

THE TEACHING OF SCRIPTURE  
ON THE SUBJECT OF  
SPIRITUAL LIFE AND THE  
SEALING OF THE HOLY GHOST,  
WITH EXAMINATION OF  
MR F. W. GRANT'S VIEWS

---

By A. C. ORD.

---



LONDON:  
G. MORRISH, 20, PATERNOSTER SQUARE.  
W. FRYER, 7, BYRON PLACE, CLIFTON, BRISTOL.

PRICE FOURPENCE.



THE TEACHING OF SCRIPTURE  
ON THE SUBJECT OF  
SPIRITUAL LIFE AND THE  
SEALING OF THE HOLY GHOST,  
WITH EXAMINATION OF  
MR. F. W. GRANT'S VIEWS

---

By A. C. ORD.

---



LONDON :  
G. MORRISH, 20, PATERNOSTER SQUARE.  
W. FRYER, 7, BYRON PLACE, CLIFTON, BRISTOL.



# THE TEACHING OF SCRIPTURE

ON THE SUBJECT OF

*Spiritual Life and the Sealing of the Holy Ghost,*

WITH EXAMINATION OF

MR. F. W. GRANT'S VIEWS.

THE apostle Jude would have preferred to write of the common salvation, but he had to turn aside from this purpose, to exhort the saints, "earnestly to contend for the faith once delivered" to them. All the apostles warn us of the dangers of the last days, and it seems, in connection with them, that the Lord calls upon His saints, to hold fast that which they have already till He come. For, exposed as we are, to the attacks of the enemy whilst in this world, he, above all, seeks to take from us that which is of God, and which He has given us, in His grace, to be the safeguard and blessing of His own.

These considerations have led to these pages being written, for God appears to be testing us, on both sides of the Atlantic, as to what value we attach to His precious truth; and if the teacher who substitutes the error of his own mind for the truth which makes free, has stood high among us, the test, no doubt, is more severe, especially if accompanied by mistakes on the part of those who undertake its defence. But God is more than man, nor can we weigh what He

gives as revealing Himself, in the same balance with considerations of human importance. "If any man *will* [wishes to] *do his will*, he shall know of the doctrine, whether it be of God." (John vii. 17.) Hence only those who give God His place, and have the desire to do His will at all cost, can expect to be led to a right judgment in divine truth.

Appealed to from various quarters, the effort is here made to help souls to rightly weigh before God, by the light of His word, what has been brought before them. May He give the uprightness of soul needful for it!

Mr. F. W. G. has been justly valued as a teacher and an eminent controversialist, though, of late years, some of his expositions have not inspired confidence that his intellect has been kept in subjection, in dealing with the precious word of God, nor that he shared the self-distrust which marked even an apostle, the great apostle of the Gentiles, when he "communicated privately" to others the gospel he preached, "lest by any means he had run, or should run, in vain."

A difference about Romans vii., and its application, would not so seriously have troubled us, nor even a brother not being clear as to the sealing of the Spirit; defective views on these points, surely, may have been tolerated amongst us, but we are now called to face a determined, persistent attack on the truth—truth connected with and illustrating the blessed effects and results of Christ's work—which has been used of God for blessing all over the world.

To take advantage of the forbearance which has been rightly exercised—and especially towards one who has been highly esteemed among saints for his labour and service—to assume that such an onslaught as this should be suffered, would be a grievous wrong to the church of God, and a handle to the enemy.

Are saints in Canada and the United States not aware of the serious words addressed to Mr. Grant by our beloved brother, Mr. Darby, at the Croydon meeting of American brethren, on this very subject, and that to the same cause is due the writing and publishing of the last considerable pamphlet, "On the Sealing of the Spirit," put forth by that honoured servant of God to whom we all owe so much?

The deep importance of the subject rested much upon his heart, and he has insisted upon it everywhere, in his labours throughout Europe, Australia, and America; to see then a brother rising up to undermine and set aside what he so elaborately taught and established, and trying, with his adherents, to claim at least the sanction of his name or countenance to such a course, is painful in the extreme, even were there not the deeper sorrow of the word of God being tampered with, and the injury to souls.

Those of us who can look back forty years ago, will remember the same sort of vehement antagonism, to the special privileges given by the presence of the Holy Ghost, as the result of redemption, in the teaching of Mr. B. W. Newton, and the same effort to exalt the position of Old Testament saints. Although this seemed unaccountable at the time, it appeared afterwards that these views formed the basis of his doctrinal errors as regards the Person of Christ; and, though no one accuses Mr. Grant of *these* errors, yet he has been led to the assertion of the same unsound views, in identifying saints with the Father and the Son before incarnation and redemption, as will be shewn in the sequel.

But what is there at stake in the subject itself, and what are we offered in exchange for the truth, which has been the means of setting at liberty and establishing, the souls of myriads of saints?

Some forty-five years since, the ground universally

rested upon by evangelical Christians for peace and acceptance, was, conversion, or the work of the Spirit in the soul, and such shifting, variable evidences of that work as they could discern in themselves. The publication of the "Operations of the Spirit of God," with the general teaching of brethren, threw a new light on the subject, presenting the perfect, blessed work of Christ on the cross, as the true and proper basis of the soul's confidence before God. This opened the far brighter and richer effects of the presence of the Holy Ghost in the soul, Himself a divine Person, come to abide there as the consequence of the infinite efficacy of the sacrifice of Christ, and the glorious position taken by Him on high as Man, as the result of it. The wondrous presence and indwelling of a divine Person, as the grand distinguishing feature and glory of this dispensation, contrasted with what preceded or will follow it, was brought to light with the joy and blessedness of that presence, and all the advantages and privileges into which it introduced the believer.

The consequence of all this unfolding of truth, through those who have now mostly gone to their rest, was to change, far and wide, the whole ground of christian confidence, putting it on its only true and real footing, in the presence of a holy God. So that, instead of a life spent in fear and uncertainty, a settled and cloudless peace resulted to numberless souls, whilst complete deliverance was experienced by those whose life had been only an anxious struggle with sin, as a still further effect of the knowledge of their title and place in Christ before God.

We have now a distinctly retrograde movement before us, and we are invited to adopt another system, elaborately worked out, which throws the whole subject into confusion and uncertainty.

It is taught in this system that a man may, if quickened, be justified, and not know it; have peace,



and not know it; forgiveness, and not know it; a standing in Christ, and not know it, and even be sealed with the Spirit, and have no certainty of that either. For all these blessings, excepting the last, we are told, "go with life" and new birth. The practical result will be, souls will again seek to discover whether they have life, as their title to all these blessings, and be landed just in that quagmire of self-examination and doubt, from which God has, in His signal mercy, extricated them, by the very truth now called in question.

"The question (says Mr. Grant) is, Do the forgiveness of sins, justification, and acceptance in Christ, go with new birth—with life—or with the gift of the Holy Ghost?" ("Life and the Spirit," p. 1.)

"This surely teaches that forgiveness accompanies life." (Page 6.)

"This quickening . . . is then itself as it were our justification." (Page 6.)

"All quickened are justified then; and of course from the first moment of quickening." (Page 7.)

"Always it is faith in the Lord's Person that is emphasised. Intelligent apprehension of atonement by the cross is *never put as necessary*, either for forgiveness of sins *or* for the reception of the Holy Ghost." (Page 15.)

"All Christians are dead to sin—dead to the law by the body of Christ: how many are yet in practical experience in bondage under it?" (Page 4.)

"How is it that those who have *assured* [!] peace fail to recognise their freedom? that so many mourn over a state in which the good that they would they do not, and the evil that they would not, that they do? They will not be persuaded that this is an experience they have done with, and that *they are rejoicing* [!] in a liberty of which they know not the first terms." (Page 13.)

"If the Spirit itself beareth witness with our spirit that we are the children of God," does it follow that that witness can by

## 8 THE TEACHING OF SCRIPTURE ON SPIRITUAL LIFE

no conduct of ours, be grieved into silence; or does not the contrary rather follow?"

"Yet while the quickened man possesses these things necessarily—and *possesses, not is in the purpose of God to possess them* merely, they have nevertheless to be ministered to them by the gospel, and received in the divine way and order, so that the holiness of God and his own blessing have to be considered." ("Life in Christ and Sealing with the Spirit.")

"While it is surely true that the Spirit is the witness to us of *sonship*, and of the *place in Christ*, as He is of all our blessing, even after attainment, *they are still capable of being lost*, if the walk is not with God, though the Spirit still, however grieved, abides." (Pages 7, 8.)

"Ask them what the Lord means by saying to His disciples, 'Whose soever sins ye remit, they are remitted unto them' (John xx. 23), they will tell you that it refers to the preaching of the gospel. Now it should be plain that that is just the opposite of what we have in the Lord's word." (Page 38.);

"The proclamation of Christ as Lord, of remission of sins through His name, administrative, baptismal remission, as he (Peter) proclaims it on the day of Pentecost—these things are what we find in the opening of the Acts." (Page 34.)

"One could not say that one upon whom the Spirit of God fell, was necessarily sealed or indwelt. On the contrary, it was possible for him to be an unsaved man." (Page 34.)

"So far we go with the Romanist, but it is but a little way, for what kind of remission is this which men are authorised thus to convey to men? Such as to make them fit for heaven, so that the 'keys' shall be the 'keys of heaven' [!] forgiveness in absolute grace, plenary and unconditional? Surely not: this could in no way be put into the hands of man; the keys are not the keys of heaven, but the 'keys of heaven's *kingdom*' upon earth; forgiveness administrative, governmental, conditional only. Take the parable of the kingdom of heaven in Matthew xviii., and you have the Lord's own illustration of it. The one there forgiven all his debt, but not manifesting the spirit of forgiveness, *forfeits what he has received.*" (Page 38.)

"Remission of sins then in Acts ii. 38, is by baptism, the authoritative assurance to the soul of this, if only the bowing to the authority of the Lord be real—if it be truthful discipleship. We have seen that if life be there, forgiveness is its necessary accompaniment." (Page 40.)

“Here (in Pet. iv. and Acts ii.) then comes in the work of the cross. It could not be left out where forgiveness of sins is ministered.”\* (Page 43.)

“The work which saves is *not yet declared*, but they are called to receive as Lord and Christ [Messiah] the crucified, dead, risen and exalted Jesus.” (Page 37.)

“Peter guided of God in a manner evidently beyond his own intelligence, has omitted to speak of baptism as a pre-requisite to its reception. No doubt he would have gone on to it, from the account he gives at Jerusalem; he says: ‘And as I *began* to speak, the Holy Ghost fell on them, as on us at the beginning.’” (Page 49.)

These extracts will suffice to shew the nature of the system, for which we are invited to abandon that which we have previously learned from God and His word, and which has been fully accepted among us for so many years. Can my readers receive all this dreary speculation as of God? What is there to give rest or satisfaction to the soul in it? What certain basis for faith? What is there fixed and definite to be found in it? except the strongly pronounced antagonism to views of brethren generally, especially those of Mr. Darby, in his tract on sealing, which must, whatever the cost, be overthrown and got rid of. Can we be sure of anything, according to the doctrine of these tracts? The Christian is invited to put his foot, on what is averred to be better and firmer ground, and finds nothing but a quicksand. First the believer possesses all the special christian blessings, without being aware that he possesses them, then “after being made good to us, they are capable of being lost,” though the Spirit still abides, but is silenced, so that there is no witness at all of His being there.

\* This, and the accompanying remarks, are a contradiction to the next extract, and to what is elsewhere constantly stated; so also with reference to the Holy Ghost, sometimes His presence is said to be subsequent to life, sometimes to be necessarily included where it exists. But these contradictions characterise the system, as has been elsewhere shown.

(Page 7, 8, Introduction.) And no wonder, if they are thus connected with life, instead of with the full apprehension of the blessed work of Christ, which alone can assure the soul before God. What, we may ask, is the worth of a seal, if it be not more positive and distinctive in its character than this? Justification and adoption as sons, the giving a place or standing in Christ, and sealing according to scripture, definite *acts of God* in His dealings with the soul, are all rendered vague or nullified by this doctrine, as well as the exercises connected with them; and above all, the contact of the soul with God, and His character in the revelation of Himself to it, is lost entirely. An administration of forgiveness, peace, justification, &c., is indeed admitted in the second tract, but by baptism and other human instrumentality, not on God's part, for He has bestowed them already; and the sweetness and blessedness of His making Himself and the fulness of Christ known, in meeting the need of the soul, all disappear and are even excluded in this heartless system, where there is no room for God nor for the experimental effects of His action on the soul in leading it to know Himself likewise. For Mr. Grant objects, that to bring in experiences, is to "supplement Christ in a legal way."

Infinite indeed, is the importance of the soul's first awakening to a sense of its *distance from God*, and its *sinfulness*, accompanied with the desire to know and to possess Christ and salvation in Him, for these feelings are the results of the Spirit's operation in quickening, through the action of the word in the heart and conscience. But the first sign of life in almost all cases is the sense of pain, in itself the witness of life out of death (not merely on account of the danger of hell, that may be where there is no life at all), but on account of the soul's discovered relation to God and the need of being at peace with Him. This

is seen in the case of the prodigal, when he came to himself and reflected on his own condition. He said: "I will arise and go to my father;" and he started on his road back to his father; this was the action of life. His return to his father with the confession of sin on his lips, shewed the work of the Spirit of God. Yet he did not know how he would be received, and thought of the place of a hired servant. The same thing may be seen, in those in the Acts, who accepted the testimony of God by the lips of the apostle Peter, that they had been guilty of rejecting Christ, they were "pricked in their heart," and cried out, "Men and brethren, what shall we do?" In the apostle Paul a similar action upon his soul, expressed itself when he saw the Lord on the road to Damascus, by the words: "Lord, what wilt thou have me to do?" yet he was three days without sight, and so great was his distress, that during these three days of special blindness inflicted on him, he neither did eat nor drink—a state certainly incompatible with forgiveness, or the presence of the Holy Ghost, both which he subsequently received, though the words, "he prayeth," mark the divine life and the earnest awakened condition of his soul. But these feelings, with the sense oftentimes of being lost, awakened by the Spirit of God in souls, are emphatically the opposite of peace, or justification, or acceptance in Christ, which yet, we are told, we are to believe they had, but unconsciously. Why did not the apostle Peter tell this to his awakened listeners in Acts ii., instead of calling on them to repent and own Christ in a still further way and after a still deeper exercise? Those also in the house of Cornelius were Gentile converts, in whom there had been long a work of grace, with the knowledge of the baptism of repentance and of divine dealings, as far as the life and testimony of Christ in Israel went. (Chap. x. 35–38.) Hence the work of conviction had not now

to be wrought in them, but though quickened they had yet to receive salvation and forgiveness to which they were strangers, as the mission of Peter to them shewed. (Acts x. 43.) This work of God, produced by the Spirit in the soul, through the action of the word, may vary in depth and character. In some it may relate more to sins which have been committed, in others to springs of evil in the nature some ; may require more breaking down by the manifestation of what alarms the conscience, as the jailer, in others, like Lydia whose heart the Lord opened, we see the more gracious influence of the word ; for in her, as in Cornelius and his household, there had been previous exercise and earnest cleaving to what was made known of God, in His ways in Judaism. In some again, there may be a deeper breaking down of self, and sense of sin and its condemning power, as in Romans vii. 4, 10, 11 ; but in all alike, the effect of the action of the Spirit of God, whilst shewing enough of the grace of God to prevent despair, is to produce discovery of the ruined condition of man, both in nature and in practice ; this is necessarily the very reverse of peace and acceptance, and renders it impossible to know either, until the work of Christ is seen in its perfection, as adequate to meet all that God is in His holy nature and claims, and (where the soul is further advanced), that Christ has died and risen to clear it of all charge in God's sight, and to give a new standing in His presence.

This brings us to the action of God, in justifying or giving forgiveness of sins and peace. "Whom he called, them he also justified, and whom he justified, them he also glorified. Thus scripture makes it clear, that justifying by God is not included in "calling" or awakening, which is as absolutely distinguished and separated from it, as "predestinating," "glorifying," though one act will certainly follow another, till the purpose of God be completed.

But how does the word of God present the subject of justification, that is, in the application of it to the soul?\*

The Epistle to the Romans is the great doctrinal treatise of the apostle Paul on the subject of the gospel, as revealing the righteousness of *God*, for which reason he says, that it is the power of God unto salvation to everyone that believeth.

But if this righteousness of God is now manifested and declared, in the blood being put upon the mercy-seat—where He estimated what was due to His own glory, and suitable to His own just and holy nature in its majesty when sin was in question—it is so presented to be the resting-place of faith. “Whom [that is, Christ] God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.” What is the great, we do not say exclusive, object of declaring and setting forth this righteousness, if it be not that faith might have God’s estimate, in its measure of sin, of God’s answer to it, and of the manner in which He deals with it and puts it away?

The Holy Ghost here distinctly unites faith in the Person and work of Christ, as the ground on which God acts, for they cannot be separated. There is “faith in his blood,” and “believing in Jesus,” and God is the Justifier of such an one. This is not believing in your own justification, but in the value of that blood on the mercy-seat, which enables God to take the attitude of

\* Mr. Grant again tells us that it is believing *in Christ*, that is, in His Person, that justifies (which no one questions) and refers to Galatians ii. 16 for this, where the apostle Paul is contrasting the work of the law with faith in Christ, as the means of justification. But there also he connects it with the ground on which it rests: “I live by faith of the Son of God, who loved me and gave himself for me . . . for if righteousness come by the law, then Christ is dead in vain.” (Gal. ii. 20, 21.)

a Justifier, and display His own righteousness in doing so. (Rom. iii. 25, 26.)

Now, if God links the perception or apprehension by faith of the ground on which He acts, with His justifying the soul, is it for us to separate them, and to declare that this is not His way; because we can conceive of cases in which, through human feebleness, this is scarcely discernible? The apostle goes on in chapter iv., to connect this faith with the further act of God in raising Christ from the dead, and he moreover explains the bearing of that action in the mind of God, for it is the coming in of divine power acting on our behalf, after all question of our sins had been settled, and death and judgment had been passed through for us by Christ, as our representative; hence it had a special value as a declarative act, "raised again for our justification," and as a statement quoted by Mr. Grant says, "We have what we are to believe, and the effect of it stated together," and this is interpreted by Mr. G., to be "believing in your own blessedness, or your own justification."\* (Page 58.) It is nothing of the kind, but certainly faith does own that God raised Jesus our Lord from the dead, otherwise, where is the ground for its confidence, or indeed for any faith at all? If it apprehended the full bearing of the act on God's part it would be still clearer, but it is

\* It is a very serious misrepresentation to attempt to make out, as Mr. G. does, that those whom he is opposing, teach that a man is justified by the assurance of his own justification. None of the passages he quotes *on justification* so express it, and this is the more inexcusable, as he cites just before (pp. 55, 56) Mr. Darby's statement, that the Reformers held, that if a man had not the assurance of his own salvation he was not justified at all, which is *not* his [Mr. D.'s] belief. In "How to get peace," from which Mr. Grant quotes, it is put plainly enough, that what is to be believed is, that *God* is satisfied with the work of His Son, as everywhere in Mr. D.'s writings. One of the worst features of Mr. G.'s tracts, is that you can never trust his statements of the



beyond question that there is the understanding of what the object and meaning of His death was: "He was delivered for our offences," and God's act in not leaving Him in death, but taking Him out of it, this is "what we are to believe," and the effect of this faith is also stated, that righteousness is imputed to us, and it is added: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Relationship with God is established in blessing, His love shed abroad in the heart, and the Holy Ghost given to the believer, the first place in this Epistle as has been observed, that the Holy Ghost is spoken of as indwelling.

The parable of the prodigal son throws much light upon the work of God in the soul, and the ways of God in dealing with it. The prodigal had not met his father, and did not know the reception that awaited him when he set out from the far country. He could not, nor can the awakened sinner either, know the nature of this reception beforehand. He seeks for something he can bring to God, he looks for some evidence of good in himself, that may be a ground of righteousness or means of procuring His favour, reasoning from what he is, not from what God is, and thinks of serving God in some way. "Make me one of thy hired servants." Here it is that the father meets him, as God does the sinner, though still a great way off, with the gift of His Son, revealing Himself in perfect love in so doing, and he learns that God is love, and has

views of those that differ from him. 'They teach, we are told, that *God marries* souls to the law. (Mr. D.) Life possessed in the Son before the Cross, that God seals not the person but the faith. We are not told who is the author of this solitary passage quoted (p. 29), which implies this kind of reflex belief. It is in this way by citing passages without giving the authors' names, Mr. Grant throws the odium upon his brethren, of views that they do not hold, and which he then proceeds to expose.

provided for his sins and moral distance from Himself, by sending His Son to be the propitiation for his sins. The best robe and the ring (the righteousness of God in Christ and the Holy Ghost), are then, not before, conferred upon him ! He now knows the God who has met him in love, and that the Son of God has carried out the thoughts and purposes of that love in His death, as the apostle says, "The Son of God loved me, and gave himself for me." Thus Christ is known to the soul as He could not otherwise be, and the Holy Ghost is the power and joy of this blessed portion. "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

It had been pointed out in Mr. Darby's tract "On Sealing" that all these blessings figured in the robe, the ring, the shoes, &c., were *not* in any sense possessed by the prodigal until he met his father, but the whole is resolved by Mr. G. into a question of the prodigal's consciousness. We give his own words: "It is human consciousness—apprehension—that is all through in question. In this sense, until he had met his father, he had not got the best robe."\* That is to say, he already had it, but unconsciously. "Surely it should be clear also that, from first to last, we have the *human side* of these things, and *not the divine*." In the kiss of love, the Father's embrace, and all He

\* If it had been said that the Father had those gifts in reserve, the robe, and shoes, and the ring among His treasure, or even that it was in His purpose to give them (though this last is scarcely within the scope of the parable), no one could have objected, but they were neither "bestowed" by the Father, nor "possessed" by the prodigal, until they met. Indeed, the great point of the scene, is, that he possessed nothing but his rags, his filth, and his beggary, when the Father met him, so that his *only resource* was the grace in which he was met, It was his utter destitution that cast him on this alone, and made it indispensable.

bestows, and even His own heart's delight in it all, awakening the answering joy of heaven, we are told we have the human side, and not the divine. Such is what the most lovely picture of grace to be found in the divine record, is reduced to. Could Scripture, in its most blessed and touching features, or the manifestation of God to the soul, be (to use Mr. G.'s expression) more completely "evacuated"?

The remark had been made respecting peace, that, "though Christ has made peace by the blood of His cross, we have it not till we are justified by faith. . . . Indeed, to say that we have peace with God, and are not conscious of it, is nonsense." On this Mr. Grant thus comments: "Ofcourse, if conscious having is meant, there can be no dispute; but is it really impossible to possess what we are not conscious of possessing? If peace with God be a feeling in the soul, of course, conscious possessing is the only possible possession. But was it a feeling in the soul that Christ made by the blood of His cross? Surely it would be impossible to maintain that! Is it not possible in itself that God may, in reality, have nothing against one who may yet fear His having something, and who may himself be yet no longer at enmity, or in rebellion against Him?"

What does the reader think of this piece of sophistical reasoning, in which the ground or terms of peace and the acceptance of them are confused, carefully as they are distinguished in scripture? "Having *made peace* by the blood of his cross; you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled." Were they at peace with God, then, before they were reconciled to Him? Undoubtedly the basis of peace is found in the cross, but the reconciliation of the soul to God was effected subsequently, when all is settled between it and God, with respect to which He has been dealing with and exercising it, and then only has it peace with

God, as the words, "*Now* hath he reconciled," shew plainly enough. The same distinction between "making peace," and afterwards preaching peace (for its reception) to them which were far off, and to them which were nigh," is found in Ephesians ii., where, as in the passage in Romans v., the apostle declares "peace with God" to be the result of the faith that justifies.\*

In the Old Testament we have these truths presented in types or figures, which confirm and illustrate the direct statement of the New. In the consecration of the priests we have, first, the figure of the new birth (born of water and of the Spirit) in the sons of Aaron being washed with water *at the door* of the tabernacle of the congregation, and afterwards laying their hands upon the offerings—the sin-offering, the burnt-offering, and the peace-offering—to identify them with the value of the work of Christ, in all its varied aspects. Then the blood was put upon the ear, the

\* To weaken the effect of this, we are told by Mr. Grant, on Genesis xv., that God "imputed faith to Abraham for righteousness, on account of what He foresaw it *would be*" in chapter xvii. Let the reader turn to the passage (Gen. xv.), comparing it with verses 1-5 of this chapter (Rom. iv.), and see if such an interpretation will stand. Abraham having complained that he had no seed, God told him, "He that shall come forth out of thine own loins" shall be thine heir, and then, taking him forth, shewed him all the stars of heaven, and said unto him, "So shall thy seed be." "He believed God," says the apostle, "and it was counted to him for righteousness." (Ver. 22.) It is true that he interweaves chapter xvii., where all was explained to him, and his confidence in that chapter with the faith he displayed in chapter xv., as having the same character as that which he had exhibited fourteen years previously, but to take advantage of the breakdown in chapter xvi., which introduced Hagar and Ishmael, to reason that he had not the faith spoken of in chapter xv., when the word explicitly states the contrary, is to set aside the Holy Ghost's reasoning for his own. Who but Mr. Grant would have ventured to inform us (p. 59) "that Abraham's faith had not yet acquired the strength" which the apostle stamps on its whole character, and on which the Holy Ghost declares he was justified by God, in chapter xv. ?

thumb, and the foot of each, and after that they were sprinkled with oil (figure of the Holy Ghost's presence), mingled with the blood which was upon the altar. (See Lev. viii. 30.) So careful is scripture to connect the presence of the Spirit with the special value of the sacrifice of Christ, from which Mr. Grant so labours to separate it. The same may be seen in the case of the cleansing of the leper, where the oil, as directed by God, was to be put "upon the blood of the trespass-offering." Were these views true, we should have to conclude, that the washing embraced everything, the blood, the oil, and indeed all the subsequent process; that when the children of Israel were shielded from judgment by the blood on the door-posts, though they were terrified by Pharaoh and the Egyptian hosts, they had, in reality, crossed the Red Sea (figure of death and resurrection, and of our standing in Christ), and had seen all the Egyptians dead upon the sea-shore, and beheld the salvation of God in His deliverance of them through the waters of death and judgment. We know that they were His people, and that He purposed to do all this for them; but we learn in such scriptures that Satan's power is real, and that the soul needs to be experimentally brought to know, how it is set free by the death of Christ, who bore the judgment of God for its sin, and that there is an application of these divine realities to the soul, often accompanied by serious conflict, in which both God and Satan have their place, far other than this barren theory would admit of.\*

In Mr. Grant's explanation of the Acts, we have other results of his doctrine apparent, and of the

\* There is no foundation whatever in Scripture, for making the pillar of cloud and fire, out of which Jehovah looked, and troubled the Egyptians, and took off their chariot wheels, a figure of the Holy Ghost's presence. Such action is totally inconsistent with the supposition.

severance which he makes between the soul's "apprehension of the work of Christ," and the sealing of the Spirit. He will not admit that the apostle Peter preached the work of Christ, or the forgiveness of sins, founded on that work; these were Paul's themes, but only the baptismal administration of forgiveness, which was "conditional"—could be lost or "forfeited," and the submission to Christ's "authority," not to His "work," "that is not yet declared" (p. 37) in Acts ii., nor justification, nor righteousness either (pp. 50, 51). "The righteousness of God, in the cross, for men, is unknown, and therefore, in the proper Pauline sense, salvation." Nor are we sure of sealing or indwelling, for we "could not say that one upon whom the Spirit of God fell was necessarily sealed, or indwelt; on the contrary, it was possible for him to be an unsaved man." Peter taught the same doctrine in his epistle—"administration of salvation by baptism, putting us where, if we are really disciples, salvation is ours." (P. 43). Even in Acts x., his address to the house of Cornelius, "he would have gone on to speak of baptism as a pre-requisite to the reception of the Holy Ghost (p. 49), but was guided by God, beyond his own intelligence, to omit it." Even with the apostle Paul, who "teaches the work of atonement, it is applied to sinners in the symbol of baptism." (Pp. 47-49.) Again in page 56, "As to forgiveness of sins, we have already examined the scripture doctrine. Apart from the knowledge of justification, of the place in Christ, and of deliverance from the law, it might be questioned how far baptismal remission of sins carried possessors of it."

When the question of righteousness and its attainment is raised in the soul, it is to lead it to the discovery of its total absence, and yet the absolute necessity of it in connection with a righteous God, that the soul may seek and find it in the blood and finished

work of Christ, where God Himself has provided it. To place it thus in an ordinance, apart from any knowledge and apprehension of the work of Christ, *is* the essential principle of Romanism; and is in direct opposition to what the apostle calls "submitting to the righteousness of God, for Christ is the end of the law for righteousness to *every one* that believeth." In that chapter (Rom. x.) the righteousness which is of faith is expressly contrasted with *doing*, which the law demanded, taking up what God has done in providing righteousness by Christ, and in the acceptance of His work shewn in raising Him from the dead, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;" and this is in contrast with the folly of Israel, and the blindness of those who stumbled at, instead of believing in (chap. ix. 33) God's foundation, who, "going about to establish their own, had not submitted themselves to the righteousness of God." Was nothing of all this known, as Mr. Grant would have us believe, until the Epistle to the Romans was written, and so to speak, published? We do not say, that all the varied display of divine righteousness, in the full way it is brought out by the apostle Paul, was understood; but was there not the apprehension of Christ, as the end of the law for righteousness, of His death having met the claims of God respecting sin, so that the soul's resting-place was *not* merely "mercy or forgiveness," which we are told "is in a certain sense the *very opposite* to justification"!\* Here Mr. Grant is again at issue with the apostle Paul, who identifies forgiveness and justification, when used in the forensic sense of clearing from a charge of guilt. David, he says, "describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven.

\* This is really the delusive notion of the unconverted man, and the opposite of what the Cross teaches.

whose sins are covered." It should be remembered that the apostle applies the same principle to God's dealing with the Jew as with the Gentile, in chapters iii. and x., stating that "there is no difference," both in the common condition and manner of the reception. Is it a gospel at all where the element of "righteousness" is wanting? Well may Mr. G. say it "does not get its completeness, and man's full need is not met," for where the character of Christ's work is not revealed, where forgiveness is administered in an ordinance, God's character is falsified, and souls are led astray; what meets the need of conscience also when exercised in God's presence, as to what is due to His holy and righteous character, is all obliterated in this exposition of the ground on which believers in Judea, Galilee, and Samaria were placed, indeed, all those converted by other ministry than that of the apostle Paul and his fellow-labourers.

That apostle tells us, that the righteousness of God now declared in the gospel, was "witnessed" or testified to, both "by *the law and the prophets*." (Rom. iii. 21.) Had the blood of the paschal lamb upon the door-posts, meeting the just judgment of God, or the constant sacrifices of the Jewish ritual, especially that offered on the great day of atonement—now that the Holy Ghost had come, and given their meaning—no voice as regards the righteous demands of God respecting sin? The prophets distinctly foretell that Christ was to suffer and make His soul an offering for sin, and that "with his *stripes* we are healed" (Isa. liii.); also that God would be revealed as "a *just God* and a *Saviour*," by whom "all the ends of the earth should be saved," and "in whom all the seed of Israel shall be *justified*, and shall glory." (Isa. xlv. 21-25.) So also the Psalm, "Mercy and truth are met together, righteousness and peace have kissed each other." Again, "They shall come, and shall declare *his right-*



*cousness* unto a people that shall be born, that he hath done this" (Psa. xxii. 31); that is, the sufferings of Christ and the blessings consequent thereon to man.

Even John the Baptist, though he may (speaking as a prophet) not have understood all that he uttered, had testified of the Lamb of God, and of His bearing sin, and the apostle John instructs us, that the display of love is in God sending His Son, to be the propitiatory sacrifice for our sins. But above all, the apostle Peter, who is set forth as the especial proclaimer of this baptismal Gospel, declares to the circumcision, to whom he wrote as the apostle of the circumcision, that they were "redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot," and that "Christ suffered for sins, the just for the unjust, to bring us to God." Thus we have the groundwork of the soul's relation to God laid in righteousness in the death of Christ, and even the substitutionary character of that work in chapter ii. 24: "Who his own self bare our sins in his own body on the tree."\*

It would be very strange indeed, if the apostles had forgotten what the Holy Ghost had come to bring to their remembrance, and what had been so recently unfolded to them by the Lord Himself, that is, the absolute necessity of His death, as what was due to God in righteousness for man's sin. "As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up;" and in the last chapter of Luke, we have the testimony of the Lord, explaining to them the scripture on this very point, and the selfsame divine necessity of His death insisted on, as the

\* Mr. Grant says (p. 50), "propitiation *perhaps*" "was revealed," "but not substitution." Just think of nothing more than a "perhaps," for souls to rest upon in the work of Christ. But even this is not left to them, for we are told in "Help and Food" (pp. 249-251), "Propitiation is only substitution, and only for those for whom substitution is, and for no other!"

teaching of the law, the Psalms, and the prophets, to which we have just alluded, and which they ought to have understood. "Thus it is written, and thus it *behoved* Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached *in his name*, among all nations beginning at Jerusalem." (Vers. 7, 26, 27, 45, 47.) Did He open their understandings in vain, or bring out to no purpose in this wonderful way which so acted on their hearts, the purpose and object of His sufferings for them, so that they could lose sight of them, or keep them back in their addresses after His ascension? What is the meaning of repentance and remission of sins being preached in His name—founded on what the scripture taught of the indispensable necessity of His death and sufferings—if it be not that the value of those sufferings was now available for man, and therefore could be offered freely on His behalf to man, and that His name carried all the worth of what He accomplished before God with it, as a name on a cheque does at a bank, whoever presents it?

The disciples were to ask "*in His name*," which they had not done before; the Father would send the Holy Ghost, the Comforter, "*in His name*." Was all this, characterising as it did, the testimony of the apostle Peter in the early chapters of the Acts, only the recognition of the authority or Lordship of Christ (as Mr. Grant would persuade us)—and which, though right in itself, by no means meets the necessities of the soul? The case he makes so much of in Acts ii. illustrates this, for those who were pricked in their heart, shewed the effect of the reception of the testimony, that God had made the same Jesus whom they crucified, both Lord and Christ; and they are then directed to the power and worth of His name before God for the remission of sins, and the gift of the Holy Ghost, according to the scripture quoted by the apostle:

“Whosoever shall call on the name of the Lord, *shall be saved.*” It is those who “*gladly* received his word,” who were baptised, shewing faith and perception of the reality of what the word expressed—a great deal more than administration by an ordinance, though there may have been that in addition. “And they continued stedfastly in the apostle’s *doctrine* and fellowship.”

In the subsequent chapters, we find that Jesus is exalted by the right hand of God to be a Prince and a Saviour, *to give repentance and remission of sins.* He is the Prince or Source of life; the name of Jesus, and also His death and sufferings are dwelt upon, and forgiveness of sins when accompanied with *repentance and conversion* (chap. iii. 17–21); but not a word of this baptismal teaching, asserted to be all that was known. “Those things, which God before had shewed by the mouth of all his prophets, that the Christ should suffer; he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out.” In chapter iv. when before the council, he says, “This is the stone set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” That precious, wondrous Name, was now given for salvation among men, and made known in all its infinite power, for the rejected stone had become the foundation which God had laid, the rock on which the church was being built; this the apostle Peter fully declares in his First Epistle (chap. ii. 4–8), and the apostle Paul adds also his testimony, that though God may employ various workmen or labourers, “Other foundation can *no man* lay than that is laid, which is Jesus Christ.” (1 Cor. iii. 11. Compare Eph. ii. 20.) Yet we are told that “*salvation* was unknown in the proper Pauline sense.” (Pages 50, 51.)

It was known at any rate in the *divine* sense as

everywhere else, in the instruction given by the Holy Ghost after Pentecost, and it is to this salvation that the same apostle witnesses when sent to the house of Cornelius, as he informs those at Jerusalem, to tell them "*words* whereby both he and his household should be saved" (chap. xv. 14); evidence enough for for any one but Mr. Grant, of his full understanding of the object for which he was sent, accomplished in unfolding the testimony concerning Jesus and His death and resurrection, with the witness of all the prophets, that *through His name*, "whosoever believeth in him, should receive remission of sins."\* (Chap. x. 43; xi. 14.)

No one of course questions the value of baptism as an outward recognition of the name of Christ, where its inward value had first been felt, nor that a man should not be owned as a Christian, and in the enjoyment of christian privileges, who should neglect that acknowledgment of the blessed Lord, and the outward confirmation which it gave. But it should be remembered that the sign is often put for the thing signified, as we see in Romans vi., where the apostle speaks of our death and burial *in the ordinance*, just as we are said to partake of the body and blood of the Lord, in the supper, *commemorative* of His death. To make more of ordinances than this, is throwing the whole truth into confusion, and undermining the simple faith of souls, as well as playing into the hands

\* This announcement and the apostle's whole testimony, is quite at variance with what we are informed by Mr. G. our Lord gave him in Matthew xvi., and that it was "beyond his own intelligence" which would have led him "to speak of baptism." I leave to my readers' reflection this slight upon the Apostle's inspiration, upon the gospel which he preached, upon the whole condition of those early saints and the Holy Ghost's ministry amongst them. Again, "Apart from the knowledge of justification, of the place in Christ, and of deliverance from the law, it might be questioned now far the baptismal remission of sins carried possessors of it." (P. 50.)

of Romanists, with whom Mr. Grant admits he goes, what he calls, "*a little way!*"

As to the apostle Paul, it would appear from what is stated in Acts ix. by Ananias, that Jesus had sent him, that Saul might receive his sight and be filled with the Holy Ghost. It was through the hand of Ananias that this blessing came, when the scales fell from his eyes, and not through baptism subsequently administered as in Acts x.; figure as we know by an external washing, of what is accomplished in reality, by means of the death of Christ. (John iii. 5; Heb. x. 22; 1 John v. 6.)

The gift of the Holy Ghost is connected sometimes with the work of Christ, sometimes with His resurrection, and sometimes with the place He has taken as Man on high, only as the two last are the fruit and consequence of His work (besides the intrinsic glory of His Person), the presence of the Holy Ghost in all cases throws light on the value of that work, and has its distinct connection with it. John, in his First Epistle (chap. v.), tells us that Jesus came (as to the object of His manifestation), not by water only, but water and blood, that there are three that bear witness to the necessity and efficacy of that death, "the Spirit and the water and the blood," and that "these three agree in one." It is as come down from heaven, present here on earth, that the Holy Ghost bears this testimony, and it is a united or combined witness to the full sufficiency of the work of expiation, and life in Christ (vers. 9-11) for sinners, now that His blood avails for perfect removal of guilt, as well as the power shewn in the purification of the soul morally. But for this, He could neither bear testimony needful for man's condition, nor come to do it.

What witness could be more perfect than the presence of a divine Person, that not a spot or stain remains on the believer? God cannot suffer sin, or

rest where it is found, or is still imputed ; but when the blood of Christ bears witness that it is entirely gone, and that it is replaced in the soul by the eternal, indefeasible title which that blood gives before God, there the Spirit of God can abide. To procure this best of gifts, the death and resurrection of the Lord was requisite. Hence He says, "If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you." (John xvi. 7.) But this introduces what is most excellent, and indeed magnificent, in this subject ; that is, that righteousness, *in this dispensation*, is not a mere acquittal, or justification, of the sinner before the throne of God, but is founded on God's own action, and the display of His own character, in all that He has done, both in dealing with sin on the cross, and in setting Christ at His own right hand in the heavenlies.

The apostle Paul establishes the connection between divine righteousness and Christ's exaltation ; first, in the imputation of sin to Him on the cross, where it was judged to the uttermost ; and then in God's righteously raising and exalting Christ, and the result in blessing to us, as that in which we share through Christ, and His being blessed in God's own presence on high—for "He hath made him who knew no sin, to be sin for us, that we might be made [or become, *γινώμεθα*—compare John i. 14] the righteousness of God in him." (2 Cor. v. 21.) Then he connects the ministration of this righteousness from Christ on high with the glory in which He now stands. This righteousness is only measured by Christ's present position and glory, of which, in its application to us, the Holy Ghost is the witness, coming, as He does, from Christ as Lord, in whom this glory shines. "How shall not the ministration of the Spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness *exceed in glory.*"

(2 Cor. iv. 9, 10.) Hence the statement of our Lord, that the Holy Ghost would, when come, testify of sin and judgment in the world, but righteousness in Him alone in the presence of God. For the glory is only the righteous answer, on God's part, to His having been glorified in the work of His Son; so that it was really due to Him on this ground, and we therefore rejoice in hope of the glory of God.

It must be remembered that the glory of God now rests on a foundation which it never had before, and that foundation is in the cross. (John xiii. 31, 32.) No one but His Son, according to the majesty of His Person, by dying as Man, could so vindicate the rights of God before the universe, manifest His character, and recover His glory from every aspersion which man's sin and Satan's craft had thrown upon it. The cross was the highest exaltation of righteousness, and the strictest manifestation of His truth, the complete establishment of His Majesty, which sin had affronted, as well as the full exhibition of His love to the sinner, and the very means through which that love could flow forth freely, the whole being accomplished by Him who is the Son of God. The apostle, connecting the glory with our blessing, says, "He was raised from the dead by the glory of the Father," that "we also should walk in newness of life." (Rom. vi. 4.) Thus the gospel becomes the knowledge "of the glory of God in the face of Jesus Christ," which, shining in His face, bears the triumphant, justifying, and transforming character of the source from which it emanates, as well as the grace of His blessed countenance, whence it flows. What freedom of soul in the presence of God, the Holy Ghost must produce, who comes from Christ in glory in that presence, and in the righteousness and the glory He enjoys there, in both of which we are called to share, the Holy Ghost communicating the liberty and joy of that heavenly place and scene.

On this account it is added, that "where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.) Indeed, it seems the delight of Scripture to connect the descent of the Holy Ghost, as well as His gifts, with the humiliation of Christ in death and His present glory, for they are correlative. "He hath ascended up on high, he hath led captivity captive, and received gifts for men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things." (Eph. iv. 8-10.) For His taking the highest place as Man, and filling all things, is due to His having taken the lowest place in death for the glory of God. In the well-known passage, where the Holy Ghost is described as rivers of living water, enjoyed and flowing out through believing on Jesus on high, the apostle adds, "This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet (given), because that Jesus was not yet glorified." (John vii. 38, 39.)

The narrative given in the Acts is not inconsistent with this divine testimony on the subject, though it is presented there *historically*, not *doctrinally*. The chosen moment for the descent of the Holy Ghost is related thus: "When the day of Pentecost had fully come." The type, of which this was the long anticipated fulfilment, shews us the Pentecostal offering, not only having its date from the wave-sheaf (figure of the resurrection of Christ, with its accompanying burnt-offering itself), but linked, in the fullest way (Lev. xxiii. 15-19), with the sacrifices, sin-offering, burnt-offering, and peace-offering—all representing the varied aspects of His work. Then the apostle Peter explains the great and wondrous fact which had excited the amazement of the Jews collected at Jerusalem from various parts of the world. He tells them



that Jesus, "having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." For "God hath made that same Jesus, whom ye crucified, both Lord and Christ" (*i.e.* anointed). Throughout the Acts it is the name of Jesus Christ in which repentance and remission of sins was to be preached, being owned to which this blessing attaches. The disciples at Ephesus, who, previously, did not know that the Holy Ghost was come, were baptised in the name of the Lord Jesus, only that in this case, as at Samaria, the gift came through the apostles' hands; but in each case, as in that of Cornelius and his house, we have additional evidence that a man may be converted, and not have received the Holy Ghost.\* In the address of the apostle to the house of Cornelius, it is, as has been remarked, when the apostle comes to the full value of the name of Christ, and remission of sins flowing from it, that "the Holy Ghost fell upon all them that heard the word." This corresponds with the doctrinal statement of the apostle in the Epistle to the Ephesians: "In whom ye also trusted, after that ye heard the word of truth, *the gospel of your salvation.*" It was that full gospel of salvation, not *merely* the first operations of grace in the conviction of sin, but, as at Cæsarea, the words of salvation, that were received, and with the same result—"in whom also, having believed, ye were sealed with that Holy Spirit of promise." (Eph. i. 13.)

In Romans v., it is the great display of the love of God in the death of His Son, which He commends to

\* Here, again, we have the opposition between Mr. Grant's statements and those of scripture. "Thus the one born of God *can never be in the flesh*, and thus we obtain additional confirmation of the truth of our interpretation of Romans viii. 9: 'If you are not in the Spirit, you are in the flesh, you are none of his.' This must be taken in the largest sense—you are not His at all."

us, and which *the Holy Ghost*, given to us, sheds abroad in our hearts.

In 1 Corinthians vi. also, the presence of the Holy Ghost dwelling in the believer, and making his body the temple of God, is also linked with the fact that he is "bought with a price," and hence the Holy Ghost takes possession for God of the individual, till the day of glory of which His presence is the earnest. (2 Cor. v. 5.) Thus we see, that when Scripture is allowed to speak for itself, we have a uniform consistent witness to the presence of the Holy Ghost being connected, either directly with the atoning death of Christ, or with what results from it, or is founded on it in the exaltation of Christ to the right hand of God; and this is not only in the mind of God, but in the apprehension of the believer on whom this gift is bestowed. The Holy Ghost acts therefore in the soul in accordance with this blessed fact, that His presence is due, not to our faithfulness—a variable and inconstant quality—but to what Christ has done. He is God's seal that the believer belongs eternally to Him, and "bears witness with our spirit that we are the children of God." Our Lord says: "I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*." He is so entitled to ask, because of that work, and to bestow this blessing as an eternal gift (Acts ii. 33), God's own broad seal upon the receiver.

What a wondrous testimony on God's part is this seal, the witness of His favour and of the soul's acceptance by the presence of a divine Person resting on the believer and dwelling in him; it is a testimony so real, so emphatic, so powerful in its effects, and so entirely from God in its assuring nature, in the soul, that it is suitably called the seal, as expressive of its nature, meaning, and object. Were His presence and witness contingent on our faithfulness, He could

not stay with us an hour, but if it is for the sake of what Christ has done, He can "abide with us for ever." But as the evidence of the reception of the Spirit is rendered indistinct and hazy by the teaching we are opposing, for you may have the Spirit and not know it, "for there is practically no middle class that have not received it" (pp. 25, 27), so also as a consequence of the separation of this gift from the soul's apprehension of the work of Christ, we find it taught, that you may "slip, not surely out of the possession, but out of the knowledge of the possession, of the Spirit." ("Life and the Spirit," p. 5.) Thus the seal, or witness, of God is virtually rendered null and void, "for error in doctrine, or unholiness may, almost to any extent, hinder His witness, and our realisation." (P. 53.)

The word of God teaches, on the contrary, that the Holy Ghost never can thus deny what Christ has done; He is the Witness of the eternal efficacy of the value of the blood of Christ in the sight of God, and that sin is no more imputed. He could not have come, nor have sealed us, otherwise, and that is the reason He was never given to dwell in man before redemption. Hence the apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. iv. 30.) He does not cease to make His presence felt, nor do we lose the consciousness of it, if we fail; though it is felt in a painful way, and as a reprover, rather than a comforter. He lets us know that He has been grieved by practical inconsistency with what Christ has done, and with that nearness to God in the light, into which that work has introduced us, and of which the presence of the Spirit is the witness, and it is by this place of privilege that the sin is measured.

What is felt in failure is, therefore, a sensible effect of the Holy Spirit's presence, so true and faithful both to God and to us, that He cannot pass over what is

evil in us; and we are to listen the more to the grief He expresses, because He is a Friend who will never leave us. How could He act otherwise without denying Himself or falsifying the very ground on which He has come to dwell with us as the Seal of God, "till the day of redemption"? "The Spirit lusts against the flesh, and the flesh against the Spirit, and these are contrary the one to the other," says the apostle (Gal. v. 17); but no such thought as the silence of the Spirit and ceasing to be conscious of His presence, an idea destructive of the very nature of a seal altogether. To support this view, however, Mr. Grant quotes, "He that drinketh of the water that I shall give him, shall never thirst." (John iv. 14.) One would suppose that this passage taught plainly the contrary, that is, that the effects of the presence of the Spirit were abiding and not transient; "but who would argue from this, that if a man ever thirsted he had never received the Holy Ghost?" (Page 63.) Could Scripture be used in a sense more opposite to that for which the Lord spoke it? It is really reasoning away Scripture, and destroying its effect to support a theory.

The important subject of the life of God in the soul remains to be examined. That life, coming from God as it does, has certain invariable characteristics, which mark its divine origin. Faith, repentance, desire after God, obedience and dependence always accompany it; yet these spiritual effects of it are, in their manifestation, modified by the nature of the revelation God makes of Himself, and by His dispensational dealings. If God revealed Himself as a Moral Governor [Jehovah], in covenant relation with a people on earth, giving them also the law, they were then servants, not sons, (see Gal. iv. 15-17) and apprehended not eternal salvation, but His favour on earth; and as His earthly people representing His rights in government they had enemies to fight with, and could even rejoice in their

overthrow, and be used in their extermination. Earthly blessings also were their portion, from the hand of Jehovah. Through fear of death, from which they were not delivered, they were all their lifetime subject to bondage; for death had not been conquered, and though sometimes they had glimpses of things beyond death, the heavenly things had not been declared (John iii. 12, 13, 31, 32); though the glory of the millennial kingdom had been foretold by the prophets.

While our blessed Lord was upon earth, the disciples owned Him as the Messiah, the Heir of the promises, by virtue of the divine life which they had received; yet they had their thoughts all connected with the earthly kingdom, and the fulfilment of the promise made to the nation as God's chosen people, trusting that Christ was He who should have redeemed Israel. Indeed, when sent forth by the Lord Himself, they are directed not to go in the way of the Gentiles, nor into any city of the Samaritans; and they were to own the scribes and Pharisees, as sitting in Moses' seat. They could not even understand His death, it seemed to contradict all their hopes. John the Baptist, so far from apprehending heavenly things, though he might allude to them prophetically, says that he is of the earth, earthly, and speaketh of the earth. Indeed he was stumbled at the Lord's rejection and his own, so that he sent the well-known message to Him, "Art thou he that should come, or do we look for another?" (Matt. xi. 31) and the Lord tells us, that great as John's position as His forerunner was, and faithful as he had been in it, "the least in the kingdom of heaven was greater than he."

The inconsistency of all this, with saints being in the Son and *in the Father*, is evident; and still more the whole character of life in the millennium; yet in His conversation with Nicodemus, the Lord says that regeneration, or the new birth, is absolutely needful to

the enjoyment of the earthly kingdom. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" We see again in the Psalms and in the Revelation, life in connection with Christ's earthly kingdom and government, so that vengeance is sought on His enemies and their own by Jewish believers; for without judgment that kingdom cannot be established, and the Jewish saints are themselves employed, subsequently to Christ's manifestation in glory, to cut off His enemies. (Zech. ix. 13-15; x. 5.) The knowledge of the Father and the Son implies grace and its divine manifestation (John i. 14), and an order of life entirely heavenly. When the Gentiles, who have the blessings of the earthly kingdom and a place in eternal life, are addressed by the Lord, He does not speak of God as their Father, but says, "Come, ye blessed of *my Father*;" though He owns the Jews who have been rejected and persecuted as His messengers, as His brethren. For the distinction of Jew and Gentile reappears in the millennial kingdom, when there is no entrance within the veil as now. (Psalm cxlix.)

Mr. Grant objects to the idea that saints of old were as plants, having each a distinct life of its own, but this alone is consistent with a national unity, not characterised by life, but by ordinances in the flesh, which excluded the Gentile, even though converted, as profane and not to be eaten with. This divine life is always spoken of in scripture, not as an emanation of deity, but as derived *from* God through the action of the word, by the power of the Spirit on man. "Born of water [that is, the word, compare John xv. 3] and of the Spirit." "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life;" that is, spiritual in their nature and the means of life when so used by the Spirit of God. The word is invariably the effectual instrument which the Holy Ghost employs.

No doubt, coming from God, it has the moral characteristics of the divine nature, hence it is called by the apostle John, "the seed of God." "The seed of God abideth in him, and he cannot sin, because he is born of God," that is, it carries with it the stamp and character of its divine origin.

Again, the apostle Peter says, "There are given to us exceeding great and precious promises, that by *these* ye might be partakers of the divine nature." (2 Peter i. 4.) It has been observed this is not θεότης, or essential Deity, as in Colossians ii. 9, but θειότης, that is, divine quality; exceedingly blessed, because expressive of what God is, as the word of man expresses what he is, his ways, character, and mind, and much more so with God; but this is not the communication of "the essential life" of God before incarnation or redemption, which, if true, as asserted by Mr. G., would be simply deifying saints. Even in the Old Testament, where this life, as we have seen, took an earthly form or mould, it is spoken of as produced by the reception of the word in the soul. "This is my comfort in my affliction, for thy word hath quickened me;" and again, "I will never forget thy precepts, for with them thou hast quickened me." (Psalm cxix. 50, 93.)

The Gospels give the same testimony, that the word is the means always employed by God in quickening. "The sower soweth the word," "The seed is the word of God;" nor can any other construction be put upon the language used; in every case it is scripture, or the word spoken by prophets, or by Christ Himself and His apostles that is referred to: "*The words that I speak unto you,*" says the Lord in John vi.; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And *this is the word* which by the gospel is preached unto you" (1 Peter i. 23-25); and so in

James (chap. i. 18) it is "*the word* of truth," by which we are begotten. (Compare Eph. i. 13.)

Sometimes the Spirit is spoken of as the Quickener, as we have seen, sometimes the Father, sometimes the Son (John v. 21-25); but until after the death and resurrection of Christ, life is stated in scripture to be only *from* the Son, never *in* or *with* Him. It is hearing His word or His voice that can minister life (John v.); and this life is only spoken of as "eternal life" after the incarnation or the manifestation of the Son, or subsequent to His death with the revelation of the Father. "Glorify thy Son, that thy Son also may glorify thee;" and this is explained to be by His giving eternal life, which is through the knowledge of the "Father, the only true God, and Jesus Christ *as sent*" by Him. No one who now knows what spiritual life is, doubts that it was abiding in its nature, but it was reserved as a distinction in which the glory of the Person and work of the Son should be seen, that it should only come out as "life," eternal life, through Him. Like silver, which is precious in itself as every one knows, it is only when it has gone through the process of stamping in the royal mint with the queen's head and the royal arms, that it becomes current coin of the realm, or of recognised value as a legal tender. Indeed, it is first spoken of in John iii. in connection *with, not* the new birth or the work of the Spirit, but with the Son of man being lifted up, and the gift of God's Son, the fruit of His love to the world, "that whosoever believeth in him should not perish, but have everlasting life." So the Lord, even when speaking of Himself, as the living bread which came down from heaven (that is, His incarnation), and "If any man eat of this bread, he shall live for ever," adds, to give effect to this for souls, "The bread which I will give is my flesh, which I will give for the life of the world." To shew that it is needful there should be the apprehension of the



meaning and value of His death by the believer, He continues, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." (John vi.) Only after His death could the streams of life and love that were in His heart flow freely forth. "I have a baptism to be baptised with, and how am I straitened till it be accomplished." It is undeniable that in the Old Testament life is not thus spoken of. For life and incorruptibility have only been brought to light by the gospel, so that it was not known as life before, still less as eternal life.\*

But the question has also arisen, whether we do not enjoy life in an altogether new way since Christ arose, and in a way which gives a nearness to Himself and the Father never known before, and of which we find no trace either in millennial times. The Lord says, He is come that we may have life, and have it more abundantly; if it is to be possessed in special connection with Himself, and in a new position taken by Him, this is easily understood.

In John xii., we have the distinct statement of our Lord; "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." This product of the corn of wheat does not refer to the mere bestowment of life *by* Him, either before or after His incarnation, which life existed in those who surrounded Him at that very moment; but it is an express declaration that there could be no association or identification in life with Him before His death, for until then He abode

\* Mr. Trench in the August number of *Words of Faith*, 1884, which remains unanswered by Mr. Grant, save in a minor point or two, has shewn that "*eternal life*" is not connected in scripture with quickening or with life as received by saints before the manifestation of Christ. He adds, "I earnestly press that it is not so, *that scripture presents it*;" but Mr. Grant, alas! cannot so much as understand the importance of this: "Why may he not" speak otherwise? he asks.

absolutely *alone*. The spiritual instinct of any saint ought to tell him that until the flesh was judicially put an end to, any such connection with Him could not exist. In the cross also, man as such is judged and set aside before God, and the world likewise.\*

The old creation must be brought, to its true issue in death and judgment, before the foundation of the new could be laid in Him, who is the *beginning*, the First-born from the dead. When once the point of death has been reached, and expiation made, we can be said to be "quicken'd *together* with Christ, raised *together*, and made to sit *together* in heavenly places *in* Christ Jesus." But to return to the passage before us. "If it [the corn of wheat] die, it bringeth forth much fruit." It is as rising from the ground that it is multiplied, and bears within itself all the fruit, and yet is but one plant; and the whole shares in the same air, the same sunshine, the same showers, as well as having the same life. Hence the Lord, referring to this, says (John xiv. 19), "Yet a little while, and the world seeth me no more; but ye see me, *because I live*, ye shall live also." This was after His death, when the world saw Him no more; then the disciples could not only have life, but have it in connection with Himself as risen; and hence it would be *in* and *with* Himself, as a consequence of, and in continuance with, His own, because beyond the reach of the effects of sin, death, and judgment. This life would be indissoluble and eternal, and He adds, "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20); that is, after this life was given, which He then distinctly speaks of as in

\* Those who have sought to make out union of saints with Christ, previous to death and resurrection, have either destroyed the possibility of atonement, by making Christ part of a fallen, ruined humanity, or as in the present case, deifying saints by bringing them into what is essentially divine.

the future. This accords fully with the message the Lord sends to His disciples after His resurrection (John xx. 17): "Go, tell my brethren, I ascend to my Father, and your Father, to my God, and your God;" and then, standing in the midst of them, "He breathed on them," and says, "Receive ye the Holy Ghost." He had indeed revealed the Father in all His character and ways, but never before does He call them His brethren, for He is "the first-born among many brethren;" never before does He link them with Himself in these blessed words—mine and yours. It is His life, His position, His nearness of relationship, in which they are called to participate. He had taken this new place as the risen Man before God, Head, or beginning, of the new creation, victorious over death, the grave, and Satan's power, and for the first time these words, marking association, are used—mine and yours—and His own life is given with the Holy Ghost as the power to enjoy it.\*

On the cross, when the hour of His being forsaken is over, and the distance and darkness are past, and the judgment of sin ended in Psalm xxii., and He is heard from the horns of the unicorn, He says, "I will declare thy name unto my brethren." (Ps. xxii. 22.) It is His own breath of life that He breathes into His disciples, as the risen Lord, a quickening Spirit; nor could it be enjoyed or realised without the Holy Ghost also, the spring and power of it, though not yet come as at Pentecost, in a distinct and personal way, and for testimony to the world.

\* This, in result, brings us into heaven, both in our place and relationship, Christ being gone up there, as He says, "I ascend to my Father, and your Father." (John xx. 17.) His place as Man, and relationship, being both heavenly, ours is so also. It is on this ground that the apostle commences, in Ephesians i., with, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Nowhere else do we find anything resembling this wondrous action of the Lord since God created Adam, communicating natural life, by which he was distinguished from the creation around which was subject to him.\*

\* Mr. Grant explains all this away, and declares, notwithstanding the Lord's action in this solemn and blessed moment, that He gave them *nothing at all*, for this alone would harmonise with Mr. G.'s system. "But is there any necessity for supposing that when the Lord, breathing upon them, says, 'Receive ye the Holy Ghost,' any actual gift was *then* communicated? The breathing implied the communication of life, yet *life was not then given*; and 'Receive ye the Holy Ghost,' words which everywhere else refer to the Pentecostal gift, may do no more than *empower them for the reception of this* in its due time." —(Life and the Spirit, p. 11.) We would not charge Mr. G. with *intentional* irreverence, for he evidently does not so mean it, but what can we think of a theory which, to be consistent with itself, involves such a handling of scripture? It is for saying that life is here given afresh, that he pours such a flood of scorn and contempt upon Lord A. P. C., in his tract on 'Double Quickening,' and both there and elsewhere tries to frighten his readers against what he terms this 'grotesque folly.' We have Webster's Dictionary, and 'Physiological Dissertations,' and even Lord A. P. C.'s 'Wise Looks' (!) brought forward, to scare us from the plain statements of scripture. But the soul who reveres the word of God will not be affected by all this mere storm of words. The fact is, it is a question of the use of terms, and whether scripture applies the term, quickening, to a fresh accession of life. In the Psalms we have it constantly so presented, and those who have been already quickened by the word, say, 'Quicken us, and we will call upon thy name.' (Ps. lxxx. 18.) And again, 'My soul cleaveth unto the dust, quicken thou me according to thy word.' (Ps. cxix. 25, 40.) Even naturally there is a distinction between quickening and birth, though the operations of nature are hidden and mysterious in their origin. The apostle, however, goes further than Lord A. P. C., when he says to the Galatians, 'My little children, of whom I *travail in birth again*, until Christ be formed in you.' (Gal. iv. 19.) Had Mr. Grant been one of the apostle's Galatian opposers, how would he have scorned this as a 'burlesque extravagance' but natural things, though they may illustrate, are not meant to govern the spiritual mysteries which the word of God unfolds, still less to override what it positively teaches.

Mr. Darby holds distinctly enough an addition of life given in resurrection, of a new character, order, and power.

“Just as God breathed into Adam's nostrils, so the resurrection Son of God breathes into them the power of the life He gives them as risen. In Acts i. you get the sending of the Holy Ghost, not the breathing on them, not the power of life, but the Holy Ghost received anew for others from the Father by the Son, and then by Him shed forth.” — *Collected Writings, Expository*, vol. iv., p. 451.

“And note, our resurrection with Christ is not the same as quickening. In resurrection Christ is viewed as a raised Man. God raised Him from the dead, and us, for faith, with Him. But we are baptised to His death. I go down there into His death, and am raised with Him, ‘through faith, of the operation of God, who hath raised Him from the dead.’ It is not the Son quickening whom He will, nor simply our being born; but Christ, a dead Man raised, which implies the remission of sins for those who have part in His death, buried with Him, and consequently to walk in newness of life, reckoning oneself dead to sin, and alive to God in Him.” — *Collected Writings, Doctrinal*, vol. viii. p. 552.

By this means we are brought in the nearest and most intimate way to taste what is divine, but only through the link of Christ's manhood in this new position and association.

“Christ introduces [us] into the enjoyment of that which is His own—of His own position before the Father. This is blessedly true in every respect, except of course essential Godhead and oneness with the Father: in this He remains divinely alone. But all He has as man, *and as Son in manhood*, He introduces [us] into. “My Father and your Father, my God and your God.” His peace, His joy, the words the Father gave to Him, He has given to us; the glory given to Him, He has given to us; with the love wherewith the Father has loved Him we are loved.” — *Synopsis (John)*, p. 541.

“But this is not all. The Holy Ghost dwelling in us, we know that we are in Christ. ‘At that day ye shall know that I am in my Father, and ye in me, and I in you.’ This is individual, not

the union of the members of the body with Christ; nor is union indeed an exact term for it. We are *in* Him. This is more than union, but not the same thing. It is nature and life, and position in it, our place in that nature and life. When He was upon earth and they had not the Holy Ghost, they should have known that He was in the Father, and the Father in Him. When He was in heaven, and they had the Holy Ghost, they would know they were in Him, and He in them."—*Synopsis (John)*, p. 536.

If the passages which speak of these highest privileges which we enjoy as individuals, and which are specially brought out in the apostle John's writings are examined, we shall find that they are all expressed in terms which assume incarnation and redemption. "He that eateth my flesh and drinketh my blood, dwelleth *in me and I in him.*" (John vi. 56.)

"They should dwell in Him (ver. 56)—should be in Him before God according to all His acceptance before God—all the efficacy of His work in dying. And Christ should dwell in them according to the power and grace of that life in which He had gained the victory over death, and which, having gained it, He now lives."—*Synopsis (John)*, p. 481.

In John xvii., the Lord requests for those who shall believe on Him through the word to be preached by the apostles: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (ver. 21); all future to the time when He was speaking, and as a result of His work. (Ver. 4.) The commandment which has now a new character "is true, *in him and in us*, because the darkness is past and the true light now shineth," that is, the full light of Christianity, resulting from the death of the Son of God. (1 John ii. 7, 8.) We are to abide *in Him* through the teaching of the anointing, the Holy Ghost, which we have received of Him. (Ver. 29.) If we are "*in Him*" that is true, in His Son Jesus Christ, it is through the Son of God *having*

*come* and having given us an understanding to know Him that is true, and we are in Him that is true, even in His Son Jesus Christ, His name *as Man*. (1 John v. 20.) This power of divine apprehension existed only after His resurrection. (Luke xxiv: 45 ; 1 Cor. ii. 10, 16.)

It is evident that the knowledge of what it is to be "in Christ" is of the highest importance. This subject is so fully treated in the writings of the apostle Paul ; not so much in connection with life and nature as in John's writings, but more on the side of the position or standing before God, which is thus acquired for us, and the end of the flesh which it assumes, with the experimental introduction of the soul into it. The death of Christ ended the whole scene for the apostle, and all that man is in it, for whom He died. "If one died for all, then have all died." His death was the verdict or sentence passed upon all without exception, and upon the whole nature of man as such. "Wherefore, henceforth know we no man after the flesh ; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. v. 16.) And this is the more striking, because all that was in Him when here below, was absolutely and supremely perfect. Even had he known Christ after the flesh, he would know Him no more in that connection, that is, with those old links which pertain to associations which He had now quitted for ever. It was all over with Judaism, a system connected with the flesh, man and the world, of which the moral stamp and character were shewn in the cross. Now the whole value of the victory of Christ as man, with the history of man in eternal relation to God begun anew in the First-born from the dead, and all that it opened, whether present or future, comes before him : "Therefore, if any man be in Christ, he is a new creation, old things are passed away, behold, all things are become new, and all things are of God." (2 Cor. v. 17.) Later on in the same

epistle, he speaks of "*A man in Christ* caught up into the third heaven," as if it was the proper place and portion of such an one, and he adds: "Of such an one will I glory;" as well he may, for there is but that one man now before God; and there is no measure for our place and position, but what He is and conformity to Him in heavenly glory, for, "As is the heavenly, such are they also that are heavenly." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. xv. 48, 49.) Hence the object of the apostle's labour and of the gift of Christ also, that each "may grow up unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.)

This position acquired for us by Christ, needs however to be spiritually apprehended, and this is through an experimental process described in Romans vii. How many souls there are, who, though having some sense of divine grace and blessing, yet live a life in which the flesh and the world play the greater part, and there is no liberty before God nor conviction of the truth that "the flesh profiteth nothing." In some way or other this lesson must be learnt, in order that what God "has been working out" for four thousand years, and expressed so perfectly in the cross, may be experimentally realised as true in the individual history of the believer; and that thus the resources of life and power which are to be found in Christ before God, may be practically made his own.

Now Romans vii. is the only place in the word of God where this conflict is described, and the means of deliverance shewn. It is therefore no light offence against the truth and the profit of souls, were there nothing else objectionable in Mr. G.'s teaching, to attempt thus to deprive them of this light in a dark place, and of the steps divinely given to bring them out of this slough of despond, and throw them back



into the confusion, which formerly existed almost universally. For he will have no "middle" or "intermediate" place where the Holy Ghost is not given; though forced, in spite of himself, to admit that, in the Acts such was the case in converts who had life, but had not received the Spirit of God. (Acts viii. xix.)

We have the figure of the two husbands, the impossibility of being in relationship with both at the same time, and that death severs the connection with the one [the law] in order to admit of relationship to the other [Christ]. Then the apostle traces out the practical accomplishment of this in the soul, by the action of the law, in producing the sense of death in the conscience, and the discovery at the same time of its powerlessness, and that there is no good in the flesh. Here also the spirituality of the law is seen, for it detects and judges sin in the nature, the principle of lust, which the law cannot but condemn, and which nevertheless holds the soul in captivity, so that the extreme point of misery is reached. There are the desires and the discernment of life, the awakened conviction of what sin is in its principle, as in opposition to what God has enjoined; but it ends in the sentence of death taken into the soul; and when it is brought to despair of itself, it looks outward and upward, ("O, wretched man that I am! who shall deliver me?") a ray of light enters, and it perceives that God has wrought deliverance for it in Christ. As Moses said when the children of Israel cried out: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness;" "Fear ye not, *stand still*, and see the salvation of the Lord, which he will shew you to-day, for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." (Ex. xiv. 11, 13.)

The flesh which is irremediably bad, and because of which the law gave the deep feeling of condemnation,

has already been judged by God in the cross, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3); so that the believer is freed from it. God Himself has taken the part of the poor and needy one, which the law, because of its nature, could not do, and He has given His Son, so that the sin in the nature, the power and principle of evil which had sway over the soul, has been *already* condemned by God beforehand, and "There is therefore now no condemnation to them that are in Christ Jesus." (Rom. viii. 1.) It is all past, the soul lives and breathes a new atmosphere, for life and resurrection in Christ are known, by what God has Himself wrought, carrying us into another region where Christ is everything, and of this the Spirit of life in Christ Jesus is the witness and spring: "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

But how unmistakeable is the fact, that in all this exercise passed through under the law, the old husband has his claim, and enforces it also with tremendous effect, even "unto death"—an absolute proof that the connection with the new husband—Christ—is *not* known until death has practically passed upon the soul.\* The Spirit of God is not

\* Can any reasonable person accept the statement that the believer here is not only sealed, but "in the enjoyment of a liberty of which he knows not the first terms." In this connection, Mr. G. says, "But what then, if it be, as it is in Christ Jesus that I live to God? *Then* there is no condemnation to them that are in Christ Jesus." This is reversing the order of scripture, and tends to destroy all proper christian confidence. Where is Mr. G. drifting to? It corresponds however with other similar statements, which betray the miserable Arminianism of the whole system. "Sonship and the place in Christ, even after attainment, are still capable of being lost, if the walk is not with God, though the Spirit still, however grieved, abides."

mentioned in all this conflict, nor till we come to the new position taken by Christ Himself for the believer, and the apprehension of it, for, "Where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17; Gal. v. 18.) No, all this is bondage, the soul being in "captivity to the law of sin in its members." The two natures, and the law, make up entirely the moral elements at work in this warfare; God and Christ and the Spirit only are found in the blessed and characteristic action at the close of it, and in the next chapter, and all are alike for us. Christ—beyond the reach of sin, death, and judgment, which He went through on our behalf; God—in all He has done in giving His Son, and raising Him from the dead; the Holy Ghost—as liberty and power of life, bursting the bonds of the soul, which now can celebrate God's deliverance, like Israel on the banks of the Red Sea, when they saw what God had wrought for them, and all their enemies overthrown.

The law being the measure of creature responsibility, is used by God to teach this lesson; "for," says the apostle, "by the law is the knowledge of sin" (not of sins); and, "Know ye not (for I speak to them that know the law) that the law hath dominion over a man as long as he liveth?" so that, "When we were in the flesh" looks at the condition described in verses 7-24, and answers to the expression, "I am carnal, sold under sin," where the state was characterised by the flesh and its workings, notwithstanding desires which could not exist without spiritual life. "If any man have not the Spirit of Christ, he is not of him;" not that he is not quickened, but he is not in that new relationship to Christ expressed in verse 4, and in the whole of chapter viii.; when he is no longer under *the dominion of the law*, having died to it. Compare Gal. ii. 19. "I through the law am dead to the law, that I might live unto God," so also in

chapter v., "If ye be led of the Spirit ye are *not under the law*;" as the man emphatically is in Romans vii. How different is the condition depicted in chapter viii., when the believer is no longer in the flesh, when the Spirit of God is the source of the soul's life and activity, and of power, producing all that is of God, and judging all the rest! Here comes the proper responsibility of the Christian as to walk: "If we live in the Spirit, let us also walk in the Spirit." For all the life ought to be now, the expression of the Spirit of God.

The fact is admitted that there are some individuals to whom, in the stage of experience arrived at, it is difficult to assign a definite place; sometimes they speak as if they had the Spirit, and could say, "Abba, Father;" at other times all seems uncertain. The same may be remarked of some who once appeared to be true Christians and to have the evidence of the Spirit; such as those of whom the apostle Peter speaks who had forgotten that they were purged from their old sins: if indeed the passage does not mean, as we say, "you forgot you were a child of God when you so acted." But we are not to make human inconsistency the criterion of divine truth, but the reverse. "Yea, let God be true, and every man a liar," is the apostle's doctrine. Mr. Darby and all admit that there are these exceptional cases; Mr. Grant makes them the rule by which to judge of the whole structure of divine truth, and uses this admission to overthrow Mr. D.'s teaching, as if inconsistent with itself (pp. 61-63), calling them "the differences and inconsistencies of an untenable position," afterwards claiming that (letter dated Montreal, Dec. 19th, 1884), "as to justification, and that one may have the Holy Ghost, and be in bondage," "J. N. D. is again in accord with" him, that is, as well as respecting life in the Son.

Our brother C. S. thus describes this teaching:—

“As to sealing, this is mere dust, as another has said. It serves to hide the levelling down, which would gradually rob us of all we have *in Christ*, risen from the dead. . . . We can only bow with shame, that one of ourselves should be capable of attacking our *departed* brother in this shameful way—portions of his valuable writings on Romans vii. are quoted to shew their contradiction; when one is describing true christian experience, and the other, the experience a Christian may get into through the bad teaching of these last days: both most profitable to be understood.

“One word more: Is it not plain that all this strife and determined party-making in America springs from the fatal mistake of going beyond scripture—really coming under the error of 2 John 9? It is stated—*the root-statement*—that the Old Testament saints had eternal life IN THE SON.”

These views of life in the Son before incarnation remain to be noticed. There can be no question that they are not only unscriptural, but an unwarrantable intrusion into the divine nature and glory. “Life in the Son means in the Son of God as such, *the life* as truly said, *of a divine Person*; therefore divine life in communion with its source, place excluded, for we could not have *the place* of a divine Person.” This implies that we have all that is divine, except place! “To say, therefore, it is wholly in the Son, become Man, is erroneous.” (“Double Quickening,” p. 10.) “‘At that day ye shall know that I am in my Father, and ye in me, and I in you.’ (John xiv. 20.) Clearly these are *parallel* thoughts: He in the Father, and we in him.” (“Life and the Spirit,” p. 8.) “Community of nature, *realised in dependence*, and manifested in community of word and work: this is what such words imply. Such things do they imply also as to our relationship to Him (wonderful to say), when He turns to *us*, and says, “Ye in me, and I in you.” (Page 9.) “Scripture is surely clear that ‘life in the Son,’ which is nothing else than eternal life, is, and ever

was, the possession of every one born of God, from the beginning of the world." (P. 10.)\*

We have thus the essential, divine life—for there was no other—as that which was given to saints before incarnation. Here the Person of Christ also is lowered, for it was the intrinsic glory, proper to Himself as the Son, that shone forth in Him alone. "The Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father." (John i. 14.) And what He had, and has, as one with and in the Father in essential nature, "He in the Father, and the Father in him," and what saints share with Him, are said to be "*parallel* thoughts," and "imply community of word and work." What poor, low thoughts Mr. Grant must have fallen into of the wondrous unity of the divine nature! Jesus alone could say, "He that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?" (John xiv. 9, 10.)

Works may, indeed, be done *in the name of Christ*, and by the power of the Holy Ghost descended from heaven, even wider in extent, but *community* of word and work is proper only to a divine person. Thus saints are exalted into what is absolutely divine, whilst the Son is spoken of in a way that does not give Him His place as displaying what He is in Himself in all that is essentially divine. Where does scripture speak of community of nature between the Father and the Son as "realised in dependence"?

\* The time which elapsed between the date of publication of these two tracts—September 1883 and November 1884, and the re-assertion of the same doctrine in the latter, after it had been challenged, shews that it cannot be regarded merely as unweighed expressions hastily uttered, but deliberate adherence to very serious errors, which Mr. Darby in his controversy with Mr. Newton pronounces "frightful," if really held.

That Christ as man received all from the Father in the place and mission in which He stood and acted here below, is blessedly true; but to attempt to define the way in which community of nature, which is essential, was realised between the Father and the Son, is an unwarrantable intrusion of wretched human thoughts, into a subject of which we know nothing, and ground on which, as elsewhere, Mr. G. should never have ventured. How serious are the consequences, already perceptible, of his doctrine, which, as brought out by himself, we must mark as a warning, for no one can tell where these views may ultimately lead. It will be enough for simple souls that he has himself shewn us their character and tendency.

We have already seen how Mr. Darby speaks of the way in which we take part in what is divine; that is, through the risen manhood of Christ, and what we can partake of in that manhood,\* a ground easily intelligible to a spiritual mind, and which preserves from what would take us out of our proper place of lowly dependence, though bringing us into infinite blessing.

What then are we to think of the effort to enlist J. N. D. also in favour of these views? his whole system and teaching really excluding, as it does, all unity or association with Christ before His resurrection. Passages almost innumerable in his writings might be cited, to prove this. Amongst others, the reader may refer to *Collected Writings, Doctrinal*, vol. viii. pp. 339, 341; *Christological Pantheism*.

Nevertheless, Mr. Grant, who objects ("Double Quickening," p. 1) to taking an isolated passage,

\* It is the refusal of this view, and his determination to disallow it in every way, that has thrown Mr. G. into these very dangerous errors, by accounting in his own way for divine expressions, and making links of his own with what is divine, because he will not have it as God has taught it, and as others have explained it.

because it bears against his views, out of the "Collected Writings," selects one solitary passage from the Notes on the Epistles, which were often published without any revision by the author, as evidence that J. N. D. maintains the same doctrine as to life in the Son before redemption. We give the passage in full.

"We have a dead Christ, now alive for evermore, and next we have the Holy Ghost dwelling in us. But this is all as belonging to a new world. 'There are three that bear witness—the Spirit, the water, and the blood.' We have three witnesses, the Spirit bearing testimony; the water, the cleansing power, and the blood the expiatory power; and these all agree in one. There is no cleansing of the old nature, but there is a new nature given. 'God hath given us eternal life, and this life is in his Son.' It is no mending of the old Adam, but it is a gift of the new. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' There is no life belonging to the old man, it is a rejected thing, and there will not be two Adams in heaven. Here is the Son and those that have life in the Son. God began working out this in the fall, but the full truth of it was brought out when Christ was risen."—*Collected Writings*, vol. xxviii. pp. 362, 363.

Detached as this passage is from its context, which shews that present christian condition is before the writer's mind ("We have the Holy Ghost dwelling in us, but this is all as belonging to a new world"), yet it in no way teaches what is sought to be made out of it. It is the testimony of the three witnesses, the Spirit, the water, and the blood, that is referred to, witnessing the total ruin or corruption of the old nature, which is "a rejected thing." "Here *is* [not *was*] the Son" and "those that have [not had] life in Him," says Mr. Darby; the word "*here*" and the use of the present tense, shew plainly enough that it is the present witness and consequent blessing of eternal life in the Son that is alluded to. It is the problem of the depravity of man which God has been "working out" since the fall, not the communication of life. "Working out life" conveys no intelligible idea. He had not to *work* out life,



which would not be sense, and would deny His own quickening power. The attempt to make more of this passage is very discreditable to its author. All Christians believe that life was in the Son and that He quickened souls in all dispensations, but not that they *shared* this divine life in Him, or could be said to be in Him either. They received life *from* Him, but that is quite another matter.

Some extracts are subjoined from Mr. Darby's writings in reply to Mr. B. N. Newton, who had put forth similar views as to the Person of Christ, and saints partaking of that which is essentially divine.

“‘Union with the Person of the Son of God is the great characteristic blessing of the whole family of redeemed.’ Where in scripture? That they have all life from Him is undoubtedly true. But where is union spoken of with the Son of God as characterising the saints on earth during the millennium?”

“The truth is, ‘Union with the Person of the Son of God,’ is an idea as unscriptural as the words, ‘We are in Him and He in us.’ We are also said to dwell in God, and God in us; but we do not speak of union with God. Again, of whom is it said, ‘We have received of his fulness, grace for grace’? Of the Word *made flesh*, He dwelt among us, full of grace and truth. Before that it had been said, ‘in him was life,’ but now the Word becomes flesh, and we talk of fulness.” (Examination of Thoughts on the Apocalypse, pp. 68-70.)

“But not only is scriptural language departed from, but while professing to instruct all his brethren, and to be the guardian of ‘*The Truth*,’ the author has fallen into the grossest errors; . . . He has really confounded the possession of the divine nature, by which Christ could take the incommunicable name of God, with the *life in us* which flows from this fulness. Whatever union we may have with Christ:—yea, though it may be said that we dwell in God, and God in us, yet essential life can be attributed in its very nature to God only. That this was by the mystery of the incarnation, in the man Jesus every saint owns. But to talk of this being heavenly life, in the sense in which we possess it, is the grossest confusion, and would be frightful if it were not mere confusion.” (Page 25.)

“A man is no Christian at all, that does not believe in the

nature and Person of Christ. But does the author mean to confound this divine Person, with the life in us derived from Him?"

"We have life, but we *are not* eternal life, nor have we it properly or essentially in ourselves. 'God has given to us eternal life, and that life is *in the Son.*' 'He that hath the Son hath life, and he that hath not the Son of God hath not life.'"

"Now, I believe it to be only confusion, but there is the most complete confusion between the Person of the Son of God, the divine being and existence, and the life communicated to the saints which flows from it."

"When eternal life as such, is spoken of *as here*, 'That eternal life which was with the Father,' then all that is said is '*was manifested, not communicated.*' When, on the other hand, eternal life is spoken of as being given to us, it is carefully added, 'and that life is in the Son.' 'He that hath the Son hath life.' Christ had life in Himself, yea, 'in him was life.' If it be said, He lived by the Father, yet it is not said He has life, because He hath the Father. He and the Father were one. But, as I have already remarked, union with the Person of the Son of God is not scriptural."

"'Our life is hid with Christ in God, and when Christ our life shall appear,' &c. Here Christ is spoken of as being our life. So we are said to 'dwell in him and he in us'—the strongest expressions these, that can be. But this is just what makes the difference with Christ, and shews the life is not essential in us. *He* is our life, *He* dwells in us. But it is not essential life in us—that is the prerogative of a divine person. I can say Christ is our life, but I could not say *the Father is Christ's life*: it would take away at once from what He was in His nature and being."—*Original Edition, answer to Second Letter, pp. 26, 28, 30.*

Compare this with Mr. G.'s statement: "He upon earth, a man, *has life in the Father*, in community of nature, but in dependence." ("Life and the Spirit," p. 8.)

The reader has now before him the doctrines to which he is invited to give his confidence, instead of those which he has learned and heard from God as the truth. "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." (1 John ii. 21.) If it is not the

truth, it is, however unconscious Mr. Grant may be of it, the effort of the enemy of souls to lead away from it. He tells us, the danger that we are in just now is, "that of building upon traditions, the freshness of which is departing, and substituting a creed for the living power of the Holy Ghost." This only proves that he has lost the freshness and power of that which God has given to His church in these last days, or he would scarcely call it "a creed and traditions;" but the truth of God is always the same, though to Mr. Grant it may be merely traditions. The effort thus to undermine its influence and power in the soul, to lead it to trust in his own shifting and barren speculations as "*the living power of the Holy Ghost,*" is too transparent for any who know what blessing God has given them in the path in which He has led them, to induce them to venture on such a dangerous shoal. It is appalling to think of souls being subject to their influence. "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

It is evident that the schism which is now effected in Canada, is founded on the doctrines taught by Mr. Grant, for the statements put forth by those who met in Craig Street, Montreal, identifies their position with these views as "*truth,* long recognised as such among us;" so that all those who accept this as the Table of the Lord and others in association with it, are linked with these false doctrines, and make themselves responsible for them and for all their injury to souls. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." (Isa. 1. 11.)

---

## APPENDIX.

SINCE the above was written a paper of Mr. Grant's on Eternal Life has come to hand, referring to statements of Mr. Darby's in reply to Mr. Newton, which had not before been noticed.

Some of these he quotes, but as he leaves out important passages condemning his views, which are in juxtaposition to those he cites, the deficiency is here supplied.

"He [Mr. N.] holds now that there was the same life essentially in all of them. With this I fully agree. It was true then of John the Baptist. Why then, if it is necessarily to be called heavenly because it came down from heaven, as in the Person of Christ, does John contrast himself with Christ, and say—He that cometh from above is above all—He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

"There is a very deeply and *fundamentally false principle* running through all the author's reasonings on this point. I mean this, that if life be there, inasmuch as it is always of God, or divine life, it is always essentially the same, whatever official distinctions there may be as to dispensation. Now, as to the possession of life by man, it must be holy in the principle of its nature, obedient, and have God for its object. *So far, it must be fundamentally the same.* But this makes man the end and essential object of all this. Then these things, man having life, may be termed "official" distinctions—(though even so, it is most sad to say that those things by which God acts peculiarly on His saints are mere official differences). I do not think a spiritual, holy mind, that loves Christ, can help being shocked at being told that that possession of the Comforter, which made it expedient that Christ should go away—which guides him into all truth—*gives him communion with the Father and the Son*—which is an unction by which he knows all things, the things freely given to him of God, yea, the deep things of God—which enables him to cry, Abba Father—by which the love of God is shed abroad in his heart, and by which he knows that *he is one with*

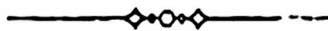
*Christ, in Him, and He in him; that all this is a mere official distinction. But, the truth is, this principle shuts God out of the matter, in making the difference as to man the end. These differences of dispensation are the displays of God's glory; and therefore of all importance, and most essential, because a positive part of His glory. The law maintained His majesty, and title to claim obedience, as the gospel displayed His grace, and gave the obedience of a child. Besides, the difference is very great as to man, indeed. It is everything as to his present affections, as to his life. Because God puts forth power, power too which works in man through faith, according to the display He makes of Himself. And therefore the whole life in its working, in its recognition of God, is formed on this dispensational display. And this is the field of responsibility too. Thus, if God reveals Himself to Abraham as Almighty, Abraham is to live and walk in the power of that name. And so of the promises given to him. Israel is to dwell in the land as the redeemed people of the Lord,—their affections, ways, responsibility, and happiness, flowing from what God was to them as having placed them there. So to us. The presence of the Holy Ghost Himself being the great distinguishing fact, with the knowledge He affords. Because all this is what faith ought to act upon, and the life which we live in the flesh we live by faith, for the just shall live by faith. Hence the Lord does not hesitate to say, *this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.* That could not have been the life of those before. Had they then not life? Nay, but it could not be stated in that way—their life was not that; and to undo these differences, is to make a life without affections, character, responsibility, in a word, without faith. You cannot do it—for to us, to believe is to live. *The more you succeed in levelling them to one thing, the more you succeed in stifling divine affections, and active human responsibility—destroying, as far as may be, divine communion, and frustrating divine grace,—the more the glory and energy of faith is null, and hence God's glory in us.*"*

It will be seen that as set forth above, Mr. Darby holds that spiritual life has in all dispensations, characteristics essentially the same in some respects, but essentially different in others. This is not Mr. Grant's view, as he would have us believe, for in this same paper on *Eternal Life*, he says that the life we now have, we are yet said to wait for the full mani-

festation of, and that the case of the Old Testament saints was "precisely" similar, possessing a life not fully entered upon; but this is incorrect, for the life we have now is the same *in all respects* as that we shall enjoy, when fully developed hereafter.

With reference to Mr. Darby's remark of the same essential life in all saints, Mr. Grant remarks: "*This is all that has ever been contended for.*" The reader is left to judge for himself, after the perusal of these pages, how far such a statement, as well as his other efforts to link Mr. Darby's views with his own, is consistent with the truth.

\* \* \* The italics in the Extracts are mostly those of the Author of this pamphlet.



BY THE SAME AUTHOR.

“SCRIPTURE:  
ITS INSPIRATION AND AUTHORITY.”

---

LONDON:

JAS. NISBET & Co., BERNERS STREET, OXFORD STREET.

H. HILL, 11, JOHN STREET, BRISTOL.