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THE KING'S HIGHWAY

SALVATION.

(By Rev. Joshua Gill, of Boston, Mass.)

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." Eph. 2:8.

By religion is meant one thing, by salvation quite another. A man may have religion and not have salvation. There are many religions; there is but one salvation. "Neither is Salvation is of Jesus Christ. there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

In speaking of salvation, we must first discuss sin, for the question arises at the very beginning, What is the need of salvation? What danger threatens? What calamity has overtaken us all? Physical salvation may be from fire, water, famine, sickness, or impending death. Spiritual salvation is from sin. A man struggling in the water will die if he is not saved from the water. So Jesus everywhere teaches that sin ultimates in death—eternal death. Sin is the present danger. Sin kills. Jesus saves from sin, as said the angel, "Thou shalt call his name Jesus, for he shall save his people from their sins.'

Sin is discussed in books, the Bible included, under two heads. There is the root and the branch; the fountain and the stream, the tree and the fruit, the disease and the symptoms. For examples, we have ness is the sin principle, deeply imbedded in the heart; transgression of the law is the manifestation of that principle in outward life. Unrighteousness is the root, trangression the branches. Unrighteousness is the fountain, transgression the stream.

All philosophical discussions of sin treat it under the two heads of sin original and sin actual, corresponding to the Scriptural ideas of tree and fruit. Actual sin is sin committed, original sin is sin in the nature. Actual sin is the overt act, original sin is the bent of the nature, the desire, the motive, the affinity. The sin principle is called original sin; because it is 'a' natural corruption and tendency to sin inherited from Adam." Every church from the beginning has stated in its creed this doctrine or original sin. It has been thus stated, "Original sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, and that, continually. And this infection of nature doth remain in them that are regenerated." Now if sin is what we have described it to be, salvation to be salvation must provide for the deliverance of man both from its dominion and indwelling. This is exactly what the Gospel proposes to do. "Behold the Lamb of God which taketh away the sin of the world." And in this connection we ought to notice that the Bible makes a distinction between sins and sin. And this distinction runs on parallel lines with the

p a d distinction between actual sins and original sin; or sins committed, and sin in us. The question then arises as to the plan of salvation. How does Jesus save us from these two forms of sin?

First of all, let us insist that the sufferings and death of Christ form the basis upon which the whole superstructure of salvation rests. "We see Jesus*** for the suffering of death, crowned with glory and honor ;that he by the grace of God should taste death for every man. "Let us also not forget that the efficient agent in the consummation of the work is the Holy Spirit Who guides into all truth, regenerates, and sanctifies.

Pardon is God's remedy, in the Gospel, for sins committed. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "If we confess our sins, he is faithful and just to forgive us our sins." Pardon and forgiveness are used interchangeably in the Bible, though strictly speaking pardon is a governmental term, and forgiveness is personal. God always had a spirit of forgiveness toward sinners. It was that which prompted Him to give His Son to die for them. Pardon is issued to penitent sinners who believe in Christ. "In whom we have redemption through His blood, even the forgiveness of sins". Pardon (or forgiveness) cancels the penalty of the broken law.

Regeneration and the new birth are nead among hut they really stand of sin in him is broken and he becomes a "new creature." The characteristic feature of the "new man," made new by the regenerating power of the Spirit, is the non-commission of sin. Says John's epistle, "Whosoever is born of God doth not commit sin." "He that committeth sin (goes on sinning) is of the devil."

However much pardon and regeneration may do for one, the work of salvation is not complete until the sin principle is killed. This does not take place in regeneration. To quote again from the English creed, "This infection of nature doth remain, yea in them that are regenerated." To this the Scriptures agree. St. Paul speaks of the Corinthian brethren as being "babes in Christ," and "carnal." There was among them "envying, strife, and divisions" which demonstrated that they were still "carnal." At this point, the "Creeds of Christendom" agree. A brief examination of what St. Paul means by "carnal" may serve to throw some light on this question. In St. Paul's writings, "carnal" and "fleshly" mean the same. The word "flesh" has two meanings in Scripture. The first is the literal meaning, as when the apostle speaks of the flesh of men, of beasts, of fishes and of birds. The second is the figurative meaning, as in Rom. 8:8, where he says, "They that are in the flesh cannot please God." In the same chapter he declares that the "carnal mind is enmity against God." According to the thought of the Church the "carnal mind" while modi-

fied and suppressed in regeneration is not wholly destroyed. It is the sin principle, the root, the fountain of sin that remains. Does the Gospel provide for the utter ex-

tinction of this substratum of evil in the regenerate soul? Or must we carry lust and carnality in our hearts to the grave and perhaps to Heaven? No one believes that any element antagonistic to God, as carnality is, would be tolerated for a moment in Heaven. And the soul not yet delivered would be still unsaved, for Jesus came to "save his people from their sins;" He is "the Lamb of God that taketh away the sin of the world;" He came to "destroy the works of the devil."

It must be, therefore, that the Gospel proposes the death of "the old man;" for St. Paul says: "Knowing this, that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin." Hence, St. Paul preaches the privilege of a present deliverance from "the body of sin," from "the old man." And again he says, "They that are Christ's have crucified the flesh with the Crucifixion means affections and lusts."

death.

St. Paul prayed for the Thessalonians, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

St. John declares the whole truth of the Agenel where he are mill un on forogreen sents the inward state of a sinful heart. This may be cleansed. "Sins" may be pardoned, forgiven. Unrighteousness (the sin nature) may be cleansed. Again St. John declares that "the blood of Jesus Christ his son cleanseth us from all sin. Notice that "sins" are always forgiven or pardoned, "sin" is always cleansed. Jesus pronounced a blessing on the "pure in heart." And David prayed for "a clean heart."

Our conclusion is that "salvation" includes:—(1) Pardon, whereby our guilt is cancelled; (2) Regeneration, by which the power of sin is broken and divine life is implanted in the soul, and (3) Cleansing, which secures the eradication of remaining depavity or the extinction of the sin principle. This is the perfect cure for sin. * *

All of the processes of salvation are "by grace" and not natural. We are, therefore, led to the conclusion that they are instantaneously wrought. Growth in grace is a natural process. Just as a good tree will naturally grow, so a good man, made good by grace, will naturally and inevitably grow. Hence there is such a thing as growing in grace, but never as growing into grace. One species of animal or vegetable never grows into another. A man's nature can be changed only by a process of grace. But after he is changed, the law of growth is there by nature. Pardon and regeneration are instantaneously wrought. Sanctification (or cleansing) is an instantan-They are all "by grace," eous process. through faith. And if by faith, why not now?-Heart and Life.