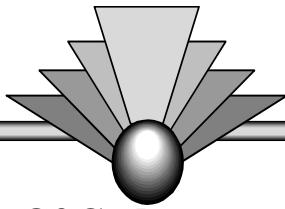


Seven Bible Reasons

*Why The Believer Is
Eternally Secure*

The Believer's Security

by C. E. Foster



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THE PURPOSE OF GOD

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren, moreover whom He did predestinate, them He also called: and whom He called them He also justified; and whom He justified, them He also glorified.” Romans 8:28-30

In these verses, we see the wonderful sweep of God’s purpose. It takes us back to the past eternity and it brings us down to the present time, and it takes us on into the eternity that is yet to come. The purpose of God implies the past, present and future.

We are called according to God’s purpose. This word “purpose” means a “setting forth” figuratively - proposal or intention. So here we have that which is set forth by God Himself, before man was ever consulted, before man ever came on the scene. The purpose of God points us back into the eternity where there was a council held in the Godhead between the Father and the Son and the Holy Spirit. That is the thought, beloved, that we need to see first, that we are called according to God’s purpose. The calling spoken of here is the effectual calling of God. Every one who is called in the sense mentioned here cannot fail. The calling is

effectual and sure. To be called in this sense means to be saved eternally. He goes on to say in the next two verses, to unfold His purpose, “*For whom He did foreknow, He also did predestinate.*” The word “foreknow” means to know beforehand or to foresee. God looked down through the centuries of time and He foreknew and foresaw all things. As we think of this, we get a little understanding of the great being who is “God.” He knew all things and there were certain ones that He foreknew. The same word is translated “foreordination,” so the words “foreknew, foreknow and foreordained” mean the same. God foresaw, God foreknew from all eternity, all things were present with Him. Nothing ever took God by surprise. The enemy cannot slip anything over on God. Before the devil ever did anything, God knew it long before he did it. And it is the same way with man. Man never does anything that God did not foreknow a long time before.

The word “predestinate” means to limit in advance, to predetermine and it is taken from two other words. One means: fore, in front of, prior, superior. The other means: to mark out or bound, to appoint, to decree. This word is also translated “foreordained” in ***1st Peter 1:20*** referring to Christ. He was foreordained before the foundation of the world, a Lamb slain before the foundation of the world. “*To be conformed to the image of His Son that He might be the first born among many brethren.*” In the mind of God way back yonder in the past eternity, redemption was planned so that even Jesus is spoken of as a Lamb slain. He was the first born among many brethren and the saved ones who come in through redemption are the many brethren who are with Him. So that we are all born ones. We are members of the church of the first born whose names are written in heaven. Praise

the Lord eternally. God foreknew us from the past eternity and He marked us out.

While we are on this thought of foreknowledge and predestination, let us turn for a moment to *1st Peter 1:2*, where this is explained more. Here we are told that the election is according to the foreknowledge of God, and predestination is the bringing to pass of the election. Election is according to the foreknowledge and points back to the foreknowledge of God and predestination points forward to destiny. Predestined, refers to destiny. As it says here, it means “to mark out or to bound (i.e. to set a boundary),” it means “to put a circle around, to limit.” The Psalmist David says in the *139th Psalm*, speaking of God. “*Thou hast beset me behind and before.*” There was a time when David feared and was afraid and said, “*Where shall I flee from the presence of God and where shall I go from thy spirit.*” Then as he thought, he said, “*If I ascend up into heaven, thou art there. If I make my bed in hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me.*” No matter where David went, the Spirit of God was there. “*Thou hast searched me and known me.*” David realized that God’s hand was upon him and he couldn’t get away. And he came to the place where he shouted the victory, and was glad it was so, like many of us.

So predestination is the bringing to pass of the election that is according to God’s foreknowledge. Jesus said to His disciples in the gospel of John, “*Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain.*” And all of this is for the purpose that we might

be conformed to the image of His Son, not that we might live to ourselves, but that we might be conformed to the image of God's Son, not that we might live after the flesh. Oh, no, beloved, but that God might be glorified in our lives.

"Moreover, whom He did predestine, them He also called." This brings it down to our experience. These things that have been mentioned before have been all of God and without our having anything to do with it, and the call of God also comes to us without our having anything to do with it. *"Whom He did predestine them He also called."* How does He call us? He calls us by the gospel.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." **1st Peter 1:2** Now, this word that is translated "elect" also is translated "choice, to choose, and chosen." We are chosen of God. We are chosen or elected according to the foreknowledge of God. It is all on the God-side. *"Whom He called, them He also justified and whom He justified, them He also glorified."* There is nothing said here about repentance, nothing about faith, nothing about the human side at all. It is all from the God-side. The human-side is implied, we know, but what the Holy Spirit is emphasizing here is the God-side showing God's purpose. One of the strongest reasons the Bible gives for the eternal security of the believer is because he is saved according to the purpose of God. If a believer could actually be lost and go down into the devil's hell, it would absolutely prove that God had made a mistake in foreknowing and glorifying him. And it shows here that the purpose of God takes the believer

clear through to glory. Surely no one will be so foolish as to believe that man can be lost after he is glorified. In the glory is where the purpose of God lands us. Every one who He foreknew, He predestined, He shut him up to certain limitations. As you look back upon your life as a believer, you will know that God shut you up to certain limitations, and you could not go beyond that limit. The other fellow might have gone on without any trouble at all, but you had to stop. We may not have understood it at that time but we understand it now. It was because you were predestined, you were called, justified and glorified. That is the Bible language for it. So we are just as sure of glory as if we were already there and had been shouting on the golden streets for a million years. That is what it means to be secure. That is what the people of God need to see. They need to see their security. That will hold them in time of storm when nothing else will. Knowing that we are saved forever is to know that we have eternal life, and are saved by God according to His purpose.

Read *Ephesians 1:3-5*. “*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love, having predestined us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will.*” Chosen in Christ before the foundation of the world “*that we should be holy and without blame before Him in love,*” having predestined us unto the placing of sons. Not only that we should be saved, be born into God’s family, but that we might have the placing of sons. That we might come to sonship, which speaks to us of inheritance and all the

riches of God in Christ Jesus. Praise the Lord forever.

I have often wished that I had a motto on the front wall of the church in big letters, “*Whosoever will let him come and take the water of life freely,*” the invitation of the gospel. Then another one written over the exit. “*Chosen of God in Christ before the foundation of the world.*” The sinner would come in at the door and he would look up, see the invitation of the gospel, believe and be saved. As he turned to go out he would see, “*Chosen in Christ before the foundation of the world.*” You may some day see those mottoes up there, because God has so burned them into my heart that I wish they were there. They are here in the Bible and it illustrates God’s plan. Praise the Lord. If that is true in God’s eternal purpose for you, don’t you want it to be practical in your life? Why, beloved, we can’t see the God-side of this thing in its power and glory and love without it being practical in our lives. For a man or a woman to say they see this thing and at the same time for it not to be practical, dear ones, I don’t see how it could be. It is a contradiction. What I mean is for us to see it in all its power and glory and love. If you see it that way, you will have its power and glory. You will have the love of it in your heart and if that is true, it will bear fruit in your life. It will separate you from the world, and bring you into harmony with that eternal purpose so you will realize that God is working in you to bring your state up to your standing, to bring your experience up with your position in Christ. God’s will is that we might be conformed, not to the world, but conformed to the image of God’s Son. That is what all of this purpose is for. So, we were chosen in Christ before the foundation of the world, that we should be holy, without blame before Him in love. It does not say

faultless, because we all have faults, but the time will come when we will be not only blameless, but faultless before the throne with exceeding joy. Christ will some day present us before the Father in that way. Even now, in spite of our faults and failings, we are holy and without blame before Him in love. If God does not blame us, should we blame one another? If God does not blame us, should you blame me and should I blame you? We must be careful for if we go on blaming one another, we will find ourselves blaming God.

I am waking up to the truth more and more, beloved, that if a man or a woman is out and out for God and wants the whole will of God, God is going to make that man or woman an overcomer and there will be fruit manifested in that life that will glorify God and will demand the respect of men. But if we are professing something that is not real in our lives, in spite of our loud profession, in spite of everything that we may say or do, we cannot prosper in the things of God. If we are covering up sin or acting deceitfully, if we are crooked and dishonest in our dealings, I say, beloved, God will not allow us to prosper.

As we see the God-side of salvation, the more it grips our lives, the more it is going to conform us to the image of God's Son. That is what God's purpose is for. Praise the Lord. *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence. Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are*

on earth; even in Him; in whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.” Ephesians 1:7-11. Then in *Ephesians 3:11*; “According to the eternal purpose which He purposed in Christ Jesus our Lord.” All of the precious things that are promised us in Ephesians are according to God’s eternal purpose in Christ Jesus our Lord.

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by the gospel, to the obtaining of the Glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ Himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. Comfort your hearts, and establish you in every good word and work.” 2nd Thessalonians 2:13-17

Here He brings in the belief of the truth. Our part is to believe what God says. We are to believe God foreknew us and that He predestinated us and that He has called us and justified us and that in His purpose, He has glorified us. We will experience that glorification when Jesus comes and these bodies of ours will be changed. We will have glorified bodies.

I am sure that all these Scriptures bring out the overcoming life, a life of victory in Jesus Christ and there is no excuse for any of us being defeated. There is no excuse for anyone backsliding and miserably failing when God has made such bountiful provisions for our salvation

and being filled with the Holy Spirit. We should glorify Him all of our days for His glorious provisions.

“Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” **2nd Timothy 1:9** We are saved according to God’s purpose and God’s grace, not according to our works. God’s purpose was in Christ Jesus before the world began. These scriptures inspire us each time we meditate upon them, assuring that we are saved according to God’s purpose.

Jesus said to the Father: “*Thou gavest them to me, all mine are thine and thine are mine and I am glorified in them.*” The Father said to Jesus: “*They are thine,*” and Jesus said: “*Father they are thine.*” God the Father gave them to His Son and yet Jesus realizes they still belong to the Father. Realizing that wonderful truth as we shall see a little further in this lesson, you will see more and more by the Word of God that you are secure because of God’s eternal purpose and His wondrous grace that was given us in Christ Jesus before the world began. These verses that we have considered tell us of God’s eternal purpose. The next thought in connection with this is that God’s power is back of His purpose and there are some things that God wants you and me to know by the Word of God so when anyone asks us a question about it, we will be ready to give them a scriptural answer for the reason of this hope we have within us. They ask us, “How do you know that you are secure, how do you know that you are saved forever and can never be lost?” We know it because of God’s eternal purpose. What God has purposed He is able to accomplish. He is able to bring His purposes to pass. Not one iota of God’s purpose shall fail. Where is the

devil? Where is the man or woman who will rise up and say that God's power will fail and God is unable to bring to pass what He has intended? God's power is back of His purpose and let us now notice a few scriptures God would have us know.

"And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Ephesians 1:19-21 God's power is back of His purpose. The same power that raised up Jesus Christ from the dead is working in you and me who believe. That wonderful work of grace that God has begun in you and me, we believe He is going to finish.

"My sheep hear my voice and I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." The word "man" is not in the Greek, so we can leave the word out and it says, "*Neither shall any pluck them out of my hand.*" **John 10:27-29** Jesus said; "no created thing shall be able to pluck them out of my hand."

Jesus came down to this world of sin and demon power and went to the cross. He was put to death by His enemies, but God raised Him from the dead and took Him back up into glory. Oh! the God who gave us Jesus! Jesus went through all the opposition from the devil. He went through all the powers of darkness. He tasted death for all men. He rose victorious and ascended into heaven. Jesus

says: “*My Father which gave them me is greater than all and no man is able to pluck them out of my hand,*” and again he says: “*No one is able to pluck them out of my Father’s hand; my Father and I are one, I give unto them eternal life, and they shall never perish.*” So anyone who has eternal life shall never perish. God’s power is back of His purpose, and the God who gave them to Jesus is greater than all.

As Jesus says, in the **17th chapter** of **John**, speaking of this same thought; “*none of them* (the disciples) *is lost but the son of perdition that the Scriptures might be fulfilled.*” Jesus says: “Father, here am I and the children thou gavest me. Not one of them will be lost.” God’s power is back of His purpose. I tell you if one true believer on the Lord Jesus Christ could be lost, heaven wouldn’t be heaven. There would be disturbance and unrest in heaven until that soul was brought out of hell. If there were such a thing as a person that has eternal life landing in hell, there would be a terrible commotion in hell, but that is something that never will happen. It can’t be. Jesus said they shall never perish. So God’s power is back of His purpose. How wonderful this is!

Let us notice the **fourth verse** in the **14th chapter** of **Romans**. “*Who art thou that judgest another man’s servant? To His own master he standeth or falleth. Yea, he shall be holden up for God is able to make him stand.*” He is talking about a weak brother. He may not be able to take strong meat, so he may live on herbs; he may have doubts and fears and questions, but he is still a true believer. We have no right to judge him. We have no right to condemn him. God says he shall be holden up for God is able to make him stand. Praise the Lord forever. “*Though a just man fall, he shall not be utterly cast down for God*

upholdeth him with His hand." The just man cannot fall beneath God's hand. Though he fall, he shall rise again. That is why the backslider comes back to God. He can't stay away very long. He will return sometime, somewhere, because he has that seed of God remaining in him, which comes through the new birth. I tell you, beloved, if they have been truly saved, they are God's lambs, His people, His Children and they will return.

"For the which cause I also suffer these things nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." **2nd Timothy 1:12** God is able to keep that which is committed unto Him. He is able to guard that deposit which He has put within us. That new creation, that Christ-life, which God has imparted to every soul that has been born of Him, He is able to keep against that day; the day of wrath, the day of judgment. God will guard that deposit within you and me against every foe. God will protect that because it is of Him and from Him, so He must protect it. He cannot deny Himself. We are part of God. God is a part of us and we are one in Jesus Christ. There is no separation. So remember, beloved, that God's power is back of His purpose.

Now, before we close, let us notice God's attitude. If we are saved according to His eternal purpose and God's power is back of His purpose, then what is His attitude toward us who believe? *"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by His blood, we shall be saved from wrath through Him for if, when we were enemies we were reconciled to God by the death of His Son. Much more, being reconciled we shall*

be saved by His life." **Romans 5:8-10** If God loved us to such a degree, that when we were His enemies, He gave His Son to die for us, how much more does He love us as His dear children who have been begotten of Him? I am sure I am not able to tell you how much more, but that is God's attitude toward His own. His attitude is the attitude of love. He loves us with an everlasting love. And how wonderful this is. It says here we shall be saved from wrath through Him. So the future wrath that is to fall on the ungodly and the Christ rejecter can never come upon the believer. We are saved from wrath through Him. We have accepted the reconciliation. We have received the atonement that has been made for us on Calvary. "*For if, when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.*" The marginal reading says, "we shall be saved in His life." That is one of the strongest scriptures for eternal security that there is. You are not saved by your life, and I am not saved by my life, but we are saved by **HIS** life. Jesus said, "*Yet a little while and the world seeth me no more: but ye see me; because I live, ye shall live also.*" **John 14:19** Why are we living today? It is because He is living yonder at the right hand of God. We are saved in His life; "*For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with Him in glory.*" **Colossians 3:3-4** "*For ye are dead,*" or as the **Revised Version** puts it, "*For ye died and your life is hid with Christ in God.*" It is a life that can never die. It is a life that can never end. Our life is hid "*with Christ in God.*" There we have the double security again. We have it in the **10th chapter of John**, "*No one can pluck them out of my hand, nor my Father's hand.*" The way Brother

Adams illustrated it in his sermon when we were in the mission on Fourth Street was as follows: first he produced a knife and said, “Here am I, I believe in Jesus.” Then he produced a Bible. “Here is Christ,” he said, and he placed the knife in the Bible and closed it. “I am in Christ.” Then he put the Bible in a hat. “Then with Christ we are hid in God.” *“The wicked one toucheth Him not.”* Before the devil can touch a true believer, he has to first touch God and then touch Christ. Our life is hid with Christ in God. Saved in His life. Saved by His life.

In **Hebrews** we are told, *“He arose in the power of an endless life”* and that is the life we are saved by and in. So we are saved according to God’s eternal purpose and God’s power is back of His purpose to back His purpose up and God’s attitude toward us is the attitude of love.

I have given you the first Bible reason why the believer is secure. The next chapter deals with the subject of “God the Son,” and gives another Scriptural reason why the believer is secure because of what God the Son has done. Praise the Lord!

Indelible Grace

by A. M. Toplady (1740 - 1778)

A debtor to mercy alone,
Of covenant mercy I sing.
Nor fear with God's righteousness on
My person and offering to bring.
The terrors of law and of God,
With me can have nothing to do.
My Savior's obedience to blood,
Hides all my transgressions from view.
The work which His goodness began,
The arm of His strength will complete.
His promise is "yea and amen,"
And never was forfeited yet.
Things future, nor things that are now,
Not all things below nor above,
Can make Him His purpose forego,
Or sever my soul from His love.

THE SACRIFICE OF CHRIST

“For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us: because we thus judge and if one died for all, they were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. 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. Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2nd Corinthians 5:13-21

The believer is secure because of the sacrifice of Christ on Calvary. We often sing, “He was nailed to the Cross for me.” There are so many Scriptures on this line that it would be impossible for us to cover them all in

these lessons. The first instance we have of sacrifice is in the *third chapter* of *Genesis*, where God took the skins of animals and clothed Adam and Eve after they had sinned. Then in the *fourth chapter* of *Genesis*, we have the first definite case where anyone offered sacrifice, referring to Abel, who according to the *11th chapter* of *Hebrews* offered unto God a more excellent sacrifice than Cain. He offered it by faith, showing that he had previous instructions because faith comes by hearing and hearing by the Word of God. The Scriptures prove that Abel was righteous because of the sacrifice which he offered. He was identified with his offering and we have this truth wonderfully brought out in *Leviticus 1:4*. When an Israelite brought an offering for the high priest to offer unto God on his behalf, before its blood was shed, before its life was taken, the Israelite placed his hands on the head of the victim that was to be slain, identifying himself with his offering. He was saying by that, "I deserve to die, but this one upon whom I lay my hands and with whom I am identified, dies in my stead." I am sure it would take many lessons, from Genesis to Revelation, if we were to go into this subject of sacrifice fully. We think of the countless offerings that were offered down through the centuries, and of the rivers of blood that flowed from the Israelitish altars. This all points to Calvary and speaks to us of the Lamb slain on the cross. Glory be to God forever!

This is a very deep subject, beloved, and I have been crying in my own heart that He would give us a deeper insight into the atonement than we have ever had. It is a wonderful thing to have a clear vision of the atonement. It will settle forever that the believer is secure in Christ because this security rests upon the finished

work of the cross. Jesus cried out on the cross, as recorded in ***John 19:30***; “*It is finished.*” These are three wonderful words, “*It is finished.*” In His life He said, “I have come to do the will of Him that sent me and to finish the work that He has given me to do.” When Jesus left heaven and came down to this world, He had a certain mission to fulfill. That mission was to go to the cross and lay down His life a ransom for all men.

As I have said, this subject covers the whole Bible. We could preach dozens and dozens of sermons on the subject of atonement and sacrifice at Calvary. We wouldn’t run out of sermons because, like God himself, it is inexhaustible. It is so deep, so wonderful that we hardly know where to start telling of the wonders of redemption. We will undertake, by the help of God, to go into this subject in the next few paragraphs and bring out some precious truths on this subject. Remember as we go through this study, the thought that is on our hearts is to prove from the Word of God that the believer is secure.

In ***2nd Corinthians, chapter five***, we see, in the first place, that the sacrifice of Christ is penal. There was an awful penalty against you and me. A mighty curse was hanging over us. The scripture that we will read will show the penal phase of the sacrifice of Calvary for, “*He made Him to be sin for us, who knew no sin.*” In ***Galatians 3:13***, we read that Christ became a curse for us that He might redeem us from the curse. Man had sinned and the law had pronounced the curse upon us. The law had condemned us all to death. The penalty was hanging over us, but Jesus came and bore that penalty for us. In ***2nd Corinthians 5:14 and 15***, it is emphasized that He died for all. In the book of ***Hebrews***, we are told that He tasted death for every man. That proves absolutely that He died

for you and me. He died for all and He died for each one. Isn't that marvelous? So the penalty that was due you and me because we had all sinned, fell upon Jesus. Oh, beloved, would to God that we could see that in its fullness. Perhaps that is impossible as long as we are here in the flesh. I believe we will see it in its fullness when we are glorified. We can see it clear enough to know that it is forever settled. The penalty that was hanging over us fell upon Jesus instead of on us.

Now, in connection with this, the sacrifice of Christ was not only penal, but it was substitutionary. He died as a substitute for you and me. While these two aspects may be closely associated, they both need to be emphasized. He not only bore the penalty, but His death was substitutionary, and that is what all sacrifice entails. It speaks of substitution. It speaks of one dying for another. It speaks of one taking the place of another.

Let us notice that phase of Jesus being our substitute in ***Isaiah 53:5*** and ***6***: “*But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all.*” How marvelous it is that God laid on Jesus the iniquity of us all. We can't understand how God could do this nearly 2,000 years before any of us had committed any sin. We can't reason this thing out and we cannot understand these things by the philosophy of man. The only thing we can do is to believe God, trusting what God says. God laid our sins on Jesus. “*He has laid on Him the iniquity of us all.*” And He did that so completely that it is said in ***2nd Corinthians 5:19***, “*That God was in Christ reconciling the world unto*

himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation." Why is God not imputing the trespasses of the world unto them? It is because He imputed them unto Jesus when He hung on Calvary. He bore the sins of the whole world. The iniquity of us all was laid on Him and He reconciled the world to God by His death. That reconciliation was so complete and so perfect that it is said that God did not impute or did not count the sins of the world unto them because He counted them to His well beloved Son as He hung there on Calvary's Cross. God does not condemn any sinner because he is a drunkard, a harlot, a liar or a gambler, or any other kind of sinner that we might mention. Why not? Because He condemned Jesus on the cross when He died as if He were the only sinner in the world. Why is it that people are condemned today? They are condemned because they will not believe on Jesus Christ. That is the reason they are condemned. We are told in **John 3:18** that "*He that believeth not is condemned already.*" A sinner doesn't have to wait until the judgment but everyone who refuses to believe on the Son of God right now is condemned. While on the other hand, we are told in the same verse, "*He that believeth on Him is not condemned.*" "*Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life.*" **John 5:24** Beloved, here is a wonderful truth that God wants us to see. Since the sacrifice of Christ was so perfect and complete on Calvary's cross that God did not impute the sins of the world unto the world, then how much less can God impute sin to a believer? Do you see that? David saw it and that is why he said, "*Blessed is the man unto whom God will*

not impute sin." Impute means "to count." "Blessed is the man unto whom God will not count sin." So it means that Jesus died as a substitute; He took our place. He died in our stead and all who accept this substitutionary death shall never die. God said: "*It is appointed unto man once to die,*" and we all died in our substitute at Calvary. He took our place and He died in our stead as we read in **2nd Corinthians 5:14**. The **Authorized Version** says, "*Because we thus judge that if one died for all, then we were all dead.*" But the **Revised Version** makes it plainer: "*If one died for all, therefore all died.*" All died in their substitute. Do you see that, beloved? We died in our substitute and Paul, the apostle, emphasizes this truth all through his writings.

In **Colossians 3:3**, the **Authorized Version** says, "*For ye are dead,*" but the **Revised Version** says, putting it in the past tense, "*For ye died,*" referring to Calvary. The Apostle Paul says in **Galatians 2:20**, "*I was crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" We died in our substitute, beloved, and we accepted the death of Christ as our death. We were worthy of death. We were all condemned to die, but Jesus stepped into our shoes and we died with Him and He died once for all. We died with Him and we'll never die again. Physical death to a saint of God is not counted as death in the Scriptures, it is called "sleep." When Jesus went to Calvary, He drew out the sting of death for all those who believe on His name. That is why saints of God often die shouting. They have just fallen asleep in Jesus. They died at Calvary and they are just going to sleep now, a blessed sleep.

Let us notice one more scripture on this line, ***1st Peter 2:24***. “*Who His ownself bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.*” Let us notice especially the first part of the verse, “*Who His own self bore our sins in His own body on the tree.*” This thought needs to be emphasized. It is a truth that most of us do not understand. It is a truth that confounds most of God’s people. Since the sacrifice of Christ on Calvary was so complete that God did not impute or count the sins of the world unto the world, because He counted them to His Son, it ought to be very plain and easy for us to see that God could not impute sin to a believer. It would be an impossibility. The believer will never be brought into judgment for sin, but will be brought to judgment for works. We often get confounded because we mix things that do not really belong together. Christ bore all the believer’s sins on Calvary, and He atoned for every one of them. They were all imputed to Him, not only past sins, not only present sins, but future sins as well. They were all future when Jesus bore them at Calvary. None of us had committed any sin yet, but Jesus atoned for them. We are told in the ***first chapter of Hebrews*** that when He had purged our sins, He “*sat down at the right hand of the Majesty on high.*” He couldn’t have sat down at the right hand of God until sin had been put away. That is why the high priest could never sit down in the tabernacle in the wilderness. He had to walk around and those bells on his garments had to keep jingling. Why? We are told in Hebrews that those sacrifices they offered back there could never take away sin, but Christ by His one offering forever took away sin.

Dear ones, I don’t believe that any believer on the

Lord can make much progress in a scriptural way until he is positively sure that the sin question is settled. Oh, this is a wonderful thought. Would to God that we could see it clearly. God is the only one who can show us. Oh, beloved, we need to see clearly by the Word of God that Jesus took our place and bore all our blame, thus settling the penalty that was against us. Sin can never be imputed to us, because it was imputed to Him. Do you think this will put a desire into our hearts to go out and commit sin? No, beloved, I tell you Jesus died there as if He were the only sinner in the world. Jesus paid it all. If I realized this in the power of the truth, is it going to let me go out and live after the flesh and the world? I say no! The reason believers do these things is because they don't see the truth and they don't love the truth as God wants them to. There is no greater influence in the world over your heart and mine than the influence of the cross of Calvary. There we come under the shadow of the cross and we see Jesus wounded, bleeding and dying. Why is He doing it? It is because of your sin and my sin that He is suffering there. If I see that, beloved, then can I go out and live after the world and serve the flesh? No! I tell you the power of the cross will hold us and keep us. Hallelujah! The God of all grace has saved us. On the very same basis that we are saved by grace, we are kept by grace. It is all because of Calvary where Jesus made the supreme sacrifice. He gave His life for you and me. He died as our substitute. Oh, would to God that we could see it as it really is. We were all criminals condemned to death and Jesus took our place. He said, "Father, I will die in their stead, I will die in the place of the condemned that they might go out free and be free forever." Are you free?

This sacrifice was a voluntary sacrifice. It was not

something that was forced upon Jesus as we have in ***John 10:18***, “*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my father.*” It was a voluntary sacrifice. Jesus freely gave Himself, but why did He give Himself? He gave Himself because He loved us.

Earlier we wrote about the love of God. We read in ***2nd Corinthians 5:14***, “*For the love of Christ constraineth us...*” To where does it constrain us? It brings us to the cross where we behold Him giving His life. We read in the ***Ephesians 5:25***, “*...Christ also loved the church and gave himself for it;*” and in ***Galatians 1:4***, we read that Christ “*...gave himself for our sins.*” He took our place of sin, condemnation and judgment. He took the place of the condemned that you and I might take the place of the Holy. What a wonderful picture that would be if we could see it. Let’s suppose a criminal had committed the crime of murder and he was condemned to the gallows. The judge had pronounced the penalty upon him. The jury had heard the case and had come to an agreement. They brought out the sentence and the judge read the sentence before the people, “He is guilty to be hung until he is dead.” The day before the execution is set the crowd is gathered to see the condemned man die. Then another man steps up and says to the executioner, “I want to take this man’s place.” He gives a reason why he wants to die in the man’s stead. He says, “I know he is guilty and worthy of death, and I know I am innocent and have never been guilty of any such thing as this man is, but I want to take his place.” History records that in many places the law has permitted this very thing to be done, where one man has stepped in and died in another man’s stead. The

man who was guilty to die has gone out free and the law could never condemn that man because he could lawfully say, "I died."

There was a case in the papers just a short time ago (1927) on that very subject and the law upheld the man in that very thing, because another man had taken his place and died. Someone later on tried to condemn the man who was free, and the law upheld him and said, "He is dead." He died in his substitute. In the eyes of God's law, we are dead because we died in our substitute. Praise the Lord!

Sin cannot be imputed to us because it was imputed to Christ. We believe on Him and receive His death as our death. We are alive forevermore; we can never die again. Now, that is why the believer is secure. That is the gospel. How much is being preached today that is not the gospel, though some folks consider it to be gospel?

My boys may act naughty and grieve their mother's heart, but there is a nice comfortable bed, all made up for them to go to sleep in just the same as when they have been good all day. There is a nice steaming hot meal ready for them to come in and sit down and feast upon. They may have to come in sometimes with bowed head, realizing that they haven't altogether pleased mother, but the provision is there just the same. Likewise, "*if our heart condemn us, God is greater than our heart and knoweth all things.*" He wants us to know that all things were finished at Calvary, so that we will walk with Him, and please Him. Praise His holy name forever.

In **Romans 8:1**, we read these wonderful words: "*There is therefore now no condemnation of them that are in Christ Jesus.*" The verse ends there in the original. No doubt the translators thought this was too wonderful to

believe, so they had to add the rest. But they are not in the original. They thought that such an absolute statement as that, without any condition at all, was too wonderful, so they had to calm it down just a little. *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."* Beloved, we are not servants, but sons and God deals with us as sons. When a child disobeys his mother, if she is a wise mother, she doesn't grab a butcher knife and cut the child's throat because he has disobeyed. Sad to say, that is the picture a lot of people have of God and His children. As soon as they sin, they think they are backslidden and they need to come back and be born again. You can't find that doctrine in the Book. It does not read that way anywhere. Oh, beloved, we need to know the Word of God. The people of God everywhere need to know the Word. We ought to be so on fire with the word of God's grace that every opportunity we have, we will give forth the word of God's grace in spite of the opposition. Paul stirred up a tumult almost everywhere he went. In almost every riot and every squabble there were a few who came out. We read in some places certain ones believed. Thank God there is no condemnation to them that are in Christ Jesus.

So while God does not cut off our relationship and condemn us when we sin, Scripture plainly teaches that sin mars our fellowship. Just as I described a while ago, the boys may do something for which their own consciences condemn them. All the time their mother may just be waiting anxiously to throw her arms around them, press them to her bosom, plant a kiss on their brow and tell them how much she loves them. In their own hearts there is a sense of guilt because fellowship has been

broken. What do the boys need to know? They just need to have a vision of the heart of their mother. How she wants to forgive and how she loves them, how she longs for the fellowship and communion with those children. We are told that God cannot deny Himself. He cannot deny His own. Praise His worthy name forever! That is true, especially of relationship. When it comes to fellowship and communion, that is another subject.

We are told in another scripture that the sacrifice of Christ on Calvary was redemptive. We have been redeemed out of the hand of the enemy. "*Let the redeemed say so.*" He has redeemed us from the hand of the enemy. He has redeemed us from the curse of the law, from sin, from the world and from under the dominion of the law. Paul says we are no longer under the law, but under grace. Redemption was so complete that it brought us out from under the law completely. We are now under grace.

The sacrifice was reconciling as we are told in *2nd Corinthians 5*. We have been reconciled unto God. We are told that He has made us ambassadors. We are to beseech the world in Christ's stead to accept the reconciliation that has already been made for them. I would like to preach that gospel and make it so simple that everyone would understand it. We can tell the drunkard, the harlot, the liar and the worst sinners in the world that they have already been reconciled to God by the death of His Son. God is not imputing their sins unto them, because He has imputed them unto His Son and now our message is: "*Be ye reconciled.*" Accept the reconciliation that God has made through the sacrifice of His Son on Calvary. Salvation has already been provided for those who will believe on the name of the Son of God. If anyone asks you how you are saved, tell them you are saved according to God's purpose and His power is back of His purpose. You are saved

according to the sacrifice of Jesus which He made on the cross of Calvary.

“But Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by His own blood. He entered in once into the Holy place, having obtained eternal redemption for us.” Hebrews 9:11, 12

He obtained it for you and me. It is an eternal redemption. Christ obtained it and He offers it to you and me without price.

We are told in ***1st Corinthians 6:20*** that we are bought with a price, the price of redemption. Therefore, we are to glorify God in our bodies and our spirits which are His. All have been bought with a price. “*Ye are not your own.*” If we are not our own, then can we go and do as we please? We may try to do it, but we will find that we can’t do as we please. If we do the wrong thing, we will find that we will meet our Father around the corner and He will have a rod in His hand. He will have to give us a chastening. Praise the Lord forever! David knew what it was to have the rod used on him, and he said in the ***23rd Psalm***, speaking to the Lord, “*Thy rod and thy staff, they comfort me.*” The rod is for correction, and the staff is for support. He never gives the rod but what He gives the staff with it.

Other scriptures speak how God has dealt so severely with the saints that they thought God had broken their bones. Sometimes God deals with us in severity, yet He has the staff along with the rod. When we come to an understanding of what God is doing and to what God is seeking to bring us, we see that He is doing it because He loves us and because He wants us to be partakers of His

holiness. The very fact that He is laying the rod on us is absolute proof that we are His. God is not going out and getting the devil's children and correcting them. He is letting them go on and they are having an easy time. God's people are the ones who are in trouble; they are having the hard times. David says, "*Waters of a full cup are wrung out to me, I am plagued every morning.*" As he looked on the wicked, he said, "*They are not in trouble.*" They are going to have their trouble after a while. We are having our trouble now. They will have eternal torment later on, but we are having our trouble now. These are the days of our humiliation. The days of our exaltation are coming. While this old world is swallowed up in the great tribulation, we will be with Christ in the heavens.

This wonderful sacrifice is propitiatory. In the **third chapter** of **Romans**, we read that Christ is the propitiation of our sins. "*Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*" Christ is the place of propitiation. The mercy seat was the lid that covered the ark of the covenant and there the blood was sprinkled and atonement was made. Christ, on Calvary, became our propitiation; He became the place of *sin put away*. In the **1st John 2** we read of the same thing. It has reference to that which puts sin away. Christ by His sacrifice put sin away forever. We could go on with this subject because there is no end to it. In closing this section of our study, I want to emphasize this thought again: the believer is eternally secure in Christ because of the perfect sacrifice that He made on Calvary. The victory of Calvary that Christ wrought through His death, manifested by His cry, "*It is finished,*" was our victory. He is your victory and

my victory. Do you want to know the measure of our victory? If you can measure the victory of Calvary, then you can measure the victory of the believer. The victory of Calvary is our victory today. That is God's provision. By faith I receive it. I declare that the victory of the cross is my victory. Calvary's victory is not only provisional, but God makes it practical in our lives, as we count with Him to do it. We have victory over the world, the flesh and the devil. That is why saints of God can shout during times of sickness, pain, suffering, and even in the face of death. They can shout the victory, because Christ overcame death. Christ took the sting out of death. Christ destroyed him who had the power of death, that is, the devil. That is why saints of God can be free from the devil, the fear of death, and the fear of meeting God. Freedom from fear of all these things is because of the sacrifice of Calvary.

Previously, we learned of God the Father, in His eternal purpose, setting forth the plan of redemption. Now we have God the Son laying down His life on Calvary, shedding His precious blood, paying the penalty, and reconciling us to God. His salvation was so perfect that even the sins of the world were not imputed to them. How wonderful this is! Of those very people, whose hands were stained with the blood of God's son, Jesus said, as He hung there on the cross, "*Father, forgive them for they know not what they do.*" They did it because they were blinded by the devil, and didn't know He was the "*Prince of life.*" Yet, they did that very thing and fulfilled the counsel of God ordained from past eternity. If anyone asks you to give a reason of the hope that is within you, tell them that you are eternally saved and secure in Christ because Christ took your place and died in your stead. All of your sins were imputed to Him. Therefore, they can't

be imputed to you because you are believing on the name of Jesus. Amen!

In closing this topic, I want to quote **John 5:24**: “*Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*” Do you believe that? Then who is the man or woman who says that you can come into condemnation? God says they shall **NOT** come into condemnation. Jesus said they “*shall not come into condemnation,*” There may be questions that arise in your mind about many different things, but, beloved, you must leave those questions to God and believe what God says: “*They shall not come into condemnation.*” God will deal with them as a father deals with a son. He will not deal with them as bastards, but will deal with them as with His own precious children. Glory to God!

SEALED

BY THE SPIRIT

*“But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the Sons of God. For ye have not received the Spirit of bondage again to fear but ye have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit itself (Himself- **Revised Version**) beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaleth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the*

*adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise, the Spirit also helpeth our infirmities, for we know not what we shall pray for as we ought, but the Spirit itself (Himself - **Revised Version**) maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” Romans 8:11-27*

This scripture, as all Scripture, both in the Old and New Testament, shows us that the Holy Spirit is a person. He always is spoken of as a person. The Holy Spirit is just as much a person as God the Father or God the Son. They are mentioned in such a way in the Word of God that we cannot help but see and understand that each one of them is a person, and each one has a definite mission and a separate work from the other. While that is true, they all have one substance and are in perfect unity. They work in perfect harmony; there is never a conflict in the Godhead. The Father speaks to us of His well beloved Son. When Jesus was on earth, He was continually speaking of His Father. He came to show us the Father and to declare unto us the name of His Father. The Holy Spirit is here not to speak of Himself. He is like Jesus when He said, “*The words that I speak unto you are not my words, but they are the words of my Father which sent me.*” The words that the Holy Spirit has to speak unto us are concerning Jesus. Praise God!

Jesus said of the Holy Spirit, “*He shall not speak of himself, but He shall glorify me.*” That is why the Holy Ghost is here in our lives during this dispensation. The

Holy Spirit glorifies Jesus, so we find that one person of the Godhead is always magnifying and glorifying another person of the Godhead. We will see from these scriptures, God enabling us, that the believer is not only secure because of God's eternal purpose and because of the sacrifice of Christ on Calvary, but also because of the sealing of the Holy Spirit.

This theme, like all other themes of the Bible, is as big as the Bible; it is as big as God and is inexhaustible, so we won't have time to cover all the scriptures. However, we want to call attention to a few passages that speak to us of the sealing by the Spirit. "*For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us. Now He which establisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.*" **2nd Corinthians 1: 20-22** "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.*" **Ephesians 1:13-14** "*Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger, and clamour, and evil speaking be put away from you, with all malice.*" **Ephesians 4: 26-32**

Notice especially the **30th verse**. “*And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*” This verse is often misquoted, misunderstood and misapplied. By adding one little word in this verse, as many people do, it makes the verse teach just the opposite from what is intended. That little word is “away.” “And grieve not ‘away’ the Holy Spirit of God.” We hear much about people grieving “away” the Holy Spirit. Someone who had that thought in mind has put a verse in song and it reads this way:

Return, Oh, Holy Dove.

Return Sweet Messenger of Rest.

I hate the sins that made Thee Mourn

And drove Thee from my Breast.

There couldn’t be anything farther from the truth than what this verse suggests. It is contrary to the teaching of God’s word, not only Paul’s teaching, but all the teaching of the Bible, especially that of the New Testament. A. M. Toplady, who had a different thought than this man, wrote the song we often sing; “*Indelible Grace.*” He put in a few lines that read like this:

Yes, I to the end shall endure,

As sure as the earnest is given.

More happy but not more secure,

The glorified spirits in heaven.

What a wonderful difference it makes in our theology when we see this truth. I remember when God was beginning to let the light of Grace shine on me just a little along this line. I was more or less legal and didn’t see this truth. I said to a brother who believed this truth and was enjoying it: “Well, if a person really sees it that

way, that would change his whole theology.” I applied it to myself. I thought: “Well, if I would accept that and see that the way these other brethren see it, it would completely change my theology.” It sure did. I am sure it will completely change our notions on a whole lot of lines as we yield to the truth of God. Things that we used to think, we think altogether differently about today, because we have gone deeper in God. Praise God!

We have some wonderful truth mentioned in this **30th verse**. He says, “*Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.*” I remember years ago, when we were over at 924 N. Kansas Ave., a brother and his wife came into our midst and put great emphasis on this verse, stressing the fact that we are sealed unto the day of redemption so strongly that it made me uneasy. I thought they were emphasizing it too much, although they did not emphasize it any further than the day of redemption, but in my mind, it was too strong. Later on, Brother Copley came into our midst and preached from this very text going over it again and again, emphasizing that the believer on Jesus Christ was sealed unto the day of redemption. It caused an uneasiness in my soul and it vexed me. There was something about it that stuck in my soul. I remember saying to Brother Copley afterwards: “I can’t see that like you preach it altogether, but I want God’s will.” At the same time, just after Brother Copley had preached this remarkable sermon on security, Brother Sheldon was laying at home with inflammatory rheumatism, suffering terribly. Brother Copley and I went out to pray for him. While we did not see alike, we prayed for Brother Sheldon and God answered our prayers. When we came away from Brother Sheldon’s, our hearts were melted together with Divine

Love and I couldn't resist him as a minister of God. Many rose up in rebellion and refused to stay at the convention if Brother Copley was going to be allowed to preach that kind of doctrine, but I told Brother Copley to go ahead. I didn't see it at that time, but it showed that God was preparing me to come into it later, or I would never have allowed him to go ahead. Amen.

"Sealed unto the day of redemption." The day of redemption is the day when Jesus shall come as all scriptures confirm. When those who don't understand eternal security see a man or woman guilty of the things that are mentioned in these verses, they say that person is backslidden, has lost out and is on their way to hell. The Apostle Paul uses the doctrine of being sealed by the Spirit unto the day of redemption as a mighty leverage and tells us that because of this we are not to grieve the Holy Spirit. We are to put away all sin, bitterness, strife, malice and forgive one another. He bases it all on the fact that we are sealed by the Holy Spirit unto the day of redemption, and when we have bitterness or strife in our hearts, we grieve the Holy Spirit. Remember, beloved, we don't grieve Him "away." He does not leave us. He has come to abide with us forever. He may be grieved by sins in our lives and lie dormant in our hearts and bodies until we *think* that he is gone, but the very moment we begin to lisp the name of Jesus and call upon God, we find that there is something that begins to stir within. There is some stirring on the inside and what is that something? It is the Holy Spirit of God, whereby we have been "*sealed unto the day of redemption.*" That is why we are secure. These scriptures that are so strong on the security of the believer are all from the Godhead. God purposed eternal redemption. Jesus voluntarily laid down His life that He

might take it again and in so doing, we know that He bore our sins and put them away. Here we are told that we are sealed by the Holy Spirit unto the day of redemption. The seal spoken of here is a Divine person. The seal is the Holy Ghost Himself. We are not sealed merely by an experience, but we are sealed by a Divine person.

Now, a seal speaks to us of many things which are very instructive. In the first place, a seal speaks to us of authority and power. A seal is as strong as the person who is behind it. The seal is as strong as the government that is back of it. The seal of the U.S.A. is as secure as the government of the United States. For one to tamper or meddle with the seal of the U.S. would soon bring the wrath of Uncle Sam down upon them. The United States stand back of their flag. All the government is back of that seal. They stand back of their inscription and would not allow it to be disgraced and reproached. Just so with the seal with which we are sealed; the Holy Spirit of promise seals unto the day of redemption. God's eternal purpose is back of it. The sacrifice of Calvary is back of it. It is on the grounds of God's purpose and the finished work of Calvary that the believer is sealed unto the day of redemption.

In **Leviticus 8:23** and **14:14**, we have some wonderful truth mentioned in connection with the consecration of the priest and the cleansing of the leper. *"And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot... And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand and upon the great toe of his right foot"*

We find that the blood of the slain lamb was applied to the thumb of the right hand, the right ear and also to the great toe of the right foot. The blood was put on the hand, the foot and the ear, speaking to us of the sacrifice of Calvary. It speaks to us of the atoning blood being applied to the whole man. The priest was to take the oil and sprinkle it on the consecrated priests on whom the blood had been applied. The oil was put upon the blood. The oil was not put upon the flesh, but upon the blood, showing that the seal of the Holy Spirit was based upon the shedding of blood on Calvary's cross. By our faith in that blood, it is applied to us and it becomes effectual in our salvation. The Holy Spirit puts His seal upon what Christ has finished on Calvary. It is the seal of the living God.

This seal also speaks to us of ownership. In **2nd Timothy 2:19** we read these words; "*nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity.*" It seems that this seal of God has a double inscription. On one side of the seal is inscribed, "*The Lord knoweth them that are His,*" and on the other side, "*let every one that nameth the name of Christ depart from iniquity.*" Beloved, if we are bearing this inscription, because we are sealed by the seal of the living God, shouldn't we be living after the Spirit? Shouldn't we be separated from the world? Shouldn't we be glorifying God in our lives because of the fact that we are the Lord's and the Lord knows them that are His, and His inscription is written upon us? "Oh," someone says, "that is written upon the foundation." Let us turn for a moment to **Proverbs 10:25**, "*As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting*

foundation." Now, we know that there are some scriptures that speak to us of Christ being the foundation and He is. Here, in this verse, we are told the righteous is an everlasting foundation and what is written of Christ is true of us who believe on His name. Christ was also sealed. In **John 6:27**, Jesus said to the people, "*Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you, for Him hath God the Father sealed.*" God the Father has put His stamp upon Jesus, His well beloved Son. So this inscription is written upon the foundation, and written upon Christ and His people. Everywhere we go upon life's pathway, as God beholds us, He sees that inscription. No doubt others see it too. The angels see it and I believe that even the world around us see it. The Lord knoweth them that are His. If a sinner were made to speak out his heart's conviction, he would say, "That man or woman belongs to the Lord." Why? They see the inscription written upon us, and I am sure that they will see it written if we fulfill the other part of the inscription. "*Let every one that nameth the name of Christ depart from iniquity.*" Surely the world would know that we are the Lord's if we do that. Thus, it speaks to us of ownership.

Another thing of which it speaks is "security." God's seal upon us makes us know that we are secure, that we are sealed with the seal of the living God. In **Esther 8:8**, we have a remarkable passage. "*Write ye also for the Jews, as it liketh you, in the King's name, and seal it with the King's ring: for the writing which is written in the King's name, and sealed with the King's ring, may no man reverse.*" This has reference to the law of the Medes and Persians, an earthly law. If that is true of an earthly law, how much truer it is of the Heavenly law. "No man can

reverse it." That was the law of the Medes and Persians. We see this in the ***6th chapter*** of ***Daniel***, where King Darius set himself up as God and demanded that no petition be asked of any man or god, but of him only. We know that the King was influenced into doing this by the princesses of the kingdom in order to trap Daniel, who was worshipping the true God of Heaven.

Let us notice ***chapter 6:8*** and ***9***. "*Now, O King, establish the decree, and sign the writing that it be not changed according to the law of the Medes and Persians, which altereth not. Wherefore, King Darius signed the writing and the decree.*" He signed the writing and decree set before him by these wicked men, that no man should worship any God other than the king. We all know the awful sentence that was pronounced upon Daniel because of this. He was cast into the lions' den. However, the King had faith in the God of Daniel that He would deliver Daniel from the lions' den. He commanded that Daniel be sealed up in the den in order that he would be protected and no one might bother him. God wants you and me to know the wonderful protection that we have, being sealed with the Holy Spirit unto the day of redemption. God wants us to realize that no man or demon can tamper with this seal with which we are protected. We may be in the den of lions, but God is able to shut their mouths and keep us in the midst of trial and in the midst of every difficulty that we are allowed to go through. He is not going to allow anyone to tamper with the seal with which we are protected. That seal will not be opened until the day of redemption. That is the destination, the day of redemption.

I have been reading recently of the life of a minister who went through the Civil War. He was in the South during that awful time of trouble. His heart was

with the North, with the United States government, but he was in the midst of the Confederate army. He was in the midst of enemies who sought to take his life again and again. One night as he was walking home after dark, he heard some men coming behind him. He stepped aside. As they passed him, he heard their threats and heard them talking of how they were on the way to his house that very night to take his life. When he heard it, he went around another way and beat them to his home. His wife and small daughter were there and it was not long until he heard a knock at the door. Soon he heard a voice, but he didn't answer. Then he heard them taking counsel outside and heard them start for the woodpile to get a big log to break in the door. His little daughter and wife were in bed. The daughter said, "Mother, can I pray?" and the mother said, "Yes." The little girl began to ask God's protection from these men who had come to take her father's life and then she lay down on her pillow and went to sleep, confident that God was going to protect them. Consequently, they were not permitted to carry out their threats that night. Just as they were ready to break in the door, there was a volley of shots from some men outside who had come to protect the life of the minister. The wicked men fled for their lives. The minister finally escaped, but later he was captured. He was tortured severely. To make sure that he would not escape, there was a strong body guard appointed to watch over him. He was taken to a blacksmith shop and chained so that he could only step ten inches. The irons were put on so hot that they burned his legs severely. He was taken into the prison house where strong armed guards were appointed to watch over him. The night before the day he was sentenced to die, some of his friends in prison tried to saw

the chain in two, but it was impossible. He had given up all hope that he might be delivered, but there was a man in prison who had had a wonderful dream. He came to the minister and told him the dream. In the dream he was caught up into Heaven and there seemed to be a council going on up there in heaven and the Lord said, "Who will volunteer to go down and deliver the minister?" Finally there was a bright being that came up and presented Himself before the Throne of God and said, "I will go and deliver him. I am the One who delivered Daniel from the lions' den and the three Hebrew children from the fiery furnace, I will go." The command was given, "Go," and the words followed him, "success be unto Thee." This minister had given up hope of ever being free again and thought that he must go to the gallows the next day to be hanged by his enemies. Even after the man told the dream, he couldn't believe it. That very night after some of them had been tampering with the chains, a couple of officers came in and said, "Let us examine this man." One of them reached down and said, "One of the chains has been tampered with." The other man said, "you must take him to the blacksmith and make these chains more secure, then bolt him to the floor to make sure he will not get away." But the other man said, "I can't do it tonight; it is 9 o'clock now and the blacksmith is gone." The first officer said, "do it the first thing in the morning." With that they left the prison. When they came back in the morning, the angel had been there and delivered the minister. He had gotten out and they didn't know he was gone until the next morning.

I tell this story because it is just as remarkable as when the angel opened the prison doors and let Peter out. Isn't it wonderful that we are in the hands of the Lord? As

our day, so shall our strength be. We are going to finish our course because He is more than all that can be against us. He is going to see to it that we fulfill the ministry that He has given each of us to fulfill, because our hearts are set upon Him.

Now if God can deliver a person who is doomed to death, could there be anything too hard for the Lord? We may be going through some deep trial. We may have some thorn in the flesh or be up against some situation that we are unable to overcome ourselves. Oh, let us look away to Jesus and let us trust the God of the Prophets and Apostles, our God Who has decreed from all eternity that we should be His and His forever. Because of this eternal decree, Christ came and laid down His life, and the Holy Spirit has sealed us. That is why we are secure. That is why no one can snatch us out of His hand. Because of this, beloved, we should be loyal and true, just like many of the people in the South during the Civil War, who were in the midst of foes and enemies, yet when they were forced into the Confederate Army, many of them stood out true blue for the love of their country and would not compromise. Many of them laid down their lives and sealed their faith with their blood. Many of them were delivered like the minister of whom I spoke. Peter and James were in prison. James was beheaded, but an angel led Peter out. One was just as much in the will of God as the other. How much it means for us to trust in His will, knowing that His purpose is going to be accomplished. We will not fall until the Lord's will is accomplished in our lives. I believe that is true of every person that is walking with God and seeking to glorify Him in their lives.

The Bible speaks of the seal being a sign of secrecy. The secret of God is with them that fear Him and

He will show unto them His covenant. We read in the book of ***Revelation*** of the book sealed with seven seals. We read of the 144,000 who were sealed with the seal of the living God. We are sealed with the Holy Spirit of promise unto the day of redemption. Many secrets are revealed to the sealed ones that others do not know. Do you believe that? Let us turn for a moment to ***Song of Solomon 4:12***; “*A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed.*” She’s sealed for Him alone. This is the bridegroom speaking to the bride. We are sealed for the bridehood. There are secrets revealed to the bride that other people of God do not know. I am sure each one of us wants to press a little closer to His loving heart. We want to hear the smallest whisper of His voice, to hear the deepest secrets that He has to reveal to us.

In closing we might give Scofield’s note on the subject. This speaks of what the seal stands for. The Holy Spirit is Himself the seal.

In the symbolism of Scripture, a seal signifies a finished transaction, ownership and security. The very fact that the believer is sealed speaks to us of the finished work of Calvary. Jesus said: “*It is finished.*” In the ***17th chapter of John***, in that wonderful prayer of the Lord’s, He said: “*I have finished the work which thou gavest me to do.*” The sealing of the Holy Spirit speaks of a finished transaction. Jesus said: “*...it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you...*” Jesus had to go back to the Father before the Holy Spirit could come. This speaks of ownership and security. Praise the Lord! So I trust these scriptures will make our security in Christ clearer than ever before. Why are we secure? We are secure because God foreknew,

predestinated, called, justified and glorified us.

Second, we are secure because of the substitutionary death of Christ on Calvary. He shed His blood for you and me. He bore all of our sins. He bore the penalty that was against us. He reconciled us to God. If Christ on Calvary so completely reconciled the world to God that it is said that God did not impute their trespasses unto them, how much less does He impute sin unto believers? We are secure because Christ died for us on the cross. We are secure because we are sealed by the Holy Spirit. "*Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.*" Praise God forever! Neither man nor demon can break that seal. The seal is the Holy Spirit Himself. All the government of God, all the principalities, powers, archangels, and all the combined forces of God are back of this seal. Praise the Lord! He is going to see to it that we reach that day of redemption. Glory to God!

I want to be there when the seal is opened. I want to be there at the unveiling, because we are told that all creation is waiting and groaning for the manifestation, not of the children of God, but of the sons of God. Oh, beloved, what a privilege we have of being sons, grownup ones. Praise the Lord! The day of redemption is when Jesus comes and His glory shall be revealed in and through us. It is veiled now, it is hidden now. We are among those who are hidden; we are closed. We are shut up and sealed unto Him, but some day the unveiling is going to take place. What a wonderful time that will be! We are longing for that day, and we are preparing for His coming. Glory to God! Dear ones, in the light of these things, to what do the things of earth amount? What do houses and lands, stocks and bonds and riches of earth

amount to, in comparison with the glory that shall be revealed in the Sons of God? Let us push on. Let us appropriate Christ. Some day the battle will be over and the shout of victory will ring through the courts of Heaven. Glory to God! Oh, praise His name forever! “*Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*”

The Full Salvation

C.E. Foster (1917)

I am so glad that I found the narrow way,
When out in sin and not one thing to pay;
God let the light of Calvary fall on me!
I saw that Jesus died to set me fully free.
Oh, what a wonder, that Jesus took my place,
My guilt He bore, and showed His matchless grace.
He put away carnality from me.
By crucifying my old Adam on the tree.
Cleansed from all sin in the Saviour’s precious blood,
I have the spirit’s witness by the word,
Oh, what a vict’ry Jesus Christ does give
To those who count with Him and to His glory live.
Pentecost comes, and with flaming tongues of fire,
For bloodwashed saints who long to mount up high’r,
God doth anoint us as in days of old,
As when the former rainfall made disciples bold.

CHORUS

Oh, hallelujah! I’m now in the light,
Singing His praises, my path is shining bright;
Overcoming daily by His Pow’r and Grace,
Looking for the rapture, when I shall see His face.

THE NEW COVENANT

“But Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” Hebrews 9:11-15

Let us notice **Matthew 26:26-29**. “And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, ‘Take, eat; this is my body.’ And He took the cup and gave thanks, and gave it to them, saying, ‘Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins; But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.’” The word that is translated “testament” all through the New Testament is the same word that is translated “covenant.”

In the book of ***Hebrews***, the word is used 21 times; 14 times it is translated “covenant” and seven times it is translated “testament.” The word means “A disposition, a contract (especially a devisory will.)” The word is translated “appoint” in ***Luke 22:29*** and it is translated “make” in ***Hebrews 8:10*** and “testator” in ***Hebrews 9:16-17***. The definition that the dictionary gives for “testament” is: “a solemn authentic instrument in writing, disposing of the estate of a person deceased,” or what we understand as a will. The word “covenant,” as it is used throughout the Old Testament Scriptures, means “to divide or cut in two a victim between the parts of which the covenanting parties pass.” The Hebrew is the same as the Greek word that is translated “testament” and “covenant.” ***Genesis 15:9-18*** When two parties entered into an agreement or covenant, a victim was killed. The sacrifice was divided and the parties, in order to bind the covenant, walked between the sacrifice that had been divided. Often there was a feast in connection with this and both of these parties partook of the feast. They ate together, signifying that the covenant was binding upon both parties. Of course, that was a human covenant. God’s covenants, spoken of all through the Scriptures, especially the Abrahamic Covenant, Davidic Covenant and the New Covenant, speak of God’s promises to His people. We will find in our study that the New Covenant is unconditional. It is altogether different from the Mosaic Covenant. The reason the believer is secure is that the fulfillment of the covenant does not depend upon man. There is not one iota of the New Covenant that is committed to man; therefore, the covenant cannot be broken. We will find that it is an everlasting covenant. This covenant was made between God and His Son and it has been sealed by the blood of

Christ on Calvary.

In **Matthew 26:28**, Jesus said to His disciples: “*For this is my blood of the new testament, which is shed for many for the remission of sins.*” In **Mark 14:24**, we read, “*And He said unto them, This is my blood of the new testament, which is shed for many.*” “*Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you.*” **Luke 22:20** The Word of God declares that by two or three witnesses every word shall be established. We have three witnesses here Matthew, Mark and Luke, who record this statement of Jesus concerning the blood of the New Covenant.

Now let us turn to **1st Corinthians 11:23**, “*For I have received of the Lord that which also I have delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread.*” Paul did not receive this from the other apostles, but from the Lord.

The Lord gave Paul a revelation concerning the Lord Jesus on the same night in which He was betrayed and took the bread. “*And when He had given thanks, He broke it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till He come.*” **1st Corinthians 11:24-26** How remarkable this is! It is not recorded in any of the four gospels that Jesus first sipped from this cup before He gave it to the others, but here it is. He first sipped from the cup and then handed it around to the other disciples. The **25th verse** is the one I want to emphasize. Here the apostle Paul speaks of the same thing that we have in the

gospels and incorporates it into the doctrine of the church. This ordinance, of which we partake from time to time in memory of the death of Christ, is still being celebrated throughout Christendom in the church of Jesus Christ. It spans the great gulf between His death and His second coming.

Then in **2nd Corinthians 3:4-6** we read, “*And such trust have we through Christ to God-ward; Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit for the letter killeth, but the spirit giveth life.*”

As we go on down through this chapter, we see a contrast between law and grace. The marginal reading here in the Scofield Bible on the **6th verse** says, “*Who also hath made us sufficient as ministers of the New Covenant.*” Our sufficiency is of God and God has made us sufficient as ministers of the New Covenant.

In **Galatians 3:13-15** we read, “*Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree; That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant yet if it be confirmed no man disannulleth, or addeth thereto.*” That is true of man's covenant. “*Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as one, And to thy seed, which is Christ And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after cannot disannul, that it*

should make the promise of none effect.” Galatians 3:16-17 So here we have the explanation. Paul teaches us that in the Abrahamic Covenant we have God’s promise confirmed in Christ. Isaac, the son of Abraham, was a type of Christ. Christ was the seed that should come. How remarkable that the Apostle Paul takes the Abrahamic covenant here in Galatians and applies it to the Gentiles showing that we who believe on Jesus Christ are in the bond of the Abrahamic covenant. While the promise was to Abraham, yet it was also to Abraham’s seed, who is Christ. In reality then, God’s promise to Abraham was God’s promise to Christ. In reality God’s covenant with Abraham was His covenant with His well beloved Son because it was concerning His Son. We find that this New Covenant and the Abrahamic Covenant rest upon the sacrifice of Calvary. It is sealed by the blood of Christ.

“For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the

son of the bondwoman shall not be heir with the son of the freewoman. So then brethren, we are not children of the bondwoman, but of the free.” **Galatians 4:22-31** In other words, we are not children of the law, but of Grace, we are not children of the Old Covenant but of the New, we are not the children of Moses, but of Christ. Thank God, forever!

The law was given by Moses but grace and truth came by Jesus Christ. “*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.*” **Galatians 3:16**

Then let us read from the **26th verse**. “*For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.*” Christ is the seed of Abraham and if we believe on Jesus, we belong to Christ, thus becoming Abraham’s seed. That is wonderful! Let us turn now for a moment to the **Hebrews 2:16**, “*For verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham.*” The marginal reading makes this still plainer. It reads, “He took not hold of angels, but of the seed of Abraham.” Therefore all the seed of Abraham is destined to come in. They are in the bond of the Abrahamic Covenant and God the Father gave them to Jesus. Jesus says: “*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*” **John 6:37**

Notice **Ephesians 2:11-17**. “*Wherfore remember, that ye being in time past Gentiles in the flesh who are*

called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the covenants of promise, having no hope, and without God in the world, But now in Christ Jesus ye who some times were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off and to them that are nigh.” This is speaking of the Gentiles. The Gentiles were far off and the Jews were nigh. He preached to both. God was taking Jew and Gentile and making of the twain one new man. So it seems to me that the promise in the Abrahamic Covenant and the promise in the New Covenant are practically the same. They have their differences, but God has made us able ministers of the New Covenant. We are a new creation and when this New Covenant is fully accomplished, it will bring God’s blessing on Israel and on the nations. Before God gets through, there will be a new heaven and a new earth. It is under the New Covenant that all things shall be made new. How wonderful to know that we are a new creation in Christ Jesus now. Praise the Lord forever!

The believer is secure because God did it in Christ. The promises are to all who believe. They will be perfectly fulfilled and can never be broken. The covenant is not between God and us. There could not be a covenant between God and us. In order for a covenant to be made, it

is necessary that there be two equals. Since God is supreme and we are an absolute failure in ourselves, how could God ever enter into a covenant with us? The Abrahamic Covenant was a covenant of grace. God said to Abraham, “I will.” Under the Mosaic Covenant God says, “If ye will,” but under the New Covenant He says, “I will,” and does not ask man to do anything but believe. He is telling us what He is going to do. That is the covenant of grace. We are not under the law, but under grace. Christ is the mediator of the New Covenant. Moses was the mediator of the Old Covenant. Moses represented the law. What was the law? It was a ministry of condemnation. It pronounced wrath and judgment upon the people, and put barriers around the mount so the people did not dare to come near. Even if a beast came near, it was put to death. Moses, when he saw the demonstration of the law, feared and quaked. When the people heard the voice of the law, they said, “Let us not hear any more; we cannot stand it.” Yet thousands of people today are saying, “Give us the law of Moses,” but God declares we are not under the law, but under grace.

Let us turn our attention for a moment to the ***Hebrews 8:6***. “*But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.*” Here the New Covenant is called the “better covenant;” it is better than the law. Christ is the mediator of this covenant. We are told in Hebrews that Christ is the Mediator and also the Testator. Before a will or a testament could be in effect, the testator (the one who made the will) had to die. Christ had to give His life. In this case, the testament is sealed with Christ’s own blood. The thought of a mediator and testator meet in Him

because He was both the mediator and the testator. He fulfills God's covenant of promise and graciously gives to us all that is His. Christ not only died, but He rose again and became the executor of the will. He imparts all that He has to His own who are within the bond of the covenant. Oh, beloved, I love to think that all of God's eternal counsels, all of God's eternal purposes shall be realized and fulfilled in His well beloved Son. They will be realized in you and me who believe because we are one with His Son. Praise His worthy Name, forever!

Jesus did not want all the glory of His Father alone, but He wanted someone to share it with Him. Therefore, He came down to this world that was cursed by sin and became a curse for us on rugged Calvary in order to redeem us from the curse and make us heirs.

Let us turn to ***Psalm 89:1-3***. Here we find that not only the Abrahamic Covenant but also the Davidic Covenant will have its full realization in Jesus Christ, the Son of God. We were in the bond of the Davidic Covenant also. These are marvelous to my soul and we all want to know "*Thus saith the Lord.*" The Word of God is the end of all controversy to them who believe. "*I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant.*" Notice the thought in the ***third verse***. We won't take time to read the whole Psalm, even though it is full of instruction, but I want to call your attention to ***verses 27 and 28***. "*Also I will make him my firstborn, higher than the kings of the earth...My mercy will I keep for him forevermore, and my covenant shall stand fast with him.*" To whom could that

refer other than the Lord Jesus Christ? He is the first born from the dead. He was the first begotten.

In the **28th verse** we read, “*My covenant shall stand fast with him.*” That is the thought I want you to get. God’s covenant shall stand fast with His beloved Son. “*His seed also will I make to endure forever,*” referring to those who believe and are one with Him. “*If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments,*” I will disown them and cast them out forever? Is that what it says? There are lots of people preaching that as soon as a believer sins, he is no longer a child of God. But beloved, listen to what this says. “*If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.*” **Verses 31-37** I tell you, beloved, this New Covenant, between God and His Son, is established as a faithful testimony in heaven. It speaks of God’s mercy and His faithfulness. It speaks of a covenant that shall never be broken. He says, “*I shall not break my covenant nor alter the thing that has gone out of my mouth.*” God has uttered this covenant with an oath and has sworn to be true and never break that covenant that is between Him and His Son. Because we believe on the name of Jesus, we are in the bond of the unbreakable covenant.

“*Incline your ear, and come unto me; hear, and*

your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy one of Israel; for He hath glorified thee.” **Isaiah 55:3-5** “Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, *The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by a clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is my salvation, and all my desire, although he make it not to grow.*” **2nd Sam. 23:1-5** When David spoke these words, everything appeared to the contrary. God was pointing beyond David to Him of whom David was a type, Jesus Christ the Son of God. He is the true David, as we will see from reading **Acts 13:32**. “*And we declare unto you glad tidings, how that the promise which was made unto the fathers.*” Paul preaches a wonderful sermon on justification by faith. “*God hath fulfilled the same unto their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, ‘Thou art my Son, this day have I begotten thee.’*” **Verse 33** The sure mercies of David are based on Christ in resurrection, the seed of a new creation and under a New Covenant as we have in the

34th verse. “And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.” “Wherefore He saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption; But He, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” **Verses 35-41**

What is that work? It is the work of grace, but many won’t believe it though a man declare it unto them. If you declare the Word of God, people think you are a false prophet and won’t believe this marvelous work of grace that God is doing. Thank God there are some that do believe. “And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.” **Verses 42-43** So it is that this wonderful message of grace is rejected by many, but a few do accept it. Here the sure mercies of David are applied to Gentiles, showing that you and I who believe on Jesus Christ are in the bond of the Davidic covenant. The sure mercies of David refer

to the sure mercies of God in Christ Jesus.

So we say in closing this theme of the New Covenant, the believer is secure because he is under grace and not under law. He is under the New Covenant. He is under the Abrahamic covenant, this wonderful covenant of grace. We are the seed of Abraham and we are one with Jesus Christ. When Jesus left the bosom of the Father and came down to this world, for what did He come? He came not to lay hold of the angels; the angels were not the ones who had sinned and lost their estate. There is no record given us in the Word of God that they will ever be saved. He came to lay hold of the seed of Abraham and who are the seed of Abraham? They are all those whom the Father had given to Christ. We are in the bond of the New Covenant and we are a new creation in Christ Jesus.

So if someone asks you why you are secure, you can tell them, "I am secure because of God's eternal purpose. I am secure because Christ died for me. I am secure because of the sealing of the Holy Spirit. I am secure because of the New Covenant, that unbreakable covenant that is not committed to man, but is a covenant between God and His well beloved Son. It is established as a faithful testimony in heaven and shall not be broken." We are a redeemed people; the curse has been lifted. We are everlasting saved and secure, even as He. We are as safe and secure as the Son of God himself. How precious this is to the believing heart. Amen.

Thinking Of Him

C.E. Foster March, 1918 Mrs. C. E. Foster

Jesus, the Son of God on high,
The brightest Jewel of all;
Came from the Father in the sky.
To redeem us from the fall.
He laid aside His royal robe.
And left the glory's bright gleam.
He took on Him a mortal robe,
And sought us who were in sin.
He lived on earth despised of men,
A self-emptied, spirit-filled life,
Fulfilling all the law's demands.
The end of symbols and types.
God said of Him: "I am well pleased.
The Son of love in my sight."
He was the One who suffered grief,
Resisted darkness with light.
On Calvary He was crucified,
The Lamb without blemish or spot,
The blood that flow'd out of His side.
Frees us from all stain and blot.
He cried out: "It is finished, done";
Redemption purchased so dear;
He fought the battle thru and won;
Now eternal victory is here.

CHRIST AS INTERCESSOR AND ADVOCATE

Read the entire ***17th chapter*** of the ***Gospel of John***. This is the prayer of Christ as High Priest, praying for His own. ***Verse 9*** reads, “*I pray for them, I pray not for the world, but for them which thou has given me; for they are thine.*”

The fact of Jesus praying for His own is emphasized throughout this chapter, for those that the Father had given Him out of the world. He prayed that they might be kept from the evil one, and be prepared for the eternal destiny and glory that awaits the believer. No believer can intelligently enter the purpose and value of the priestly ministry of Christ without being fully assured of His eternal security.

As we enter into the truth, of what Christ did for us on Calvary, and what He is doing for us continually in the presence of the Father, it brings a rest and victory into our lives by the power of the Holy Spirit that nothing else will. If believers would understand that for nearly two thousand years Jesus has been ministering at the right hand of God as their Intercessor and Advocate and that He is doing this on the basis of an accomplished redemption, they would be free in Christ. Oh Christian friend, no matter how weak you are and how miserably you have failed, stumbled and faltered, remember that there is One

at the right hand of God who is interceding in your behalf. You belong to Christ; God gave you to His Son as a gift and Christ is responsible for you. Christ commits you to the care of God the Father, so you are doubly secure. Christ said in ***John 10:28, 29***; “No man can pluck them out of my hand nor my Father’s hand.”

We have a wonderful illustration of this in the experience of Peter, “*And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.*” ***Luke 22:31-32*** The word that is translated “converted” means “turn again.” Jesus knew that Peter was going to fail and deny Him. He knew all about Peter’s weakness, although Peter did not know himself. Peter miserably failed and denied his Lord. He even cursed and swore, but just one look from Jesus broke his heart and he went out and wept bitterly. Peter was brought back through the intercession of Christ. He was weak, and although the devil sifted him, he was still wheat. Sifting only gets rid of the chaff. How wonderful to know that Jesus continually prays for every believer. We may have our ups and downs and ins and outs and our wanderings and returnings; but if we are His we are His **forever**, and He deals with us as such.

I received a letter from a Brother in the Lord sometime ago. I was deeply impressed by one statement that he made. He said, “I am sorry because I am so weak and such a failure and many times I would have given up entirely, but there was a spot in me that I could not touch, for from the very depths of my being, there was something crying ‘Father, Father,’ and that encouraged me to press on.” That is what encourages every believer,

although we may not understand it. Many have said, “There is no use, I am not going to meeting any more, I am not going to testify any more, sing or pray any more, or preach any more.” Jeremiah said the same thing. When he heard the defaming on every side, and the people of Israel persecuting him and rejecting their God, he said, “There is no use, I am not going to speak any more in the name of the Lord.” Well, he managed to keep quiet for a while, but it wasn’t long before the fire of God burned so in his bones that he could not hold it in any longer, so he began preaching again as God directed him. So there is something in every believer that justifies God when the real crisis comes. It is there because of the new birth; it is the seed that remaineth. That is why the believer cannot fully and absolutely deny Christ; he cannot commit the unpardonable sin. He cannot commit sin against the Holy Ghost, which is willful sin, that is to reject Christ. He may do many things unbecoming for a child of God, but when the test comes, he acknowledges the atoning work of Christ and says “Jesus died for me.”

We have another illustration in Jonah’s wanderings and backslidings. When the crisis came and the ship seemed about to go down, he was fast asleep. The men awakened him and began to question him. Who was he? Where did he come from? What was his occupation? Jonah told them the truth. He said, “I will tell you the cause of all this storm and trouble. I am a Hebrew and I fear God.” It didn’t look much like he feared God, did it? He didn’t act very much like a Hebrew. No, but when the real test came, he had to acknowledge who he was, and what he was. He said, “Cast me overboard and everything will be all right.” So they cast him overboard and the storm ceased. We know the story how that God had

prepared a great fish to swallow up Jonah. He knew ahead of time what Jonah was going to do. We are told that Jonah was in the whale's belly three days and three nights. Finally, with the weeds wrapped around his head, he cried out of the belly of hell, and shouted, "*Salvation is of the Lord.*" The fish vomited him out on dry land. Then it was that Jonah, in obedience to God's command, went to Nineveh and preached the message that God gave him. Jonah's experience is typical of the death, burial and resurrection of Jesus Christ. Jesus identified Himself with us in our sin and became the great transgressor on Calvary's cross. All of God's billows of wrath and judgment flowed over him, but He perfectly put away sin by the sacrifice of Himself and arose triumphantly over all of Satan's power. He ascended up to God's right hand and sat down, having forever put away sin. So He intercedes for those whom His blood has freed. He represents us yonder in the glory. Truly this is a wonderful ministry, and believers need to enter into its value and enjoy its power. As C. H. Mackintosh has said, "He died for us on the cross; but He lives for us on the throne."

"Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us." **Romans 8:34** Now in this verse we have the fact that Christ is at God's right hand making intercession for us. God wants us to know the purpose of Christ's interceding for all whom the Father has given Him. This explains the reason why you and I came to God as sinners, believed on Jesus and were saved. God gave us to His Son and Jesus prayed for us when we were in sin and bound by the devil. The Holy Spirit convicted and drew us. Jesus died for our sins, He arose for our justification, and He is at the right hand of

God making intercession for us. The Holy Spirit indwells the believer making these facts of Scripture real. In view of all this, “*who can separate us from the love of God, which is in Christ Jesus our Lord?*”

Notice **Hebrews 7:23-25.** “*And they truly were many priests because they were not suffered to continue by reason of death; but this man because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*”

The Aaronic priesthood was continually changing because of death, but the priesthood of Christ is unchangeable because He died once, and is alive forever more. We see here that security is vouchsafed for the believer who comes unto God by Jesus Christ. Then, in the second place, security is assured to the believer on no other grounds in this passage except that “*He ever liveth to make intercession for us.*” That is another reason the believer is secure.

In the first place, they come to God by Jesus Christ. Why did they come? Because of His wondrous grace that was given in Christ Jesus before the world began. The word that is translated “uttermost” means “completely, evermore, full, end or entire.” It says that He is able to do it. He is able to save them to the uttermost that “*come unto God by Him, for He ever liveth to make intercession for them.*” Christ is making intercession for the believer and that is why he is saved forever, he has eternal life. He is saved to the uttermost. That means much more than forgiveness of sins, sanctification, the infilling with the Holy Ghost, healing for our bodies, having visions and dreams and all kinds of wonderful experiences from God. I say it means more than all these. These are

only the beginnings of the Christian life. He is able to bring us all the way through to glory, for He has already gone through, and He is bringing many sons to glory. Thank God, not one of His own shall be lost.

“For Christ is not entered into the holy places made by hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.” Hebrews 9:24 He is not appearing there for Himself, but for us. Beloved, if it wasn’t for the priestly ministry of Christ in the presence of God for us, not one of us could stand one minute in the face of the enemy. “*Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by an oath that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Whether the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedek.*” **Hebrews 6:17-20** The word “immutable” means “unchangeable.” The anchor is sure and steadfast. Jesus has entered within the veil, and He is there as an anchor of the soul. Oh, beloved child of God, do you believe that Jesus Christ is your Anchor, and that the cable that is passed from the Anchor to your soul is sure and steadfast? It is God’s cable and God’s anchor. Who is able to separate the soul that is fastened in this divine way? The storms may rage, the thunders may roll, the lightning may flash, and we down here in this world of sin and turmoil may bobble around on the surface like a cork, but we are fastened to that Anchor and the storm cannot take us any further. The storm can never tear us away from the

cable; for we are as sure and as steadfast as the Anchor. Do you believe that? Before you can convince me that the believer on Jesus Christ is not secure, you will have to convince me that the Anchor is not secure. John says, “*As He is so are we in this world.*” We are as safe as He. How comforting to the one who believes it.

There is another thought in connection with this. As intercessor, Christ prays for all those the Father has given Him. As Advocate, He deals with the believer in reference to sins, and pleads his cause before God. “*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*” **1st John 2:1** The believer may not always act like he is righteous, but the believer’s Advocate who pleads the believer’s case is the Righteous One and He is always righteous. He never varies to the least degree. “*Christ of God is made unto us wisdom and righteousness and sanctification and redemption.*” **1st Corinthians 1:30** “*For He hath made Him to be sin for us who knew no sin: that we might be made the righteousness of God in Him.*” **2nd Corinthians 5:21**

He says, “...*if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*” The **Revised Version** reads, “*the righteous One.*” It is when the believer sins that he needs an advocate. In this world, when a person gets in trouble, he may secure a lawyer to plead his case. So when the believer sins and Satan accuses him before the throne of God, Jesus stands there in the believer’s behalf, and Satan is defeated.

We have committed sins of commission and omission. If it were not for the perfect work of atonement on Calvary’s cross, and the intercession and advocacy of

Christ at the right hand of the Father, there would be no hope for any of us. The presence of our High Priest before God, with His nail pierced hands and feet and riven side, speaks for us, so that no condemnation of a child of God can ever pass that One who was scarred by death. Let us notice another scripture on this line, *“And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”* **Revelation 12:10-11** Satan accuses the saints before God day and night and if it were not for Jesus, our Advocate, what defence would we have? We are not able to plead our own case against the devil. He is a mighty prince and stronger than any of us; but Jesus defeated Satan forever at the cross and he has no power to withstand Jesus Christ. No matter how weak and faltering the believer may be, Christ is his attorney, and He has never lost a case. Satan accused Job of many things. The Lord told Satan what He thought of Job. He was a man who loved righteousness and hated iniquity. The devil hated Job because he walked with God. Satan said to the Lord, “You have put a hedge around Job, take the hedge away and touch all that he hath and he will curse thee to thy face.” God allowed Satan to do many things to Job, but forbade him to take his life. Job went through some bitter experiences. At that time Job did not know that there was an advocate, and he said, “Would that there was one to stand for me and plead my cause, a daysman to stand between.” Later on Job got a vision of this truth and cried out in triumph. *“I know that my redeemer liveth!”* So we

thank God today for Jesus Christ, the mediator between God and man. He stands for us yonder in the presence of God. All that Jesus has to do when Satan comes and accuses us before the throne of God, is to show His nail pierced hands. I imagine that many, many times, when Satan is accusing the brethren before God, Jesus gets up from His seat, because we are told that He sat down at the right hand of God, and He raises His hands before the Father as He ministers there.

As the Father sees those hands that were nailed to the cross, He remembers Calvary, and Satan is silenced. He ducks his head and goes away defeated, knowing that the blood avails. As the believer enters into the power of this glorious truth, it will be a preventative against backsliding. He will desire to abide more deeply in blessed fellowship with his Lord and Savior. We say again this is another reason why the believer is eternally secure. There is another beautiful thought on this line. Under the old covenant Aaron, the High Priest, went into the holy place ministering day after day in the presence of God on behalf of all Israel. The names of twelve tribes were on his shoulders and also on the breastplate that was over his heart. All Israel were identified with their High Priest under the eye of God. So God sees all believers in Christ. He bears us on His shoulders which speaks of strength and on His heart which speaks of love and affection. We, as believers, are privileged to feed upon this precious truth, and as we do so, we will overcome and glorify God.

Since Jesus so perfectly represents us up yonder before the Father, and we are accepted in all the value of His person and work, don't you feel that you want to represent Him down here to the very best of your ability, by God's Grace? I am sure that none of us want to drag

His name in the dust and bring reproach upon His cause. He has called and chosen us. Knowing the power of this calling and the value of this election will cause us to be faithful to God who has bestowed these wonderful gifts upon us. Yes, God will get something out of our lives.

In closing this subject, I want to notice ***Hebrews 13:20-21***. “*Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, thru Jesus Christ; to whom be glory forever and ever. Amen.*” How marvelous! God brought Jesus from the dead through the blood of the everlasting covenant. We emphasized the everlasting covenant previously. That covenant was between God the Father and His well beloved Son. It was covenanted that if Jesus went down in death, God would raise Him up, and it was through the blood that this was done. Glory to God! You and I are in the bond of that covenant, and it is because of this covenant that Jesus ministers continually in the heavenly tabernacle on behalf of His own. His intercession will never cease until all that the Father has given Him are saved and with Him. At the last Jesus will say to the Father, “*Here am I and the children thou hast given me.*” ***Hebrews 2:13***

One With Jesus

C.E.F.

December, 1917

C. E. Foster

I once belonged to Adam's race,
Was born beneath the curse,
Was hopeless, lost and in disgrace,
It could not have been worse.
But Christ became a curse for me;
And died upon the cross,
Obtained eternal victory o'er
Satan, sin and dross.
The old man came unto his doom, by
Death upon the tree;
With Christ was buried in the tomb,
He has no pow'r o'er me.
I am a new creation now,
In Christ my living head;
Before His feet I gladly bow,
As risen from the dead.

THE ETERNAL CHARACTER OF SALVATION

The further we go into this wonderful theme of the security of the believer, the more scriptural we see it is, and the greater assurance comes to our own hearts.

“Though He were a Son, yet learned He obedience by the things which He suffered; And being made perfect, He became the author of eternal salvation unto all them that obey Him; Called of God an high priest after the order of Melchisedek.” Hebrews 5:8-10

Being made perfect through suffering came about by the obedience of Christ even unto death. Let us consider the thought of Christ suffering in the Garden of Gethsemane. There it seemed that He would die. From all appearance He was not going to be able to reach the cross. He was suffering so terribly that He sweat as it were, “*great drops of blood.*” He was exceedingly sorrowful, even unto death. He cried in that time of agony to His Father three times, “*Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done.*” We are told in *Hebrews 5:7* that He prayed with strong supplication, crying and tears unto Him “*that was able to save Him from death and was heard in that He feared,*” or because of His piety or godly fear He was heard. In the Garden of Gethsemane, Jesus was saved from death. He was not saved from death on the cross; He actually died. I believe

that was the means of His being perfected through suffering. Just think of a man suffering so intensely that His sweat becomes drops of blood and when the angel came from heaven and strengthened Him, it says that He prayed more earnestly. So He undoubtedly was face to face with the devil who was trying to kill Him. Satan was trying to thwart God's purpose in keeping Christ from going on to the cross, but neither man nor devil could hinder God's purpose.

The thought that we want to emphasize here is the eternal character of salvation. In **Hebrews 5:9** we read, "*And being made perfect, He became the author of eternal salvation unto all them that obey Him.*" That is, He became the character of their salvation. Now we know according to the Scriptures that everything God does is eternal, especially concerning the new creation. It is eternal. As we read in **Ecclesiastes 3:14**, "*I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him.*"

We read in **Deuteronomy 33:27**, "*The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them.*" The word "refuge" means "dwelling place." "*The eternal God is thy (dwelling place) and underneath are the everlasting arms.*" "*Jesus Christ the same yesterday, today and forever.*" **Hebrews 13:8** "*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.*" **Hebrews 9:14** So God the Father is eternal, God the Son is eternal and God the Holy Spirit is eternal. The word that is used in the **33rd** chapter of

Deuteronomy, that is translated “God” is “Elohim.” It is used over 2,500 times in the Old Testament and it is plural, showing that there are more than one person in the Godhead. The same word is used where it says that God said, *“Let us make man in our image and after our likeness.”* It is plural showing what the three persons of the Godhead said. That word is used more than any other word in the Old Testament for God. He is the eternal God. The eternal God is thy dwelling place.

“Before the mountains were brought forth or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.” Psalms 90:2 The unchangeable God, oh, what a wonderful God He is! What a wonderful God we have! God wants us to know how secure we are in Him. He wants us to know the riches of His divine grace. He wants us to know and appreciate what He has wrought for us through redemption. *“Neither by blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12* We have been redeemed with an eternal redemption. This one thought is emphasized all through the book of Hebrews by the use of this one word, “once” or “once for all.” The reason the precious blood of Christ was shed once for all was because it was sufficient, nothing else was needed. No other sacrifice was needed, because Christ’s sacrifice was enough. Someone has said, “it was not only enough, it was more than enough.” Another has given the thought that the brazen altar in the outer court of the tabernacle, which speaks to us of the cross of Calvary, was twice as large as the altar of incense in the Holy Place. This shows that the blood of Christ not only saves, but it more than saves. It glorifies God and it will glorify Him forever. We

find words “eternal” and “forever” seven times in Hebrews which expresses the same thought of eternal and everlasting. Jesus became the author of eternal salvation unto all them that obey Him. The word that is translated “obey” means “to hear under as a subordinate, that is to listen attentively, by implication, to heed or conform to a command of authority.” It expresses practically the same thing as faith in the Son of God. In the Gospels we are commanded to believe on the Lord Jesus Christ. Those who believe have everlasting life and they that believe not, those who disobey, those who refuse to believe the gospel, shall be damned. So we see here the same thought that is expressed in many other scriptures. Jesus is the author of eternal salvation unto all them that obey or believe Him. Salvation is promised to His own, to those who belong to Him, those who believe and obey Him. Faith and obedience are closely linked together, while unbelief and disobedience are closely associated. It is a contradiction for a person to talk about believing God and at the same time disobey God. If a person disobeys God, it is evident that he disbelieves God, for the very word “faith,” in itself, expresses faithfulness. True living faith in God implies obedience, so if a man really believes God, we see the effect of it right away. He turns away from his sins, and he parts company with the world. There is an expression on his face that is so evident that those around him know there is a change taking place in his life. So Jesus is the author of eternal salvation unto all them that obey Him.

*“But Israel shall be saved in the Lord with an everlasting salvation.” **Isaiah 45:17*** Then as a result of that it says *“Ye shall not be ashamed nor confounded world without end.”* Everything in reference to God is

eternal. Paul says the things that we see with the natural eye are temporal, that they are soon to pass away, but the things that are not seen are eternal. We that are in the spirit and are spiritual are looking at the things that are not seen. It is faith in God that makes the unseen things more real and more substantial to us than the things that we do see around us every day.

Believers on the Lord Jesus Christ are secure because of the eternal character of the One who has undertaken their case, as has been expressed here time and time again. Before the Lord undertook our case, He knew all about us. He knew how weak we were, how we were going to fail. He knew us altogether. As Paul says: "*He counted me faithful putting me into the ministry,*" even before he was proved to be faithful. ***1st Timothy 1:12*** God does the same with us. I am glad that He doesn't take us on probation. That is, He doesn't take us in with the idea of finding out whether we are His or not, trying us out for a little while and then kicking us out the back door. He takes us in because He knew us even before the foundation of the world. When He takes us in, He takes us forever. Of course, that is relative only to relationship, when it comes to stewardship and service, that is another subject, but we are speaking now of the eternal character of salvation.

Another fact that proves the eternal character of salvation is sonship. Sonship is eternal. Sonship is based upon birth and as we can only be born once in the natural, we can only be born once in the spiritual. A child, in the natural, partakes of the nature of his father and it would be an impossibility to ever destroy the nature of the father that has been implanted in the child by birth. A child, in the spiritual, partakes of the nature of the Father. That

being true in the natural, how much truer and how much deeper and greater reality is there when it comes to the divine and heavenly! We are plainly told in the Scriptures that we are born of the Spirit of God and of the Word of God. In the new birth we become a partaker of God and the divine nature. We are born again, “*not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.*” ***1st Pet 1:23-24*** What a wonderful contrast we have here in this scripture. We have been born of the Word of God by the Gospel which has been preached unto us. We heard and believed and a divine life, a divine nature, was begotten within us. We were born from above, born of God. God became our Father in the new birth. There was a new creation that came into us, the life of God, which will abide forever. There is nothing that can ever take that divine life away from us or take that divine nature out of us. It was not only put within us, but we became partakers of it. We were born of God. That relationship is so divine and so real. We became members of His body, of His flesh and of His bones. To try to separate a believer from Christ, you might as well try to separate the flesh and bones of Christ. The divine nature of Christ has come into us and we have come into it; we have come into that which is divine and heavenly. We have been born into it and born of God. We can look up and say “Abba, Father” and God looks down on us and says “My dear children.” We are children by birth. Glory to God! We haven’t just been adopted, but we have been born. Children are often adopted legally, but adopted children can never be partakers of the nature of the parents. We are born ones.

We have been made partakers of the divine nature, having escaped the corruption that is in the world. I am always glad for the opportunity to tell a discouraged child of God the good news, that although they have failed, been disobedient and seemed to be under a sentence of condemnation, they have been born into God's family and they are still members of His family forever.

I was called out to a tuberculosis hospital some time ago to talk with a young woman who I had never seen before. I didn't know that I was talking to her right in the face of death. I asked her if she was a Christian. She thought she was not, but told of a time in her life when God saved her. She had a testimony of being happy and blessed, but she had wandered away and grown worldly. She thought that through her disobedience the dreaded disease had come upon her. As I talked to her about the love of God, the sacrifice of Calvary, I told that if she had been born into God's family she was still the Lord's. God was just waiting and longing for her to return to Him and be restored to fellowship. Before I left the hospital that day, she was restored to fellowship and called on the Lord. I was expecting to go and see her again, but before I could go again, the news came that she had gone. She had passed away and I am sure she passed over to be with Jesus. We may forsake Him, but He never forsakes us, that is, in the thought of relationship. The Scriptures teach us that He will forsake us on other lines, but when it comes to relationship, it is entirely different. It is eternal.

Another fact that speaks to us of the eternal character of salvation is that the believer is not only in relationship to God through the new birth but he has a new headship. He has a new standing. His standing is no longer in Old Adam, who fell and dragged us all down

into condemnation and sin, but he stands in the last Adam, the Lord from heaven. Do you know that there have been only two men in this world, according to the Bible, only two representative men. They are the first and the last Adam. Jesus Christ is called the second Man, the Lord from heaven. All of us were identified with the first man and when he sinned and went down, we all went down with Him. As a result, we were all born into this world as sinners. As believers we are all identified with the second Man, with One who never fell and who never will fall. We stand in this new position before God, identified with the last Adam, the Lord from heaven, the Lord of glory, the Man Christ Jesus who settled the sin question for you and me. That is why salvation is eternal. It brings us into a union with the eternal Son of God.

To deny the eternal security of the believer is to say that it is possible for even the Son of God to fall. Now, thank God, we know that Jesus, as the second Man, and as the last Adam, the beginning of this new creation, this new race of the redeemed of God, is our head and representative, our life and righteousness. He is our sanctification, He is our all and in all. All of the above is eternal, it is all as everlasting as Himself. Do you believe that? I tell you it is in the Book, from Genesis to Revelation. All the way through we see the failure of the old and the success of the new. That which is identified with the new is an everlasting success, because its Head is a success. Where the Head goes, the body will follow. The Head has already gone to glory, that is why we are sure we are going there, because we are identified and connected with the Head. Everything about salvation is eternal.

We will mention the different phases of salvation. Reconciliation, justification, sanctification, sealing by the

Holy Spirit and all things that are connected with salvation are eternal. It is all as everlasting as God Himself. God's throne is eternal. Why is reconciliation eternal? It is eternal because it rests upon the death of Christ. We are told in **Romans 5:10**, "*For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.*" Christ will never die again; He died once for all. Do you believe that Christ will never die again? Our reconciliation is based upon the death of Christ. It was once for all; therefore it is eternal.

Justification is eternal because it rests upon the resurrection of Christ. He is risen, He has gone into the presence of God the Father and He is at the right hand of God today. Our justification is eternal because it is based upon the resurrection of Christ, "*Who was delivered for our offenses, and was raised again for our justification.*" **Romans 4:25** We are plainly told that He is alive forevermore. "*He arose in the power of an endless life.*" His priesthood is heavenly, everlasting and unchangeable. Why? Because He will never die again; He is alive forever.

As we might go through all the phases of salvation, we find it is all eternal, because it all rests upon what Christ Himself has done. We have been made nigh by the blood of Christ. I would like to have someone tell me one thing that is connected with salvation that is not eternal. If you can; if there is one thing, I would like to know what it is. The very word "Salvation" in itself speaks to us of safety, health, soundness, and security. When you sum it all up, we have salvation. We come right to the point where Jesus Christ is the salvation of God. He is the salvation that we talk about all the time; it is not just

an experience we have had. That is great, but it is the Son of God; He is Salvation. In bringing salvation to you and me, God has brought His Son to us.

We talk about eternal life. What is eternal life? The Son of God is eternal life. That is what the Bible says and that is what we want; the Word of God. John says, "*That life which we have seen and which we have handled.*" That is the eternal life and he ends up the first epistle of John by telling us clearly "*And we know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.*" So it is Christ; it is God. We read in **John 17:3**, "*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*" God is eternal, the Holy Spirit is eternal, God's throne is eternal, and heaven is eternal. We who are born of God are eternal, just as eternal as God, just as eternal as Christ. We are partakers of His divine nature. We are born ones; we are the sons of God. We have been begotten by Him, by the word of truth. What did we have to do with it? What did we have to do with our natural birth? I know it is scriptural for us to say we believe, but why did you believe? We want to make it read this way, "As many as believe were ordained unto eternal life." But it reads just the opposite. "*And as many as were ordained unto eternal life believed.*" **Acts 13:48** Are you sorry that you were ordained unto eternal life? Oh, what a wonderful God! Praise His name!

If someone asks you why you are secure, tell them you are eternally secure because of the eternal character of salvation. Salvation means eternal life and eternal security. Christ is your salvation. Christ is your eternal life; Christ

is your surety. He is our security; He stands for our security. There is One who has become our security and when we know the truth, we find that the debt has already been paid, canceled and withdrawn. Christ stands as the believer's security. The devil accused a Christian about the terrible sins that he had committed. When the devil got through, the saint of God said, "Now, Mr. Devil, just write below the list, 'All canceled by the blood of Christ.'" Praise the Lord forever!

We are eternally secure because of the eternal character of salvation. We are saved, not with a temporary salvation, but with an everlasting salvation. Because of this, we should be so in the will of God that we are walking in the Spirit continually. We will never be ashamed, world without end. We will have a testimony and our very lives will speak for Christ. The Spirit of God will so rest upon us that in the time of temptation and testing, we will overcome, because we are resting on this eternal redemption. Now Christ says He has obtained it. We were ordained unto eternal life and when the gospel came our way we believed. I am sure it was the Holy Spirit who brought us to the place where we heard the gospel. It was the Holy Spirit who implanted faith in our hearts. Do you take any credit to yourself at all because you are here? I can't. It is God from beginning to end. Praise the Lord! What else can we do, but just keep on believing, receiving His grace and mercy, and loving Him? That is what pleases God. God bought it, the Holy Ghost brought it, and the devil fought it. Yes, God wrought it, Jesus' Apostles taught it, you may reject it, but I believe it.

Shut in With Christ

C. E. Foster April, 1918 Mrs. C. E. Foster

In olden time when all was dark,
Noah by faith prepared the ark.
He trusted God who saves from sin,
He and His house were all shut in.
The judgment of the flood then came,
With its forty days of awful rain;
The multitudes went to their grave;
But those in the ark were sweetly saved.
The angels smote dark Egypt's land,
And death did reign on every hand.
The Israelites were all secure,
For the Lamb's blood was on the door.
God led His own by night and day,
And He kept them safely in the way;
The cloud that led, to them was light,
But unto their foes was dark as night.

CHORUS:

Shut in with Christ.... By God's own hand,
From the judgment's coming storm;
The atonement of the precious Lamb,
Saves all of the firstborn.

THE BELIEVER'S HEAVENLY PERFECTION

“For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” Colossians 2:9, 10

“And ye are complete in Him.” As we look into the Word of God, may the Holy Spirit enlighten us with the light of the living God. How glad we are that God is not the God of the dead, but He is the God of the living! He is the God of Abraham, Isaac and Jacob, the covenant-keeping God, and He always remembers His covenant. I have been so impressed of late of the many, many places I have read in God’s word of His covenant. “As for God His way is perfect; the word of the Lord is tried and He is a buckler to all them that trust in Him. For who is God, save the Lord? and who is a rock save our God? God is my strength and power; and He maketh my way perfect.” *2nd Samuel 22:31-33* In these precious verses we see that God’s way is perfect and He makes the way of His people perfect.

“These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God.” *Genesis 6:9* “And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be

*thou perfect.” **Genesis 17:1** “And the Lord spoke unto Moses, saying, “Speak unto Aaron, and to his sons, and unto all the house of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering. Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. And whosoever offereth sacrifice of peace offerings unto the Lord to accomplish his vows or a freewill offering in beeves or sheep, it shall be perfect to be accepted there shall be no blemish therein. Blind or broken, or maimed, or having a wen, or scury or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar to the Lord.” **Leviticus 22:17-22***

The word that is translated “perfect” in all the above scriptures is the same word in the Hebrew and it means “entire, literally, figuratively or morally.” Also as a noun, it means “integrity or truth” and the same word is translated “without blemish, complete, full, sincere, sound, without spot, undefiled, upright and whole” in the Old Testament.

We know that God is perfect, and God demands perfection. Being a Holy God, He demands holiness. Such a perfect and Holy God could demand nothing less than absolute holiness and sinless perfection. That is God’s standard. He is a perfect God; no one can question that. As we think of Jesus, He is the perfect Son of God, the perfect Savior. As we think of the Holy Spirit, He is the perfect Comforter. As we think of God’s throne, we think of perfection. Anything connected with God is perfect. He

is a perfect God. Everything that He produces, everything that is connected with God is perfect, like Himself. Oh, yes, but you say God made man and man sinned. Yes, beloved, but when we understand all that the Bible says about man, we understand that the first man was only a figure of the real Man that was to come. God made no mistake when He made the first Adam. When He made the first man and he sinned, God knew what he was doing. He was making a figure of Him that was to come. What was in the mind of God from past eternity was not the fleshly creation, the old creation that went down under the curse of sin. What was in the mind of God from past eternity was the new creation that was to be brought in through redemption.

In *2nd Samuel* we read that God's way is perfect and He makes the way of His people perfect. What makes God's people perfect is that they are joined to Him in His perfection. How wonderful this is. The offering that the Israelites were to bring to atone for sin, was to be perfect. It could not be scurvy, blind or crippled in any way. It had to be whole, perfect and without blemish. A perfect lamb could be brought to the priest by a crippled Israelite and the priest would offer it for the blind, diseased, sinful, or crippled Israelite and it would be accepted. In like manner, beloved, though we may be weak, infirm, and sinful, though we may be lost and undone before God, He has made provision for us. By faith, we can bring the Lamb that was slain in the purpose of God from before the foundation of the world, which is without spot or blemish. As we come in our weakness, sin, guilt and blindness, coming by simple faith, we are acceptable to God in all the perfection of God. The weakest believer on the Lord Jesus Christ is secure forever and ever, because He is

accepted in the Son of God's love.

"*Ye are complete in Him.*" Do you believe that? Oh, yes, you say, after we get to heaven, walking on the golden street of the New Jerusalem, we will be complete. It requires faith to say, Scripturally, that you are complete in Him now. God counts the things that are not as though they were and faith does the same thing. Abraham's faith made him act like a father (as though he had a son) years and years before the son came. He counted God faithful who had promised. So, beloved, that faith you have from God may be very small, but that faith, though it be as a grain of mustard seed, so small that it cannot be discerned by the natural eye, that faith is perfect, before God. That faith identifies you with a perfect God and with a perfect Savior bringing you under the perfect seal of the Holy Spirit; you are sealed unto the day of redemption. Praise the name of the Lord!

He chose us who believe on His Son before the foundation of the world, that we should be holy and without blame before Him in love. We are that way through the blood of the everlasting covenant, we are holy and without blame before Him in love. As He looks down upon us who believe today, He sees us in Christ. He sees us underneath the precious blood. He sees us pure and holy. He sees us as He sees His Son. Praise His worthy name! That is why John, the Apostle, could say, referring to Christ, "*As He is so are we in this world.*" Do you believe that? I tell you, beloved, I believe the folks who really believe that, as well as all the other parts of Scripture, and it becomes food to their souls, are the people who are going to make up the bride of the Lamb.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the

foundation of repentance from dead works, and of faith toward God." **Hebrews 6:1** "Let us go on unto perfection." The word "perfection" speaks of maturity, full growth, full age, and becoming of full age. In the last few verses of the **5th** chapter of **Hebrews**, he is speaking of immaturity. He is speaking of those who need to have the first principles of the doctrine of Christ taught to them again. They have need of milk and are not able to take the strong meat of the Word. Those who are perfect, have come to full age, and are able to take the meat of the gospel.

Hebrews three tells us that we are partakers of the heavenly calling. The word "heaven" means "above the sky, celestial." We who have been born of God have been born from heaven, from above, from the sky. God is our Father and we become partakers of His divine nature, partakers of His holiness. That divine nature of which we have been made partakers is Holy, perfect and undefiled. It identifies us with this wonderful God and this wonderful Jesus so that in the new creation, we are told that Christ is not ashamed to call us brethren. He is our brother. "*For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren.*" Jesus is of God and the believer is of God. We are not only one, but we are of One. We are both from God. We are in the same family. How wonderful to know that He is our elder Brother. God is our Father. Jesus Christ is our Savior and elder Brother. It was our Brother who came down and saved us. Who did He lay hold of when He came? He didn't lay hold of angels, but He laid hold of the seed of Abraham. We are of the seed of Abraham. So let us remember that wonderful thought. People talk about holiness, sanctification and

perfection and yet how little, oftentimes, we comprehend and understand what it means. This perfect God demands absolute perfection. He demands sinless holiness. Though we may be blind, crippled, weak and no account in ourselves, as we recognize the perfect sacrifice of Calvary's cross, we are accepted in the Son of God's love. Praise the Lord, forever! We are as holy as He is holy, and as pure as He is pure. We are as near to God as Jesus Christ himself is near to God. He has made us nigh by the blood of the cross. He has done it all. Bless the name of the Lord! I wish I could tell it like I feel it in my soul, but anyway we are complete in Him. Yes, we are as near, and as dear.

Let us notice what the word "complete" means. "*And ye are complete in Him, which is the head of all principality and power.*" **Colossians 2:10** The word means "to make complete" that is literally, "to cram as a net or to level up or figuratively, to influence, to satisfy, to execute an office, to finish, to verify." Just think of it, all of the fullness of the Deity bodily dwells in Jesus Christ. "*Ye are complete in Him.*" Could you be any more complete than that? Could you be any more perfect than that? No. Positionally, you could not. While we are on this point, I want to call your attention to another verse in the book of Colossians which brings out the two sides of the subject, positionally and experimentally. In **Colossians 2:10** we have our position in Christ. In **Colossians 4:12** the same word is used. "*Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.*" **Colossians 2:10** shows us our position in Christ. Beloved, God wants that to be experimental, so that instead of doubting this wonderful

truth, we will stand for it continually in spite of our feelings, in spite of everything which would seem to be to the contrary. That is what Epaphras was praying for. Oh, how much it means today to stand perfect and complete in all the will of God. Thank God, we are saved with a heavenly perfection. We are called with a high, divine and holy calling.

Let us turn to **Romans 12:1-2**. “*I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God.*” This word “prove” means “discern.” God wants His people not only to discern His acceptable will, but also His perfect will. Many of God’s people are in His permissive will, but it is more wonderful to be in that will which is acceptable and well pleasing in His sight. It is still more wonderful to be in His perfect will.

“*Howbeit we speak wisdom among them that are perfect. Yet not the wisdom of this world, nor of the princes of this world, that come to nought.*” **1st Corinthians 2:6** Paul says we speak wisdom among them that are perfect. Paul was a perfectionist. He believed in perfection. He says we speak wisdom among them that are perfect, but not the wisdom of this world, it is the wisdom of God. So if we are speaking the wisdom of God and the knowledge and understanding of God, we are speaking that which is perfect. We are perfect because we are one with the perfect God, we are one with the perfect Offering who was offered up on Calvary once for all. We read in **Hebrews**, the **10th chapter**, that He has perfected forever

them that are sanctified by the one offering. We speak wisdom among them who are perfect, among those who are perfected, among those who are sanctified, among the Holy ones, among the saints of God. Oh, how blessed it is. If I were preaching this message in many places, they would not know what I was talking about, but we appreciate these things that we speak about.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." **Colossians 1:27 and 28** Here we see the wonderful ambition of the Apostle Paul. I have the same ambition and I believe that every Spirit-filled saint has the same ambition. Now, beloved, if the pastor of an assembly expects to present His people perfect at the day of redemption, he undoubtedly has to preach perfection to them. That is God's way of perfecting the saints, through the Word of God, as we read in **Ephesians 4:11-13**; "*And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.*" People may be wonderfully filled with the Holy Spirit, but if they don't get the teaching, they will not be perfected as God wills. That is what this teaching is for. That is what the unfolding of the Word of God is for. It is to edify the saints, and perfect them in the things of God. I tell you, dear ones, if a person is going to be qualified to climb the ladder of fame in the things of this

world, he has to improve the opportunities in the natural. He has to take advantage of the education that is put before him if he is going to amount to very much. I believe it is the same way in the spiritual. If we are going to amount to very much in the spiritual, especially in the ages to come, we must take advantage of the provision that God has made. We have to sit at Jesus' feet. We must sit at the feet of those whom God has raised up to give out His message. We must study the Word for ourselves, seeking for wisdom and the knowledge of God. If we seek it as hidden treasures, we will find it. So all these things are necessary. God has raised up these different officers in the Church in order that the saints might be built up and perfected and come to that perfect man in Christ Jesus. I believe with all my heart that God is going to have that kind of people. Jesus is going to have a bride who is grown up out of babyhood, and has come up to the fullness of the stature of Christ.

The word "perfect" that we have been studying in these verses, means "complete." The same word is translated "of full age" and is taken from a root which means "to start out for a definite point or goal," that is; by implication, "the conclusion of an act, termination, result, purpose, especially an impost or levy which means, taxes or tribute as paid." Especially, it says, "taxes or tribute as paid." How wonderful to know that Jesus Christ, by the sacrifice He made on rugged Calvary, has paid our taxes and tributes. He has settled all the accounts, not only for past sins of which we were guilty, but for the present and for all the future; the taxes and tributes have all been paid.

Oh, I am glad that Jesus has paid the debt. He has paid our taxes and that is why the things of God are nontaxable. You cannot put a levy on the things of God.

They are as free as the air you breathe. You can eat to the full and still there is plenty and to spare.

Now in closing, we want to notice a few verses in **Romans 8:28-30**. “*And we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified them He also glorified.*” What stage of the journey are we in at this moment? We are justified. It will not be long until we will be glorified, experimentally. In God’s purpose, we are glorified already. We are just as sure of glorification as if we already had it. Do you believe that? There is no human condition put between. It is all of God.

Following, we have seven questions and the God given answers, showing why the believer is secure.

First - **Romans 8:31** - first part of verse. “*What shall we then say to these things?*” What do you say to them? Do you say; “Amen”? Does it mean what it says? Why did God put that in here? He put it in for you and me to believe, didn’t He?

Second - **Romans 8:31** - last part of verse. “*If God be for us, who can be against us?*” Does anyone have an answer? What about the devil? He didn’t even show his head. When the devil runs up against the purpose of God he stops.

Third - **Romans. 8:32** - “*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*”

Fourth - **Romans 8:33** - first part of verse. “*Who*

shall lay anything to the charge of God's elect?" Where is the devil or the man who will bring a charge against God's elect? We are told in the last part of this **33rd verse**. "*It is God that justifieth.*"

Fifth - **Romans 8: 34** - first part of verse. "*Who is he that condemneth?*" Now, the devil would condemn us. Men would condemn us. God's people often condemn themselves and one another, don't they? But, Oh, dear ones, notice how this reads, "*It is Christ that died,*" Compare the one who condemns with Christ who died; how small and how insignificant then is the one who condemns. He makes it stronger still. He not only died, but He rose again for our justification and He stands as our righteousness in the presence of the Father. He is even at the right hand of God and also makes intercession for us.

Sixth - **Romans 8:35** - "*Who shall separate us from the love of Christ?*"

Seventh - **Romans 8:35** - last part of verse. "*Shall tribulation, or distress or persecution or famine or nakedness or peril or sword?*" This is a seven fold question.

Romans. 8:36 - "*As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.*"

Romans. 8:37 - "*Nay in all these things we are more than conquerors through Him that loved us.*" In the light of this scripture, could you say that it is impossible for a believer to be an overcomer when the Word of God declares that in all these things we are more than conquerors? The same word is translated "overcomer." We are not only conquerors, but we are more than overcomers through Him that loved us.

Romans 8:38-39 “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Or, as the **Revised Version** has it, “No other created thing or created being.” Do you know that the devil is a created being? Do you know that all the demons that are under the leadership of Satan are created beings? Do you know that you are a created being? Oh, friends, consider the wonderful sweep of this persuasion. Oh, how marvelous this is to my own soul! It is the love of God which is in Christ Jesus our Lord. It does not say the love of God which is in you and me. Our love may weaken or may come far short, but it is the love of God which is in Christ Jesus. He is our God. Oh, hallelujah! He died for us and He rose again for us. He intercedes for us and He is bringing many sons to glory. We are perfect because we are identified with the perfect One. As we consider this, we see that the perfection of Christ is our perfection. The holiness of Christ is our holiness. God has made Christ to be unto us wisdom and this wisdom is three fold: righteousness, sanctification and redemption. Praise His worthy name forever! The flesh has been set aside. No flesh shall glory in His presence. The new creation glories in His presence because the new creation is the work of the perfect God. It is the work of the perfect Savior. It is the work of the perfect Holy Spirit. It is the finished work of Calvary.

I want to emphasize again in closing this last lesson of the seven which have been precious to my own

soul as I have studied and sought out these things from God's word and from the works of men that God has raised up to promulgate this wonderful truth, that the believer is secure: first, because of God's eternal purpose. Second, because of the perfect sacrifice of Calvary, so perfect that it was the only one that was needed, by that one offering He put away sin forever. Third, because he is sealed by the Holy Spirit of promise unto the day of redemption. Fourth, because he is in the bonds of the New Covenant. Paul says God made us able ministers of the New Covenant. Fifth, because of the intercession and advocacy of Christ. He represents us yonder before the Father continually in all the perfection of the finished work of Calvary and in all the perfection of His own person. Sixth, because of the eternal character of salvation, everything connected with God in that new creation is eternal and everlasting. Seventh, because of the heavenly perfection of the believer.

We are members of His body, of His flesh and His bones; he that is joined to the Lord is one spirit, we are one spirit, we are one with Him forever, born of a divine seed, born of a heavenly birth, a spiritual birth, a celestial birth, a birth that is foreign to this world which people of the world do not understand. We know where we are going and we know we are on the way. Jesus is coming soon.

Eternal Life

God is its source
The risen Christ is its channel
The Holy Ghost is its power
Faith is its receiver
Union with Christ is its meaning
Knowing God and Christ is its secret
Fruit is its evidence
Love is its foundation
Grace is its boundary
Heaven is its destination
Glory is its manifestation
Eternity is its duration.

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