

THE DIVINE-HUMAN FAMILY

E.H. "Jack" Sequeira



Chapter 1

The Head of the Family

The one object in all our Bible study should be, not to establish theories, but to feed upon the living word. And it seems especially desirable to call attention to this principle when a large number of us who are accustomed to teaching the word come together to make a special study of it. Hence the principle should not be to learn some theory which we can tell to others, but to obtain a life which may be lived before others. This will be the purpose in our study of the word — simply to feed upon the word which is Spirit and which is life. And this will be the case, no matter what special phase of truth we may study. Our whole purpose will be to break the bread of life so that we may together feed upon it.

The subject which we will consider together, for a time at least, during this study may perhaps be designated as the Divine-Human Family.

Ephesians 3:14-15

For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name.

The whole family in heaven and earth. It will be our purpose to consider this idea of the family, but from this special stand-point —

the Divine-Human Family — and our topic for this study will be to consider the Head of the family.

I would like to call attention, first, to the fact that the human family, considered as a human family, has one common Father:

Acts 17:24-26

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.

“From one man he made all the nations.” Adam was the father of the human family as a human family and, when God created Adam, he created the whole human family or race. He created all nations that are upon the earth when he created Adam. That is, in creating Adam and conferring upon him the power to beget in his own image, he saw, as it were, a fountain of life in him. When he created Adam, he saw in Adam every human being that has been or will be upon the face of the earth, and he created every human being upon the face of the earth in Adam.

You will see how this thought is suggested in the 25th chapter of Genesis, where the birth of Jacob and Esau is recorded:

Genesis 25:19-23

This is the account of the family line of Abraham's son Isaac. Abraham became the father of Isaac, and Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from Paddan Aram and sister of Laban the Aramean.

Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the Lord.

The Lord said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

But I call special attention to the 23rd verse. When Rebecca inquired of the Lord, he answered her:

Genesis 25:23

"Two nations are in your womb...."

Two nations — Jacob and Esau. In Jacob, God saw all the descendants of Jacob; in Esau, God saw all the descendants of Esau; and so, as he viewed it, there were two nations struggling together.

The same thought is further emphasized here:

Hebrews 7:9-10

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

These scriptures are sufficient to bring out the principle that in Adam were all the descendants of Adam, as he was the common father of the human family. But Adam the first failed in his work, and so there came Adam the second:

1 Corinthians 15:45-47

So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven.

And this second man, the Lord from heaven, sustains the same relation to his family that Adam sustained to his family. That is, he became the second father of the family.

Colossians 3:9-10

Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Ephesians 4:22-24

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Dr. Young's translation of this same text gives a little different wording, which is important. Instead of reading, "created to be like God in true righteousness," he translates more literally, "Which according to God was created in righteousness."

Now with these scriptures before us, we can see readily the teaching. Adam was the first man and, by yielding to sin, he received sin into human flesh, and his flesh became sinful flesh. Christ was the second man, the second father of the human family. He did no sin, neither was guile found in his mouth. After humanity in Adam had admitted sin into the flesh, that became the old man, and the old man is humanity with sin working in it. That is to say, the old man is humanity under the control of the devil, and those who are in that condition are spoken of by the Saviour in John 8 as being of their father the devil:

John 8:42-44a

Jesus said to them, “If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father’s desires....”

The old man is humanity with sin working in it; the old man is humanity under the control and direction of the devil. The new man is humanity with divinity in it, and above all and first of all, the new man is Christ Jesus, who was “created to be like God in true righteousness and holiness.” So we are instructed to put on the new man:

Romans 13:14

Rather, clothe yourselves with the Lord Jesus Christ [the new man], and do not think about how to gratify the desires of the flesh.

How did Jesus Christ become the second father of the human family? And what does it mean to us that he did become the second father of the human family? This is told here:

Hebrews 2:14-15

Since the children [he is the father] have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death — that is, the devil —

and free those who all their lives were held in slavery by their fear of death.

Notice carefully: it is because the children have flesh and blood that he himself likewise took part of the same flesh and blood. Why? In order that he might destroy him who had the power of death, that is, the devil.

This thought is suggested here:

1 John 3:5

But you know that he appeared so that he might take away our sins. And in him is no sin.

Notice what it says: “You know that he appeared....”

He APPEARED (or CAME or was MANIFESTED) to take away our sins. How did he appear? He appeared/came in the flesh; by taking part of the same flesh and blood he appeared:

1 John 1:2

The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us.

And he came to take away our sins; and he came by taking part in flesh and blood, that he might be seen, capable of being looked upon. But he came to take away our sins. For it was necessary, in order to take away our sins, that divinity should suffer.

But how could divinity suffer simply and solely as divinity for the sins of humanity? So divinity was clothed with humanity, came as a human, that there might be a human side to divinity for the suffering; that it might be possible for divinity to present a human side for the suffering; that there might be, as it were, a vulnerable side to divinity, that divinity might receive the wound; because prophecy said that his heel should be bruised, and that must be in humanity:

Genesis 3:14-15

So the Lord God said to the serpent, “Because you have done this, cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

There must be a human side to divinity in order that divinity might suffer in humanity. But divinity must suffer to take away our sins, so divinity was manifested — put into humanity, clothed with a body, clothed with flesh, with our flesh — in order that divinity might present a side capable of receiving the wound.

John 1:14a

The Word became flesh and made his dwelling among us.

Hebrews 2:14-15

Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.

He partook of the same flesh and blood in order that, through death, he might destroy him that had the power of death, the devil. And death comes only through sin.

How did he take upon him that nature, that flesh and blood? He did it by birth, by being born of a woman, and the agency through which he was born of a woman was the Holy Spirit:

Luke 1:35

The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.”

But he was also the Son of Man, and the head, the second head of the human family was a man, the new man, the divine-human man, the man Christ Jesus.

Now what does it mean to us that Jesus Christ became the second head of the human family? It means this: Just as, when Adam was created, all the members of the human family were created in him, so also, when the second man was created, “who has become for us wisdom from God — that is, our righteousness, holiness, and redemption” [1 Corinthians 1:30], all the members of that family were created in him. It means that, as God saw in Adam all the members of the human family, so he saw in Christ, the second father of the family, all the members of the divine-human family; so he saw in him all his sons, all his daughters, all his descendants, all that belong to the family. No matter whether they were born into the family or not. Before Jacob and Esau were born, God saw two nations there. No matter whether born into the divine-human or not, yet God created in Christ Jesus, the new man, all the members of the divine-human family that should afterward be born into that family.

Now the fact that Christ took our flesh, and that “the Word became flesh and dwelt among us,” means a great deal more than that there was a good man who lived then, and set us a good example. He was the second father, he was the representative of humanity; and it was when Jesus Christ took our human nature and was born of a woman that humanity and divinity were joined. It was then that Jesus Christ gave himself, not simply for the human family but to the human family. That is to say, Jesus Christ joined himself to humanity, and

identified himself with humanity and became humanity; and he became we, and we were there in him. It means that Jesus Christ in himself joined humanity and divinity to all eternity, and is today our representative in heaven, still bearing our human nature, and there is a divine-human man in heaven today — Jesus Christ.

Hebrews 10:11-12

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God,....

There is a man sitting on the right hand of God, and we sit there in him. That is what this scripture in the seventh of Hebrews, to which we have referred, has illustrated, how it is that God saw in Adam all the human family, and how, that when he created Adam, he created all the human family. This scripture means a great deal more than that. Read again:

Hebrews 7:9-10

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

When Abraham paid tithes to Melchizedek, Levi paid tithes in him for he was “in the loins of” his father when Melchisedec met him. All that Abraham did, Levi did in him.

Read further:

1 Corinthians 15:21

For since death came through a man, the resurrection of the dead comes also through a man....

You may stop a moment to think that they both came by a tree; death came by a tree, life came by a tree. Adam ate of the forbidden fruit of the tree, so death came upon the human family. Christ bore all our sins upon a tree, and by that means brought life to the human family.

1 Corinthians 15:21-22

For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

Adam is the man through whom death came; Christ is the man through whom comes the resurrection from the dead.

Read also Romans 5:12 and onward. As you read this scripture, bear these principles in mind, and this parallel between the first Adam

and the second Adam, and what we gained through the first Adam and what we gained through the second Adam. From the first Adam: sin, transitory life, death; from the second Adam: righteousness, life, eternal life.

Romans 5:12

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned....

Just one act in a point of time wholly past: for that all sinned, for all did sin, because all sinned:

Romans 5:12-16

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned — To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of

one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.

So the contrast is between condemnation and justification, or righteousness. Death came by sin:

Romans 5:17-19

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Now we see the contrast between the first Adam and the second Adam, the first father of the family and the second father of the family. From one, judgment to condemnation; the other, justification of life. Through the disobedience of one, many were counted as sinners; through the obedience of one, many were counted righteous in him.

And the idea goes further, that Jesus Christ gave himself to us. Think of that for a moment. It is not that Jesus Christ, as some one

apart from us, as it were entirely outside of our connection in any way, just simply came forward and said, “I will die for man.” No, he became man, and divinity was given to the human family in Jesus Christ. But divinity was joined to humanity by birth, and Jesus Christ became flesh and blood relation, near of kin to every one of us.

Read the foreshadowing of that:

Leviticus 25:47-49

If a foreigner residing among you becomes rich and any of your fellow Israelites become poor and sell themselves to the foreigner or to a member of the foreigner’s clan, they retain the right of redemption after they have sold themselves. One of their relatives may redeem them: An uncle or a cousin or any blood relative in their clan may redeem them. Or if they prosper, they may redeem themselves.

Now that is where humanity is. Humanity is sold under sin. If humanity is able, it may redeem itself. Is it able? Is humanity able to redeem itself? No. Well, then, someone who is a relative may redeem it. But who is a relative who is able to redeem it? He who took part of our same flesh and blood. So that, as is expressed:

Ephesians 5:30

...For we are members of his body.

We are members of his body and of his flesh and of his bones. And he is our relative, our kin.

Now read again and see how this relation is recognized:

Hebrews 2:11-12

Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. He says, “I will declare your name to my brothers and sisters; in the assembly I will sing your praises.”

You remember in his last prayer, just at the close of his work, he says:

Psalm 22:22a

I will declare your name to my people....

And he did it; and one of his last words were:

John 17:26

I have made you known to them...

They were his relatives, his relations, his kin, his people.

John 17:26

I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.

And again:

Hebrews 2:12-13

He says, “I will declare your name to my brothers and sisters; in the assembly I will sing your praises.” And again, “I will put my trust in him.” And again he says, “Here am I, and the children God has given me.”

Second father of the family. Behold “the children God has given me.”

Mark 3:31-35

Then Jesus’ mother and brothers arrived. [Now these were those who were actually related to him by the ties of the natural flesh.] Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, “Your mother and brothers are outside looking for you.”

“Who are my mother and my brothers?” he asked.

Then he looked at those seated in a circle around him and said, “Here are my mother and my brothers! Whoever does God’s will is my brother and sister and mother.”

That is, whoever is born into this family of God is as closely related to Jesus Christ, and that by flesh and blood, as is a mother to her own son.

Read in Luke 11:27-28, and it is a touching thought:

Luke 11:27

As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.”

As this woman looked upon Jesus Christ and heard his teachings, there arose in that mother’s heart a feeling of what a wonderfully blessed thing it must be to be so closely united to that man as is a mother to her child. What did he reply?

Luke 11:28

He replied, “Blessed rather are those who hear the word of God and obey it.”

Because they are united every one of them to him just as is a mother of her own child. That is, by the very closest ties possible in this

world is every son of God united to Jesus Christ, his Brother, his father, his Saviour, his Redeemer.

Chapter 2

All in Him

I do not ask that you should comprehend this study, but I do ask that whatever the Word says may be received and believed; because it is only in that way that we can do anything with this study. The Jews lost one of the very best lessons — in fact, the lesson of all lessons that Christ endeavored to teach them — because:

John 6:52

[they] began to argue sharply among themselves, “How can this man give us his flesh to eat?”

And the same spirit would shut up our minds and hearts to the lesson of this study.

Colossians 2:10a

...And in Christ you have been brought to fullness.

And the special thought of our study at this time will be the further development of that idea expressed:

Hebrews 7:9-10

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Our previous study was to learn concerning the Head of this divine-human family. Levi paid tithes in Abraham, for he was yet in the body of his father when Melchisedec met him. What did we do in him, the father of this spiritual family, this divine-human family?

John 1:14a

The Word became flesh and made his dwelling among us.

I wish to read three or four texts to show that according to the general tenor of the subject and at the same time following more strictly the original text just expressed.

To express the general idea that God was manifested in the flesh among men, we have the text:

Matthew 1:23

“The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”).

But here are other texts where the rendering follows the same original and translates it “in us.”

1 John 4:13

This is how we know that we live in him and he in us: He has given us of his Spirit.

Not among us, but “in us.”

1 John 3:24

The one who keeps God’s commands lives in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

John 17:21

...That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

In all these texts you will observe that it would destroy the whole meaning to say “among us,” and while it does not destroy the meaning to say...

John 1:14a

The Word became flesh and made his dwelling among us...

...yet it seems to me to lose sight of the very best of the meaning. “He was made flesh and dwelt in us.” That is to say that Jesus Christ was the representative of humanity, and all humanity centered in him, and when he took flesh, he took humanity. He took humanity and when he became the father of this divine-human family, and he became the father by joining himself in this way to humanity, and the flesh which he took and in which he dwelt was our flesh, and we were there in him, and he in us, just as Levi was there in Abraham; and just as what Abraham did, Levi did in Abraham, so what Jesus Christ in the flesh did, we did in him. And this is the most glorious truth in Christianity. It is Christianity itself, it is the very core and life and heart of Christianity. He took our flesh, and our humanity was found in him, and what he did, humanity did in him.

Now, let us follow the development of that idea further:

Ephesians 1:3

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

That is, when he put all those spiritual blessings upon Christ when he was here in the flesh, he put those blessings upon us, because he was made flesh and dwelt in us. We were there in him, and the time when we were blessed with all spiritual blessings in Christ was when those blessings were put upon Jesus Christ who dwelt in us.

The only question for us is, Have we enjoyed, have we received, the blessings that he gave us in him?

Ephesians 1:4

For he chose us in him before the creation of the world to be holy and blameless in his sight.

When he chose Jesus Christ, he chose us in him, and we were chosen before the foundation of the world in him; not you and I as individuals chosen above other individuals, and our salvation personally assured as distinct from others, but everyone in him was chosen. Everyone in him was chosen. Every member of this divine-human family was chosen when he was chosen, because we were there in him, and because he was made flesh and dwelt in us.

Ephesians 1:5-6

...He predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves.

When the Father said to his Son, “This is my beloved Son, in whom I am well pleased,” he said the same words to every son in this divine-human family:

Mark 1:11

And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

Was he accepted? So are we in him. Are we accepted because of anything that we are, or have been, or can be? No, but we were accepted in him, in the beloved. It is so, in him, accepted.

Ephesians 1:13-14

And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession — to the praise of his glory.

Did he redeem the inheritance? Did he buy back the inheritance? Did he pay the price? Did the thorns rest upon his brow in token of the fact that he bore the curse of the earth, and that he bore the suffering for the earth, and that he was removing the curse from the earth, and that he was bringing back the inheritance? We obtained the inheritance in him, and so he obtained the inheritance and redeemed the inheritance, and bought back the inheritance. We obtained it, because we were there in him, and because he was made flesh and dwelt in us:

Ephesians 2:10

For we are God’s handiwork, created in Christ Jesus...

When the new man, the divine-human man, the man Christ Jesus, was created, we were created in him. All members of this divine-human family were created in him.

Ephesians 2:10

For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Where did he prepare the good works which we are to do? Why, in him. What are we to do? To do the good works that God has prepared, that we should do them, so the scripture says:

1 John 2:6

Whoever claims to live in him must live as Jesus did...

not so much as an obligation, but as a consequence. Why? Inasmuch as God prepared beforetime the good works for us to do, why, "whoever claims to live in him must live as Jesus did," not as an obligation, but as a consequence, he "must live as Jesus did," because he is in him.

So we read:

Colossians 2:6

So then, just as you received Christ Jesus as Lord, continue to live your lives in him,....

In him. Now we were created in Christ Jesus for good works, and God has prepared those good works beforetime for us to do, and how shall we do those good works which he has prepared for us to do? Why, live our lives in him. Let us read:

Ephesians 2:6

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus....

And the fifth verse shows that it is together with Christ, because it says,

Ephesians 2:5

[God, who is rich in mercy] made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved.

“God made us alive with Christ.” “God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.” He had seated us in heaven in Jesus the Messiah.

He was made flesh and dwelt in us, and with that same flesh of humanity he went to heaven, and, when he had purged our sins, sat down on the right hand of the throne of the Majesty on high. When

he went to the throne of the Majesty on high, we were seated there in him. Humanity is in heaven. We, our humanity, our flesh, is there, and we are seated there in him, because he is the Father of this family, and because every son is in him just as Levi was in Abraham, and when Abraham paid tithes, Levi paid tithes in him, although he was not born yet. And when Jesus Christ went to heaven, every child of his went there in him. When he took his seat at the right hand of the throne of the Majesty on high, every child was seated there in him; thank the Lord!

Every one of these truths is worthy of an hour's study. The whole thought is overwhelming: what God has done for us, the human family! What he has done to bring us back to him, to restore his image in us, to redeem us, the condescension of Jesus Christ to come here and dwell in us! To take our flesh, our sinful flesh, to unite himself to the human family, to become the Father of the family, to join himself with us by birth, in those closest ties, never to be broken! That is the love of God in Jesus Christ! And he did not simply come here as an outsider, and do something, but he came here and became what we are; he dwelt in us! He gathered together in himself all humanity, and he invited the Father to treat him as the representative of humanity, and so what he did, we did in him, and are receiving the benefits of it. What we have done he did not do; but he was treated as if he had done it, and he received the benefits of that — completely changing places with us! That was the love of God in Jesus Christ.

We read again:

Romans 6:6-8

For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin — because anyone who has died has been set free from sin. Now if we died with Christ, we believe that we will also live with him.

Romans 6:10-11

The death he died [and we died with him], he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

He died, and we died with him.

2 Corinthians 5:14

For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

Hebrews 2:9

But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

How could he taste death for everyone? Because everyone was in him; because he clothed his divinity with humanity; because humanity was all centered in him.

Notice how many ways this is touched upon in the Scriptures:

Hebrews 4:15

For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet he did not sin.

“He was tempted in all points like as we are”; the temptation of humanity met in him:

Isaiah 53:6

We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

Everything met in him:

2 Corinthians 5:21

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

“Made him to be sin,” not a sinner, but “made him to be sin for us, who knew no sin.” He took it all, he bore all our sins. See it in this same 53rd chapter of Isaiah:

Isaiah 53:4-5

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.

Why? Because our humanity bore those wounds, and we received those wounds in him.

See how this thought is further brought out:

Romans 7:4

So, my brothers and sisters, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit for God.

Notice the form of the expression, — “you died.” It refers to a definite point of past time when this thing all took place. Now notice further on that idea:

Hebrews 10:5

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me....”

He was made flesh, and dwelt in us; so we were the body, and he put us on, in order that we might put him on:

Romans 13:14

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

But we never could have put him on, had he not first put us on. But:

Hebrews 10:10

And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Now how was it possible that we should be made or were made, dead to the law through the body of Christ? Because he was clothed with a body, he was made flesh and dwelt in us, and we were there in him, and that body of flesh was a body of sinful flesh, so we may be sure it was like ours:

Romans 8:3

For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh....

So when he was offered, he paid the penalty of the law. But that body was our flesh, and we were in him. And by the offering of the body of Christ, we became dead to the law through that body, because humanity (humanity in which divinity was enshrined) was paying the price. Divinity and Humanity were joined in the body of Christ, and the penalty was paid:

Isaiah 53:6

We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

“The Lord has laid on him the iniquity of us all” and we were all there in him receiving the punishment. So we became dead to the law. We were made dead to the law at a definite point in past time. We were made dead to the law through the body of Christ.

Romans 6:7

...Because anyone who has died has been set free from sin.

Romans 6:23

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

And when one has died, one has paid the penalty. So that the one who died is freed from sin, and the whole choice with us lies just here: Shall we prefer to die for ourselves? We were there in him and received the punishment and paid the penalty; shall we avail ourselves of that fact? Or do we prefer to pay the debt ourselves and die ourselves apart from him? We can do so, but “anyone who has died has been set free from sin.”

Romans 6:8

Now if we died with Christ, we believe that we will also live with him.

So if we accept that fact and make it our own, that we died with him, that we died in him, it is thus that we receive life in him, and through him.

Read this same idea in these passages:

Galatians 2:20

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Colossians 2:11

In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ....

“In him you were also circumcised.” Do you not see this idea, that everything that he did, we did in him? And do you not see that the only question to be settled is: Are we in him? That is all. Are we in him? If so, just as soon as we come into the family, we avail ourselves of all the rights and privileges of the family. Just as soon as we come into the family, we come into possession of all that the Father of the family did.

It is feebly illustrated when children are born into the earthly family. They have certain rights in all that the father has done, represented by his property. The child has certain rights and claims, and the law recognizes them. It is a feeble illustration, and yet is in the line of thought, because when we are born into the divine-human family, and become really in him, by our own choice, it is not simply true that we have a right to certain things that he has, and has done, but all that he has done, and all that he has, belong to each member of the family. Is it any wonder that the apostle John broke out and said:

1 John 3:1a

See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!

Then, as sons and daughters, as members of the family, all that he did is ours; all that he has is ours. Everything comes to us just as soon as we are born into the family, just as soon as we become the children of God.

The next question that arises is: But what about the Christian experience on any such basis as this? It is all in him. If we do it, it is in him; if we strive, it is in him. It is all in him, and Christian experience may be summed up in this, — what we did in him, then, without any choice on our part, he is to do now in us by our choice. Then we will have plenty of Christian experience of the right kind. All this that we did in him was without our choice of consent, without asking us if we would like it done, he came and by taking our flesh, and dwelling in us, he did it in us and we did it in him without even asking for it, without any choice, without any effort on our part whatever.

Now his desire is that, what was done then in him — without any choice or will on our part — he shall now do in us by our choice and by our will, and our choice is all the time to be exercised on this point: Shall I remain in him? Shall I continue to choose him, and be in him? That is Christian experience. That is the experience set forth by the apostle Paul in his letter to the Galatians:

Galatians 1:15-16a

But when God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me....

It is now a good time to say that this union by which we are in him is of that nature that it is impossible except as he also is in us and so reveal His Son "in me."

1 Timothy 1:16

But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.

Jesus Christ showed all his long-suffering, his immense patience. It was shown when Jesus Christ was here, and he desired that the same thing should be shown in the apostle Paul.

1 John 4:2-4

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.

Now it is not everyone who acknowledges that Jesus Christ did come in the flesh, but every one who acknowledges, who is acknowledging, that Jesus Christ is come in his own flesh. But you say, It cannot mean that. We will stop a moment. Every spirit that acknowledges Jesus is of God. When Jesus Christ was here in the flesh, every time the devils met him, they recognized him as Jesus Christ in the flesh. They said, “We know who you are: the holy one of God.” Were they of God? Does it meet this idea to say every one who acknowledges that Jesus Christ is come, that he did come? The devils acknowledged that very thing, and that is the very kind of faith that is being pushed upon the people now. The devils believe and tremble, but they do not believe unto righteousness, and believing unto righteousness is the gospel, is “Christ in you the hope of glory,” and everyone who is acknowledging that Christ is come in the flesh is one who is acknowledging that Jesus Christ is in him, the hope of glory. That spirit is of God. Every spirit that does not acknowledge that Jesus Christ is come in the flesh is not of God, and it is that spirit of antichrist, and it does not make any difference where you meet it or when you meet it. Every spirit that does not acknowledge that Jesus Christ is come in the flesh is an opposer; he is antichrist and is of the spirit that opposes, and it is the very essence of antichrist to deny that fact which is the basis, in the first place, of Christianity, and the second place is the life and the all of every individual’s Christianity, and that is that Christ is in him, the hope of glory.

Chapter 3

Christian Experience

We will continue at this time the study of Christian experience and how it can be obtained:

2 Corinthians 5:21

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

1 Corinthians 1:30

It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.

Romans 3:20-22

Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin. But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness [and that is what we are made in him that we might become the righteousness of God in him] is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile....

Now the righteousness of God is witnessed by the law and the prophets, and it is acceptable because Jesus Christ is made that to us, that we might become that in him, and the righteousness of God will meet the requirements of Christian experience.

When we become the righteousness of God in him, that will meet every demand here and hereafter, and that is Christian experience, but it is all in him, always in him. Again let us read:

Romans 8:1-2

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

There is no condemnation. “There is now no condemnation for those who are in Christ Jesus.” That is all, but that is enough. But was he not condemned? And were we not condemned in him?

Let us read the record of Christ’s experience when he was before the High Priest:

Mark 14:64

“You have heard the blasphemy. What do you think?” They all condemned him as worthy of death.

They all condemned him to be guilty of death:

Luke 23:39-41

One of the criminals who hung there hurled insults at him: “Aren’t you the Messiah? Save yourself and us!”

But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

John 18:38

“What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him.”

John 19:4-6

Once more Pilate came out and said to the Jews gathered there, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

Acts 2:22

“Fellow Israelites, listen to this: Jesus of Nazareth was a man [observe — a man] accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.”

One more scripture:

2 Corinthians 10:18

For it is not the one who commends himself who is approved, but the one whom the Lord commends.

The record is plain. Jesus Christ was condemned by the religious leaders of his day to be guilty of death, but one of the malefactors who was hanged with him knew that it was an unjust condemnation, and said so. Pilate, who represented the civil power, said three times, “I find no basis for a charge against him,” and yet under pressure brought to bear upon him by the religious leaders, he told them, “You take him and crucify him,” but the testimony is that He was a man approved of God.

This lesson applies very closely to our own situation:

Romans 8:1

Therefore, there is now no condemnation for those who are in Christ Jesus....

And yet the very ones who are in Christ Jesus are the ones who will be condemned by the religious leaders of this day, and under the pressure, leaders, the civil power, will yield and persecute, but — “a man approved of God.” And “there is now no condemnation for those who are in Christ Jesus.” That is, God does not condemn, and what does it matter if man condemns? That counts nothing. And when the Scripture says that Jesus of Nazareth was a man approved of God, it says that every man who is in him is also approved of God.

One thought further: Notice what the Scripture says: “There is now no condemnation.” It does not say, “There is now no conviction.” In earthly courts, the first thing is to secure a conviction, the next thing is to pass sentence. The first office of the Holy Spirit is to convict of sin, not for the purpose of condemning, but for the purpose of issuing a free pardon. So there may be a conviction, but do not mistake conviction for condemnation. The very next office of the Spirit is to convict or convince of righteousness, and God’s purpose in bringing conviction is always that He may issue a free pardon, not to condemn.

There is one further thought suggested by this text: “No condemnation for those who are in Christ Jesus.”

Numbers 35:9-28

Then the Lord said to Moses: “Speak to the Israelites and say to them: ‘When you cross the Jordan into Canaan, select some towns to be your cities of refuge, to which a person who has killed someone accidentally may flee. They will be places of refuge from the avenger, so that anyone accused of murder may not die before they stand trial before the assembly. These six towns you give will be your cities of refuge. Give three on this side of the Jordan and three in Canaan as cities of refuge. These six towns will be a place of refuge for Israelites and for foreigners residing among them, so that anyone who has killed another accidentally can flee there.

“If anyone strikes someone a fatal blow with an iron object, that person is a murderer; the murderer is to be put to death. Or if anyone is holding a stone and strikes someone a fatal blow with it, that person is a murderer; the murderer is to be put to death. Or if anyone is holding a wooden object and strikes someone a fatal blow with it, that person is a murderer; the murderer is to be put to death. The avenger of blood shall put the murderer to death; when the avenger comes upon the murderer, the avenger shall put the murderer to death. If anyone with malice aforethought shoves another or throws something at them intentionally so that they die or if out of enmity one person hits another with their fist so that the other dies, that

person is to be put to death; that person is a murderer. The avenger of blood shall put the murderer to death when they meet.

“But if without enmity someone suddenly pushes another or throws something at them unintentionally or, without seeing them, drops on them a stone heavy enough to kill them, and they die, then since that other person was not an enemy and no harm was intended, the assembly must judge between the accused and the avenger of blood according to these regulations. The assembly must protect the one accused of murder from the avenger of blood and send the accused back to the city of refuge to which they fled. The accused must stay there until the death of the high priest, who was anointed with the holy oil.

“But if the accused ever goes outside the limits of the city of refuge to which they fled and the avenger of blood finds them outside the city, the avenger of blood may kill the accused without being guilty of murder. The accused must stay in the city of refuge until the death of the high priest; only after the death of the high priest may they return to their own property.”

We cannot take the time to read the entire chapter, but we can call up the outline of it. It is the record of the appointment of the cities of refuge, and when one had slain another, he fled for the city of refuge. And if it was shown upon due investigation that it was not a murder with malice, or was not intentionally done, then so long as the manslayer remained in this city of refuge, he was safe; they

could not condemn him. But if he came outside of this city, then he was liable to suffer the penalty.

These cities of refuge were so scattered through the country that it was impossible for one to be within the borders of the country and be more than one half day's journey from some city of refuge, and the roads leading to these cities were always kept in good repair, and there were signs put up all along the highway, "REFUGE," so the one who was fleeing might lose no time and make no mistakes on his way.

Do you see how perfectly the lesson applies? Jesus Christ is not far from any one of us; the way to him is made just as easy as God can make it, and the way is always open and kept in repair, and he has pointers up in every place pointing to Jesus Christ, the Refuge, and just as soon as one is in him, he is safe from the pursuer just as long as he stays in him. If he gets outside of him, it is at his own risk. He is likely then to pay the penalty, but if he abides in him, he is safe. "There is no condemnation."

Philippians 3:7-9

But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that

comes from the law, but that which is through faith in Christ — the righteousness that comes from God on the basis of faith.

This is that righteousness of God which we become in him.

Paul's experience was that of a perfect Pharisee:

Philippians 3:3-6

For it is we who are the circumcision, we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh — though I myself have reasons for such confidence. If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless.

He gives the list of good things: his birth, his descent, his works, “as for righteousness based on the law, faultless,” but when he saw himself as compared to Jesus Christ, and when he saw all the works that he had done as compared with the perfection of the righteousness of Jesus Christ, it was not enough that he should count all that he had done simply as nothing, but he saw that all he had done was actually loss:

Philippians 3:7-9

But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God on the basis of faith.

It was on the wrong side, it was a negative quantity. It must be repented of, and he must “be found in him;” and, when he was found in Him, that was sufficient. And see the comparison between what he found in himself and what he found in Christ, and see the desirability of being found in Christ rather than being found in himself:

Colossians 2:10a

And in Christ you have been brought to fullness....

In Christ, you are complete.

Let us read that scripture in the second chapter of Colossians beginning with the sixth verse:

Colossians 2:6-8

So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the

faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.

See to it that no one takes you captive, robs you, makes you naked, strips you. You see, we are to be in Christ Jesus; we are to be clothed with the Lord Jesus Christ. Now you beware lest any man strip off that wedding garment of the righteousness of God which we have in him:

Colossians 2:8-10

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness. He is the head over every power and authority.

“In Christ all the fullness of the Deity lives in bodily form” — in a body, corporeally, because a body was prepared for him. Now in that body, that is, in the flesh, “all the fullness of the Deity lives,” and all the fullness of the Godhead was in that body, dwelt there bodily. You see the force of that, — bodily, in the body, not in a lump, but because he was clothed with a body. “And in Christ you have been brought to fullness.” We are complete in him. What are

we without him? Nothing, nothing. If we try to be anything, we can simply be the form of something. That is formalism.

You remember that the law came by Moses, but grace and truth — or “grace and the reality,” as the Syriac Version reads — came from Christ:

John 1:17

For the law was given through Moses; grace and truth came through Jesus Christ.

Now it is true that in the law we have the form of truth, but the reality is in Jesus Christ. Now any man who attempts to make himself better, who attempts to meet the requirements of God’s law without Christ, is simply a formalist. He has the form merely. It is nothing but a dead form. It is all right to have the form, but the form must be filled. Now “in Christ you have been brought to fullness.” The same form is there, the law is there just the same, but instead of being simply as a dead form, a kind of skeleton of the law, it is something alive, and “we are made full, complete in him.”

These thoughts can be carried much further, as you perceive, because this idea runs all through the Scriptures. It is everything in him. And these thoughts throw very much light upon the subject of justification and sanctification. They have cleared up in my mind much that was dim, that was indistinct, about this matter of justification and sanctification. Let us read again in the fifth chapter

of Romans. It would be well to read considerable of the chapter, but we will turn directly to the 17th, 18th, and 19th verses:

Romans 5:17-19

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Now is it not perfectly clear from the 18th verse that as condemnation came upon all people, so justification of life came upon all? Perfectly clear. The thought seems to me to be this — that in Jesus Christ all men were justified:

Romans 5:8

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Did he die for all?

Hebrews 2:9

But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

If all human beings should decide at once to repent and turn to God this very hour, would it be necessary for God to make any change in his plan? Do you not see he has done it all, for all people?

Take the parallel again between the first and the second Adam. By the offense of one, by the disobedience of one, many were made sinners, — that is, Adam by disobedience permitted sin to come into the flesh, and every descendant of Adam, as a consequence of that one act, had a tendency to sin, and if he would not struggle against it, he would commit sin himself, but no moral guilt would attach to a descendant of Adam unless he himself yielded to that tendency. But if he does not struggle against it, he will yield and sin will appear in him.

By the obedience of one, many shall be made righteous; or by one man's obedience the free gift came upon all men to justification of life. That is, by this union of the divine with the human in Christ, and by this meeting of our humanity in Jesus Christ, and from the fact that the punishment met upon him for all men. Because of that, every human being receives a tendency or feels a drawing to righteousness, but he will receive for himself no consideration because of that righteousness or that drawing to righteousness unless he, himself, yields to that tendency. He will be drawn to Christ, he

will be in Christ, and then he will personally receive the benefits of justification of life which came upon all men just as in the other case when he yields to the tendency to sin he receives the condemnation personally which came upon all men in Adam.

Now to make this subject clear, I have put in this diagram (with verses below).

We are Justified

By his grace — His part

By his blood — His part

By faith — Our part

By works — Our part

Justification by grace:

Titus 3:7

...So that, having been justified by his grace, we might become heirs having the hope of eternal life.

Justified by his blood:

Romans 5:9

Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

By faith:

Romans 5:1

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ....

By works:

James 2:24

You see that a person is considered righteous by what they do and not by faith alone.

Much confusion has been caused by our failure to apprehend clearly these methods of justification. Justification by grace, divine grace, is the source of all justification. Justification by his blood: The blood of Christ — and the blood is the life — was the divine channel through which justification should come to humanity. By faith: That is the method through which the individual apprehends and applies to his own case the justification which comes from grace through the blood of Christ. By works: The outward evidences that the individual has applied by faith the justification which comes from grace through his blood.

Justification by grace: that is on God's part. Justification by His blood: that is on God's part. He had done that for every single human being, on his part. He has done all for justification to every human being; his grace is free to every human being, and his blood is the channel through which it flows to every human being, and "we thus judge that if one died for all, then all died," so that is of God's grace.

But while he has done all this for every human being, yet it avails only for those who personally apprehend it by their own faith, who lay hold of the justification provided. It is freely provided for every one, but by faith in him, the individual lays hold of that justification for himself. Then the provision which has been made freely for all avails for him as an individual and when, by faith, he has made a personal application to his own case of the justification which comes from God through the blood of Christ, then as a consequence, as the inevitable result, Christ's works appear in him.

Therefore, for the person in Jesus Christ, it does not make any difference which method of justification is mentioned. If he is justified by grace, as of course he must be, all these other consequences follow. If he is justified by grace, then he is justified through the blood, by his own individual faith, and the works will appear; and you may touch this at any point. If he is really justified by works of faith, when you say he is justified by works, you imply all the rest before it. This ought to do away with our discussion as to whether we are justified by faith or by works, or whether it is by

grace, or how it is. One who is truly justified personally, must be justified by every one of them. And when one who is truly justified, manifests one of the four, the other three are all implied.

Now another thought: This justification, this righteousness, is altogether imputed righteousness. Remember that it was given to humanity; that is, this righteousness was provided when Jesus Christ was given to humanity, and it is not something entirely outside of ourselves which he brings, as though some stranger might bring a book to us and say, "Here, take this. This will be a ticket to heaven." No, we do not go in by ticket. He became humanity and he is the Lord, our righteousness, and, when he did that, he became one with us and we are one with him.

And God looks upon us as one with him in righteousness, in all that he is, and that is the way our justification comes. So our justification comes by receiving Him who is "the Lord, our righteousness," as that gift to humanity, by a redemptive union, by a life union. Then it is into, and upon; it's all through and through; it is not something put on like a garment, but it is into, and upon, and it is the life through and through. But it is all imputed; it is all given, and yet there is one idea in connection with that idea of giving that righteousness. This righteousness which we receive was all actually wrought in him and we were in him when that righteousness was wrought, and so that righteousness is our righteousness in Him, none the less a gift, none the less imputed, and yet there is a difference between that idea and the idea of his giving to us something that never had been thought of or heard of before.

We were in him when he wrought this righteousness, but the righteousness which we wrought in him was wrought without any choice or will on our part, just exactly as the sin that was committed in Adam was committed without any choice or will on our part. Now Christian experience is that we shall by faith lay hold of the righteousness, by being born into the family, and then what we did in him without any choice or will on our part, he will do in us by our constant will and choice. Yet it is all a gift, wholly in him, and it all started on his side, without waiting for us to ask:

Romans 5:8

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

He did it all in this way, but it was a most wonderful way, — in him. He did it by uniting himself with humanity, and having humanity do it in him. Then when we are born into the family and are united to him, then all that was done belongs to us.

But will this inspire the idea of self-righteousness? Why, not at all; because it is all a gift. The grace is a gift, and the works are wrought by that faith which is itself a gift. It is all of him, and yet God's wonderful plan is that it shall be done in him, and in us by this life union, and when Jesus Christ joined himself to humanity, he joined himself to the humanity that is here today just as much as he joined

himself to any humanity. That is, he joined himself to the whole line, the whole stock of humanity.

Perhaps this idea will serve to illustrate it: He says:

John 15:5a

“I am the vine; you are the branches.”

When he joined himself to this stock of humanity, he joined himself to the whole stock, reaching down through the ages; and it does not make any difference where you touch humanity, Jesus Christ joined himself to this line of humanity just as much here as away back there. Generations come and go, but the tide of humanity flows on, the branches appear and are broken off, but the stock grows on, year after year. When the branches are joined to the vine this year, it is the same vine that has been bearing fruit all the years, but a different branch, that is all, simply a different branch this year. Now here are the branches, they have appeared on the vine in this generation, the fruit of the vine is now to appear on these branches. Is this the same vine that has been bearing fruit? It is not that Jesus Christ was simply a man and that he was right there and stood alone. He was human; he was we: all in him. Wondrous plan! Wondrous plan!

But now this idea of sanctification is nothing when the man is simply born into the family, but he is accounted righteous at once when he is born into the family, then he is in him. All his righteousness is an imputed righteousness. He is accounted

righteous, and he is completely so. But none of that righteousness is wrought in him. Now by submission, by yielding himself, still being justified all the time by faith, that life, that righteousness which is life begins to work in him, and it is a life union. It begins to become a part of him. So to speak, the life blood begins to circulate through his system and begins to take the place of the old dead matter and the change begins to go on in the system, and he is now connected with the source of divine life and that divine life is poured into him and circulates through him, and the result of receiving divine life in that way begins to appear, and when that is all wrought in one and through one — sanctification.

Now he keeps yielding, he is justified all the time but he keeps yielding to that flow of divine life, and that keeps working more and more; yielding all the time to the motions of that life rather than to the motions of sin that were in his members. The more he yields to the motions of that life, the more his sanctification is growing all the time. His justification, so to speak, is not decreasing any, and yet the sum of his justification and sanctification all the time is simply completeness.

Now his justification is no less all the time, yet growing in sanctification, and it is God's purpose that all the righteousness which is given to one, the moment he is born into the family of God and believes in Jesus Christ, shall be wrought in him by his actual will and consent all the time. In Him was life. There is the secret of it all. In Him was life. Apart from Him there is no life. When we are joined to him by birth into the family, then we receive the life. Then

the life blood flows, then righteousness which is life come to us. But the life of Jesus Christ is not a dormant, inactive thing. It is life, and life always manifests itself. We are simply the instruments of righteousness. The righteous life simply uses us as a willing, yielding instrument.