dwells within it? Then do  
3012 not try longer to keep it for Him; let Him keep it for  
3013 Himself.

3014 “Save me in spite of myself, my way, unchristlike self.” I  
3015 struggle, I resolve, I determine, but “I am carnal, sold  
3016 under sin.” “To will is present in me; but how to perform  
3017 that which is good I find not.” So, Lord, I find that I am  
3018 the greatest obstacle. “Save me in spite of myself-this  
3019 weak, unchristlike self.” Pray on, friend, the way is  
3020 growing brighter. “Mold me, fashion me, raise me into a  
3021 pure and holy atmosphere, where the rich current of Thy  
3022 love can flow through my soul.” Is not this where your  
3023 life has failed to stand the test? It did not bear the stamp  
3024 of the divine workmanship. IT LACKED PRAYER. “By  
3025 beholding we become changed.” Now, as you pray, the  
3026 work is going on. As you cry to Him, He stands by your  
3027 side. He is looking down upon your bowed head and tear-  
3028 stained face. He is raising you up into that pure and holy  
3029 atmosphere. Just be yielding. Keep the door open wide.  
3030 Let the rich current of His love flow through your soul.

3031 Oh, how sweet it is really to kneel at the feet of Jesus and  
3032 pray!

### 3033 **Abiding in Christ**

3034 We can think of no more appropriate word to conclude  
3035 our study of the victorious life than that of the Master  
3036 Himself,

3037 “Abide IN Me, and I IN YOU.”

3038 The gracious promises of pardon and victory are all  
3039 conditional on being IN CHRIST. Our very life depends  
3040 on our entering into this relationship with the living and  
3041 life-giving One.

3042 “If any man be IN CHRIST, he is a new creature; old  
3043 things are passed away; behold, all things are become  
3044 new.” 2Cor. 5:17. One who has this experience, the  
3045 Saviour says, “hate everlasting life, and shall not come  
3046 into condemnation; but is passed from death unto life.”  
3047 John 5:24. This corresponds also to the words of Paul,  
3048 “As IN ADAM all die, even so IN CHRIST shall all be  
3049 made alive.” 1Cor. 15:22. Life comes to us as a result of  
3050 entering into Christ, and this life is His own pure and  
3051 victorious life. On the other hand, the Saviour said  
3052 emphatically, “If a man abide not IN ME, he is cast forth  
3053 as a branch, and is withered; and men gather them, and  
3054 cast them into the fire, and they are burned.” 1Cor. 15:6.  
3055 These words imply that a man might accept Christ as his  
3056 Saviour, and be IN HIM, but not abide or continue in



3057 Him, and so be cast away and lost. This is also stated in  
3058 the second verse: "Every branch IN ME that beareth not  
3059 fruit He taketh away." This experience of being IN  
3060 CHRIST is not one which we can gain by any effort of  
3061 our own, but is the work of our heavenly Father in  
3062 response to our obedience and faith. "He which  
3063 stablisheth us with you IN CHRIST, and hath anointed us,  
3064 is God." 2Cor.

3065 1:21. This very anointing of God teaches us the way, and  
3066 enables us, day by day and hour by hour, to abide in  
3067 Christ. "The anointing which ye have received of Him  
3068 abideth in you, and ye need not that any man teach you:  
3069 but as the same anointing teacheth you of all things, and is  
3070 truth, and is no lie, and even as it hath taught you, ye shall  
3071 ABIDE IN HIM." 1John 2:27. This wonderful experience  
3072 is beautifully and forcefully expressed by Dr. A. B.  
3073 Simpson when he sings, "I have learned the wondrous  
3074 secret of abiding in the Lord."

3075 "I am crucified with Jesus, And He lives and dwells in  
3076 me; I have ceased from all my struggling, *The Life of*  
3077 *Victory - Mead Maguire* 69 'Tis no longer I, but He; All  
3078 my will is yielded to Him, And His Spirit reigns  
3079 within, And His precious blood each moment, Keeps me  
3080 cleansed and free from sin. "All my cares I cast upon  
3081 Him, And He bears them all away; All my fears and griefs  
3082 I tell Him, All my needs from day to day. All my strength  
3083 I draw from Jesus,

3084 By His breath I live and move; E'en His very mind He  
3085 gives me, And His faith, and life, and love. "For my  
3086 words I take His wisdom, For my works His Spirit's  
3087 power, For my ways His gracious presence Guards and  
3088 guides me ev'ry hour. Of my heart He is the portion,

3089 Of my joy the ceaseless spring; Saviour, sanctifier,  
3090 keeper, Glorious Lord and coming King."

3091 The results of abiding in Christ cannot be overestimated,  
3092 for this is the secret of all success in His service. So the  
3093 beloved disciple writes, "He that saith he ABIDETH IN  
3094 HIM ought himself also so to walk, even as He walked."  
3095 1John 2:6.

3096 What a denial of Christ it is for the one professing to be  
3097 His disciple to go about doing his own pleasure and  
3098 following his own ways! God sent His son into the world  
3099 to save sinners. He makes the most positive claim that  
3100 Jesus saves His people from their sins. How wicked and  
3101 unfair it is to profess before the world to be His child, and  
3102 then make "Him a liar" by living in known and habitual  
3103 sin! "Ye know that He was manifested to

3104 take away our sins; and in Him is no sin. Whosoever  
3105 ABIDETH IN HIM sinneth not." 1John 3:6. We have no  
3106 power to keep ourselves from sinning; but in Him is no  
3107 sin, and abiding in Him, we are kept. There are four great  
3108 incentives to the believer to seek this experience of  
3109 abiding in Christ:

- 3110 1. "Whosoever abideth in Him sinneth not. 1John 3:6.
- 3111 2. "He that abideth in Me, and I in him, the same bringeth  
3112 forth much fruit." John 15:5.
- 3113 3. "If ye abide in Me, and My words abide in you, ye shall  
3114 ask what ye will, and it shall be done unto you." John  
3115 15:7.
- 3116 4. "And now, little children, abide in Him; that, when He  
3117 shall appear, we may have confidence, and not be  
3118 ashamed before Him at His coming." 1John 2:28. In this  
3119 abiding experience lies our daily victory over sin, our  
3120 ability to bring forth to His glory, our unlimited success in  
3121 prayer, and our assurance of being ready to meet our King  
3122 when He returns in His glory. Let us be sure that we  
3123 understand clearly how this abiding experience is secured  
3124 and maintained. Many have striven earnestly to obtain it,  
3125 but without success, for we have already read that it is the  
3126 work of God. We must cease striving to abide, and  
3127 BELIEVE that God has "stablished" us "in Christ," and  
3128 will, with our consent and cooperation, maintain the  
3129 relationship. This cooperation means the exercise of  
3130 FAITH.
- 3131 "Do you ask, 'How am I to abide in Christ?' In the same  
3132 way as you receive Him at first. ... You gave yourself to  
3133 God, to be His wholly, to serve and obey Him, and you  
3134 took Christ as your Saviour. You could not yourself atone  
3135 for your sins or change your heart; by having given

3136 yourself to God, you BELIEVED that He for Christ's sake  
3137 did all this for you. By FAITH you became Christ's, and  
3138 BY FAITH you are to grow up in Him-by giving and  
3139 taking. You are to GIVE all,-your heart, your will, your  
3140 service,-give yourself to Him to obey all His  
3141 requirements; and you must TAKE all,-Christ, the fulness  
3142 of all blessing, to abide in your heart, to be your strength,  
3143 your righteousness, your everlasting helper,-to give you  
3144 power to obey." - Steps to Christ, pages 69 and 70.  
3145 Thousands of people have surrendered all to the Lord as  
3146 fully as they knew how, and yet in perplexity because of  
3147 the consciousness of some great deficiency, they cry, like  
3148 the young man who came to Christ, "What lack I yet?"  
3149 Here the difficulty is clearly pointed out. Abiding in  
3150 Christ is the result of "giving and taking." They may have  
3151 given all with honest and sincere hearts, but they have not  
3152 TAKEN ALL. There must be a constant appropriation of  
3153 Christ by faith. We need not say, "Lord, give Thyself to  
3154 me," for He has already done that. But we should say,  
3155 "Blessed Saviour, since Thou has given Thyself to me,  
3156 and invited me to receive Thee into my heart, I now open  
3157 wide the door, and welcome Thee in. I thank Thee that  
3158 Thou has come in, and Thy presence is a reality this  
3159 moment." The promise is realized as soon as we meet the  
3160 conditions and claim its fulfillment.

3161 Thus by the exercise of simple faith His indwelling is a  
3162 reality in us, and in the same manner we enter into and  
3163 abide in Him.

3164 He knows well how helpless we are to place ourselves in  
3165 Him, or to keep ourselves abiding; but He says that “we  
3166 are in Him that is true, even in His Son Jesus Christ,” and  
3167 He bids us to abide in Him. Even after we have entered  
3168 “the secret place of the Most High,” how often we worry  
3169 and fear lest we shall forget and cease to “abide under the  
3170 shadow of the Almighty.” Ps. 91:1. All this hinders our  
3171 progress, for we are assuming responsibility for  
3172 something which only our Lord can do. He requires only  
3173 what we CAN do, and then He promises His people,  
3174 under the beautiful figure of the vineyard, “I the Lord do  
3175 keep it; I will water it every moment; ... I will keep it  
3176 night and day.” Isaiah 27:3. So long as we do not neglect  
3177 the simple conditions of cooperation, God will do all for  
3178 and in us that is required. “Consecrate yourself to God in  
3179 the morning; make this your very first work. Let your  
3180 prayer be, ‘Take me, O Lord, as wholly Thine. I lay all  
3181 my plans at Thy feet. Use me today in Thy service. Abide  
3182 with me, and let all my work be wrought in Thee.’ This is  
3183 a daily matter. Each morning consecrate yourself to God  
3184 for that day. Surrender all your plans to Him, to be carried  
3185 out or given up as His providence shall indicate. Thus day  
3186 by day you may be giving your life into the hands of God,  
3187 and thus your life will be molded more and more after the  
3188 life of Christ.

3189 “A life in Christ is a life of restfulness. There may be no  
3190 ecstasy of feeling, but there should be an abiding,  
3191 peaceful trust. Your hope is not in yourself; but it is in  
3192 Christ. Your weakness is united to His strength, your

3193 ignorance to His wisdom, your frailty to His enduring  
3194 might.” - Steps to Christ, page 70.

3195 A terrible storm is raging. The snow is falling fast, and the  
3196 wind is blowing wildly. The parents have made sure that  
3197 all the children are safely in the home. Then the father  
3198 gives the word, “All remain in the house.” How foolish  
3199 for one child to say that he cannot abide in the house, but  
3200 must plunge into the bitter cold, to suffer and perhaps  
3201 perish. Our heavenly Father has gathered all His children  
3202 into the fold, which is Christ. He does not command you  
3203 not to go out, but He entreats you to abide within. Christ  
3204 has bidden His children to abide in Him. God has placed  
3205 us there, and will never cast us out. No other power in the  
3206 world is able to separate us from Him, apart from our own  
3207 choice. “When Christ took human nature upon Him, He  
3208 bound humanity to Himself by a tie of love that can never  
3209 be broken by any power save the choice of man himself.  
3210 Satan will constantly present allurements to induce us to  
3211 break this tie,- to choose to separate ourselves from  
3212 Christ. Here is where we need to watch, to strive, to pray,  
3213 that nothing may entice us to CHOOSE another master;  
3214 for we are always free to do this. But let us keep our eyes  
3215 fixed upon Christ, and He will preserve us. Looking unto  
3216 Jesus, we are safe. Nothing can pluck us out of His hand.”  
3217 - Steps to Christ, page 72.

3218 Many worry and perplex themselves trying to get into a  
3219 state of certainty that they will abide in Christ, and not fall  
3220 again; but this is only a waste of time, for the experience

3221 is ours step by step. A lady met with a serious and painful  
3222 accident. Her first question when the doctor came was,  
3223 “Doctor, how long shall I have to lie here?” Very kindly  
3224 the doctor answered, “Only one day-at a time.” So each  
3225 morning, we consecrate our lives anew to Him, we may  
3226 say, “Now, blessed Master, I am in Thee; teach me to  
3227 abide quietly, humbly, and obediently, moment by  
3228 moment. Teach me to trust Thee to keep me abiding.”  
3229 What promise could the Master give that would offer a  
3230 greater inducement or a stronger appeal to seek a life of  
3231 victory over sin than the promise of His near return!

3232 “I go to prepare a place for you. And if I go and prepare a  
3233 place for you, I will come again, and receive you unto  
3234 Myself; that where I am, there ye may be also.” John 14:2,  
3235 3.

3236 “Every man that hath this hope in Him purifieth himself,  
3237 even as He is pure.” 1John 3:3.

3238 Soon that glorious event will occur which will mark the  
3239 end of the reign of sin, and the beginning of the reign of  
3240 everlasting righteousness. Through all the ages the  
3241 children of God have looked forward to the coming of the  
3242 One who is to reign as King of kings and Lord of lords.  
3243 From the fulfillment of the Saviour’s own predictions we  
3244 know that the hour draweth on apace.

3245 “And now, little children, abide in Him; that, when He  
3246 shall appear, we may have confidence, and not be

