A FOURFOLD SALVATION

Arthur W. Pink
In 1929 we wrote a booklet entitled “A Thousand Salvation” based upon the instruction we had received during our spiritual infancy. Like most of that early teaching, it was defective because inadequate. As we continued our study of God’s Word further light has been granted us on this subject—yet, alas, how ignorant we still are—and this has enabled us to see that, in the past, we had started at the wrong point. For instead of beginning at the beginning, we commenced almost in the middle. Instead of salvation from sin being bestowed, as we once supposed, we now perceive it to be found! How good is the Lord in vouchsafing us additional light, yet it is our duty to walk therein, and as Providence effects us opportunity, to give it forth. May the Holy Spirit graciously guide us in this, the important, duty of teaching the truth.

The subject of God’s “all-sufficient salvation” ( Heb. 2:3), as it is revealed to us in the Scriptures and made known in Christian experience, is worthy of a lifetime study. Any one who supposes that there is now no longer any need for him to prayerfully search for a fuller understanding of the same needs to ponder: “If any man think he knows anything, he knoweth nothing yet as he ought to know” (1 Cor. 8:2). The fact is that the moment any of us really takes it for granted that we already know all that there is to be known on any subject treated of in Holy Writ, he at once ceases himself off from any further light thereon. That which is most needed by all of us in order to a better understanding of Divine things, is not a brilliant intellect, but a truly humble heart and a teachable spirit, and for that we would daily and sincerely pray, for we possess it not by nature.

The subject of Divine salvation has, said to say, provided age-long controversy and bitter contentions even among professing Christians. There is comparatively little about it of which all Christian thinkers are agreed. To some extent this arises from the fact that salvation is a Divine grace, others have argued that it is a human endeavor. A number have sought to combine the middle position, and either allowing that the operation of a look upon Christ is wrought by Divine grace alone, alleging that God’s grace must be pleasing by something from the creature, and very varied have been the opinions of what “something” must be—baptism, church-membership, the performance of good works, holding out faith to the end, etc. On the other hand, there are those who not only give that salvation is by grace alone, but who deny that God uses any means whatever in the accomplishment of His eternal purpose to save His elect—overthrowing the fact that the sacrifice of Christ is the grand means.

It is true that the Church of God was blessed with super-creation blessings, being chosen in Christ before the foundation of the world and predestinated unto the adoption of children, and nothing could or can alter that grand fact. It is equally true that if man had never entered the world, none had been in need of salvation from it. But man has entered, and the Church fell in Adam and came under the curse and condemnation of Adam’s Law, and therefore is subject to the penalty of the Law, and to the operation of God’s Word (Rom. 2:19). Hence we read, “Ye have heard of his mercies. Ye have not seen his face. Ye have not heard his voice; ye have not heard his fearfully entail” (1 Cor. 15:22). By the offense of one judgment came upon all men to condemnation” (Rom. 5:18). The result of this is, that all are translated from the life through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:18), so that the members of the mystical Body of Christ are “by nature the children of wrath, even as others” (Eph. 2:3), and hence they are also in dire need of God’s salvation.
Even where there is fundamental soundness in their views upon Divine salvation many have such inadequate and one-sided conceptions that other aspects of this truth, equally important and essential, are often overlooked and totally denied. How many, for example, would be capable of giving a simple exposition of the following texts: “Who hath saved us” (2 Tim. 1:10); “work out your own salvation with fear and trembling” (Phil. 2:12); “how is our salvation nearer than when we believed” (Rom. 13:11). Non these verses do not refer to three different salvations, but to three separate aspects of one, and unless we learn to distinguish sharply among them, there can be no real consonance and elucidation in our thinking. Those passages present three distinct phases and degrees of salvation: salvation as an accomplished fact; as a present process, and as a future prospect.

So many ignore these distinctions, putting them together. Some contend for the impossibility of salvation before faith; others think it was only after faith that salvation began; others that it began before faith. The result is that some fail to see that “salvation” is a word used in the Scriptures in different senses, and each sense denotes a different result. The great majority of professing Christians fail to see that “salvation” is one of the most comprehensive terms in all the Scriptures, including justification, regeneration, sanctification, glorification. They have far too cramped an idea of the meaning and scope of the word “salvation” (as it is used in the Scriptures), narrowing its range too much, generally confining their thoughts to but a single phase. They suppose “salvation” means no more than the two births or the forgiveness of sins. When one to tell them that salvation is a prolonged process, they view him with suspicion; and if he affirms that salvation is something awaiting us in the future, he would at once dub him a heretic, yet they would be the ones to err.

Ask the average Christian, “Are you saved?” and he answers, “Yes, I was saved in such and such a year,” and that is the sum of his thoughts on the subject. Ask him, “To what have you been saved?” and he is silent. He seems too much preoccupied with the question of justification and too little with the question of our ascension. As an example of the conclusion which now prevails, we quote the following from a tract on Philippians 2:13: “To whom are these instructions addressed? The opening words of the epistle tell us: ‘To the saints in Christ Jesus.’ Thus they were all believers and could not be required to work for their salvation, for they already possessed it.” 

That so very few people today perceive anything wrong in such a statement. Another Bible teacher tells us that “saves himself” (Tit. 4:18) must refer to deliverance from physical life, as Timothy was already saved spiritually. True, yet it is equally true that he was then in the process of being saved, and also a fact that his salvation was then future.

Let us now supplement the first three verses quoted and show that there are other passages in the New Testament which definitely refer to each distinct phase of salvation. First, salvation as an accomplished fact. “By grace ye have been saved” (Eph. 2:8). grace is the sum and substance of the salvation there referred to the present work of Christ being applied to the sinner in his repentance and faith.” We need not stop with grace, when, from the same Epistle, we read, “For it is of the Lord’s mercy we have been saved” (1 Pet. 3:3). Second, salvation as a present-process in course of accomplishment, not yet completed: “unto us which are being saved” (1 Cor. 1:14 — R. V.; and斯gular Interpreters), “then that believers to the saving [not the salvation] of the soul” (1 Pet. 3:3). Third, salvation as a future process: “dreadful to think for those whom shall be here of salvation” (Heb. 12:14); “revelation of the exceeding greatness of his grace which is able to save to the uttermost” (Acts 13:47).
salvation, ready to be revealed in the last time (2 Pet. 1:13). Thus, by putting together these different passages we are clearly warranted in formulating the following statement: every genuine Christian has been saved, is now being saved, and will yet be saved—now and from what we shall endeavor to show.

As further proof of how many-sided is the subject of God’s great salvation, and how that in Scripture it is viewed from various angles, take the following: by grace are ye saved” (Eph. 2:8); “saved by His grace” (Rom. 5:16); “thy death hath saved thee” (Luke 7:50); “the ungodly word which is able to save your souls” (1 Pet. 1:21); “saved by grace” (Rom. 9:16); “saved ye as also by the Spirit of holiness” (1 Pet. 4:18). The like figure whereby baptism doth also now save us” (1 Pet. 3:21). Ah, my reader, the Bible is not a layman’s book; nor can it be soundly explained by those who do not understand the language, nor have the spirit, nor have the knowledge. How much better would be our religion, if the true meaning of the Scriptures were known and explained, which it would be, if all would endeavor to understand them as they are; but that we would humble us, drive us to our knees, make us dependent upon the Spirit, not to the proudest—those who are wise in their own eyes—and have a heavenly wisdom opened.

In the same manner it may be shown from Scripture that the cause of salvation is not a single one, as so many suppose—the blood of Christ. Here, too, it is necessary to distinguish between things which differ. First, the originating cause of salvation is the eternal purpose of God, or in other words, the predestinating grace of the Father. Second, the meritorious cause of salvation is the mediation of Christ, this having particular respect to the legal side of things, or, in other words, His fully meeting the demands of the Law on the behalf and in the stead of those He reckoned. Third, the efficient cause of salvation is the regenerating and sanctifying operations of the Holy Spirit, which regard the experimental side of it; or, in other words, the Spirit works in us what Christ purchased for us. Fourth, we have the personal cause, namely, the new creature in Christ Jesus (2 Cor. 5:17). Fifth, the instrumental cause is the faith, which also is a work of God, and is an effect of the new creature, which, equally true is it that we cannot be saved (according to God’s appointment) without them.

In the opening paragraph we have stated that in our whole effort we aimed us to the starting point. In writing upon a freethread salvation we began with salvation from the penalty of sin, which is our justification. But our salvation does not begin there, as we know well enough even therein, that we so blindly followed our erring progenitors. Our salvation originates, of course, in the eternal purpose of God, in His predetermining of us to everlasting glory. “Who hath saved us, and called us with an 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” (2 Tim. 1:9). That has reference to God’s decrees of election. His chosen people were then saved completely, in the Divine purpose, and all that we shall now say has to do with the performing of that purpose, the accomplishing of that decree, the actualization of that salvation.
Salvation from the Pleasure of Sin

It is here that God begins his actual application of salvation unto his elect. God saves us from the pleasure of sin before he delivers us from the penalty or punishment of sin. Necessity, so, for it would be neither an act of holiness nor of righteousness were he to grant full pardon to one who was still a rebel against him, loving that which he hates. God is a God of order throughout, and nothing ever more evidences the perfections of his works than the orderliness of them. And how does God save his people from the pleasure of sin? The answer is, “by imparting to them a nature which hates evil and loves holiness.” This takes place when they are born again, so that actual salvation begins with regeneration. Of course it does; where else could it commence? Fallen man can never perceive his desperate need of salvation nor come to Christ for it, till he has been renewed by the Holy Spirit. 

Isaiah 61:10, “I delight to do their pleasure,” (Isa. 61:10), and much of the beauty of God’s spiritual handiwork is lost upon us unless we duly observe their “pleasure.” Has not the Saviour himself exhibited this in the supreme exordium he has given us in: “For whom he did foreknow, he also predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Moreover, whom he did predestinate, he also called; and whom he called, them he also justified; and whom he justified, them he also glorified” (Rom. 8:29-30). Verses 29 announces the Divine predestination; verse 30 states the manner of its actualization. It was a passing strange, that with this Divinely defined method before them, so many preachers begin with our justification instead of with that effectual call (from death unto life), our regeneration which precedes it. Surely it is most obvious that regeneration must first take place in order to lay a foundation for our justification. Justification is by faith (Acts 13:39, Rom. 5:1, Gal. 3:8), and the sinner must be Divinely quickened before he is capable of believing salvation.

Does not the last statement make these things plain and explain what we have said is so passing strange? Preachers today are so thoroughly imbued with the views of the Arminians that they are not aware of the essential difference between Arminianism and Calvinism. The Calvinist believes the system of the former receives the creature, whereas the system of the latter has the Creator for its centre of office. The Arminian affects to man the first place, the Calvinist gives God that position of honor. Thus the Arminian begins his discussion of salvation with justification, the sinner must believe before he can be forgiven, further back he will not go, for he is unwilling that man should be saved nothing of! But the instructed Calvinist begins with election, descends to regeneration, and then shows that by being born again (by the sovereign act of God, in which the creature has no part) the sinner is made capable of savingly believing the Gospel.

Saved from the pleasure or love of sin. What multitudes of people would strongly resist being told that they delighted in evil? They would indignantly say if we supposed them to be moral perverts. So indeed, a person may be thoroughly wheat and yet delight in simples, as the Psalmist said, “In his heart he deviseth mischief continually; his tongue schemeth deceit.” (Ps. 10:5). Our Lord, it must be remembered, takes pleasure in sin, and would claim on the contrary, that from earliest recollection they have delighted in wickedness in all its forms. Nor would we dare to ask in question their sincerity; instead we point out that it only affords another evangelization of the solemn fact that “the heart is deceitful above all things” (Jer. 17:9). But this is a matter that is not
open to argument, the plain teaching of God's Word decides the point once and for all, and beyond its verdict there is no appeal. What, then, say the Scriptures? So far from God's Word denying that there is any delight to be found therein, it expressly speaks of "the pleasures of sin." It immediately warns that those pleasures are but "tor a season" (Heb. 11:25), for the aftermath is painful and not pleasant, yea, unless God intervenes in His sovereign grace, they entail eternal torment. So far, the Word refers to those who are "lovers of pleasure more than lovers of God" (2 Tim. 3:4). It is indeed striking to observe how often this discordant note is struck in Scripture. It mentions those who "love shall" (Ps. 4:3); "men that love violence" (Ps. 11:15); "they loved evil more than good" (Ps. 52:3); "he loves lies" (Ps. 119:37); "women delight in their scraping" (Prov. 7:27); "they which delight in false accusers" (Re 16:6); "their abominations ... a reviler" (Rev. 21:25). It even goes so far as to say, "the fear of the Lord is to hate evil" (Prov. 8:13), and again, "the fear of the Lord is to despise evil" (Prov. 16:6).

Second. God saves His people from the pleasures of sin by communicating to them a new and vital principle: "the love of God is shed abroad in our hearts by the Holy Spirit" (Rom. 5:5), and where the love of God rules the heart, the love of sin is destroyed.

Third. God saves His people from the love of evil by the Holy Spirit's drawing their affections unto things above, thereby taking them off the things which formerly enticed them. If on the one hand the unbeliever doth deny that he is in love with sin, many a believer is often found to persuade himself that he has been saved from the love of sin, and yet not to be entirely without a love for sin. But the regenerate man is the better able to discern things in their true colors, with a heart that has been made honest by grace; he refuses to call good evil, and a conscience that has been sanctified by the new birth, he more quickly feels the vexations of sin and the taintings of its affections for that which is forbidden. Moreover, the flesh remains in him unchanged, and as the ravens constantly crave carrion, so this corrupt principle in which our mothers conceived us, both offers and delights in that which is the opposite of holiness.
It is these things which occasion and give rise to the disturbing questions that damon for answer within the genuine believer.

The sincere Christian is often made to seriously doubt if he has been delivered from the love of sin. Such questions as these plainly agitate his mind: “Why do I so readily yield to temptation? Why do some of the vices and pleasures of the world still possess so much attraction for me? Why do I shun so much against any restraints being placed upon my lusts? Why do I find the work of mortification so difficult and distasteful? Could such things as these be but a new creature in Christ? Could such horrible experiences as these happen if God had saved me from taking pleasure in sin?” Well do we know that we are here giving expression to the very doubts which exercise the minds of many of our readers, and those who are strangers thereto are to be pitied. But what shall we say in answer to these questions?

How may one be assured that he has been saved from the love of sin? Let us point out first the presence of that within us which still lurks after and takes delight in some evil things, and it is incomparable with our having been saved from the love of sin, as physical as that may sound, it is in part the mystery of the Gospel that those who be saved are yet assured of for themselves. The point we are here dealing with is similar to one parallel with faith. The Christian principle of faith in the heart does not cease out unbelief. Faith and doubt exist side by side with a sinner’s soul, which is evident from those words, “Lord, I believe; help Thou my unbelief.” (Mark 9:24.) In like manner the Christian may exclaim and pray, “Lord, I long after holiness, help Thou my lustings after sin.” And why is this? Because of the existence of two separate natures, the one at complete variance with the other within the Christian.

Now, then, is the presence of faith to be ascertained? Not by the casings of unbelief, nor by the things that are done in the flesh. Such may grow amid the ease and allurements among wealthiest, and yet it is a fruitlessness. Faith upwards and many doubts and fears, notwithstanding opposing forces within as well as from without. Faith that springs up after God. Nevertheless, innumerable discouragements and defeats, faith continues to fight.Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defeats, faith continues to fight. Nevertheless, innumerable discouragements and defe
First, our salvation from the pleasures of sin may be recognized by sin's becoming a burden to us. This is truly a spiritual experience. Many souls are loaded down with worldly anxieties, who know nothing of what it means to be bowed down with a sense of guilt. But when God takes us in hand, the iniquities and transgressions of our past life are made to lie as an intolerable load upon the conscience. When we are given a sight of ourselves as we appear before the eyes of the throne holy God, we will acclaim with the Psalmist, "For innumerable evils have encompassed me; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me" (Psa. 40:12). So far from sin being pleasant, it now felt as a cruel inducement, a crushing weight, an unbearable load. The soul is "heavy laden" (Mat. 11:28) and bowed down. A sense of guilt oppresses and the conscience cannot bear the weight. It is at first conviction; it continues with more or less acuteness throughout the Christian's life.

Second, our salvation from the pleasures of sin may be recognized by sin's becoming a bitter to us. True, there are millions of profane people who are filled with remembrance of the harvest reaped from their sowing of wild oats. Yet that is not hatred of sin, but dislike of its consequences—ruined health, squandered opportunities, financial stringency, or social disgrace. No, what we have reference to is that anguish of heart which ever marks the one the Spirit takes in hand. When the veil of deception is removed and we see sin in the light of God's Sovereignty; when we are given a discovery of the depravity of our very nature; then we perceive that we are sunk in carnality and death. When sin is opened to us in all its secret workings, we are made to feel the vileness of our hypocrisy, self-righteousness, uncleanness, impurity, and the utter futility of our hearts. And when the perverted, carnal, selfish, selfish sinfulness is brought to light, it is then we hear the voice of the Holy Ghost, "Return, return, worship the Lord; he is kind and merciful, slow to anger, and of great clemency; turn yourselves again to him with your whole heart" (Zech. 1:3). Oh, my reader! In this experience which prepares the heart to go out after Christ, may you find the cross of Christ as a godly man who is spoiled and convicted by the Spirit are homeless to be relieved by the great Physician. The Lord will heal, and makeeth whole. He lengtheneth days of the years of his life; he restoredeth health unto the old man (Isa. 38:17). In this way that God alighteth our selfishness, meeketh poor and broken hearted lowly making us to be an inseparable burden and as bitter sorrow to us. There can be no saving faith till the soul is filled with evangelical repentance, and repentance is a godly woman for sin; a holy detestation of sin, a sincere purpose to forsake it. The Gospel calls upon men to repent of their sins, forsake their idols, and mortify their lusts, and thus it is utterly impossible for the Gospel to be a message of good tidings to those who are in love with sin and readily determined to perish rather than part with their idols.

Nor in this experience of sin's becoming bitter to us limited unto our final awakening—it continues in varying degrees, to the end of our earthly pilgrimage. The Christian suffers under all the consequences of sin. He is grieved by the evil that he has committed; it giveth him deeply that he makes such a vitiated return unto God for the goodness, that he requires God as truly for the dying lost, that he repents so fully to the promptings of the Spirit. The wanderings of his mind when he desires to meditate upon God, the dulness of his heart when he seeks to pray, the worldly thoughts which invade his mind on the Holy Sabbath, the coldness of his affections towards the Redeemer; cause him to grieve daily, all of which goes to evidence
that sin has been made bitter to him. He no longer welcomes those intruding thoughts which saw his mind off-God, rather does he sorrow over them. But, "Blessed are they that mourn for they shall be comforted" (Matt. 5:4).

Third, our salvation from the pleasure of sin may be recognized by the fell averseness which sin produces. As it is not until a Divine faith is planted in the heart that we become aware of our native and inevitable inclination, as it is not until God saves us from the love of sin that we are conscious of the fetters it has placed around us, then it is we discover that we are "without strength," unable to do anything pleasing to God, incapable of turning the race set before us. A dimly drawn picture of the saved soul's fell bondage is to be found in Romans 7. For I know that in me (that is, in my flesh) dwelleth no good thing; for the desire is present in me, but the power is contrary. As Paul says in Romans 8:13, "If ye live in the Spirit, the life of God will dwell in you." But the spirit that makes me a sinner is the power of sin; and inasmuch as I cannot control it, I am in bondage. I do not, but the evil which I would not, that I do. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin" (Rom. 7:24, 23). And what is the result? Thus, the agonizing cry, "O wretched man that I am! Who shall deliver me from the body of this death?" If that be the innermost lamentation of your heart, then God has saved you from the pleasure of sin.

Let it be pointed out here, salvation from the love of sin is felt and evidenced in varying degrees by different Christians, and in different periods in the life of the same Christian, according to the measure of grace which God bestows, and according as that grace is active and operative. Some seem to have a more intense hatred of sin in all its forms than do others, yet the principle of hating sin is found in all real Christians. Some Christians, rarely if ever, commit any deliberate and premeditated sins, more often they are trippe up, suddenly, through an inability to resist a temptation that is so strong and compelling, and they are sorry for it. Others have such a delusion of sin that they are always in the act of sinning, and they are sorrow for it. If anyone refuses to sin, he is in the act of committing sin. If anyone avers the ease is done otherwise, then he avers to sin--still it is done. If one were to say, "I am really in a good character," it is a stranger to saving grace, we would remind him of David, was not this the ruin of Isaiah definitely planned? The second case of Christians find it doubly hard to believe they have been saved from the love of sin.
2. Salvation from the Penalty of Sin

This follows upon our regeneration which is inwrought by evangelical repentance and ungodly faith. Every soul that truly puts his trust in the Lord Jesus Christ is then and there saved from the penalty—the guilt, the wages, the punishment—of sin. When the apostle said to the penitent sinner, “Believe on the Lord Jesus Christ and thou shalt be saved,” he signified that all his sins would be imputed to God; just as when the Lord said to the poor woman, “Thy faith hath saved thee; go in peace” (Luke 7:50). He meant that all her sins were now forgiven her, for forgiveness has to do with the inward and outward punishment of sin. To the same effect when he read, “by grace are ye saved through faith” (Eph. 2:8). It is to be understood that the Lord has actually delivered us from the wrath to come. This is the gospel of our salvation.

The aspect of our salvation is to be contemplated from two separate viewpoints: the human and the divine. The human side of it is found in the mediating office and work of Christ, who as the Saviour and Saviour of the people met the requirements of the law on their behalf, working out for them a perfect righteousness and existing Himself the curse and condemnation which are due there, consummated at the Cross. It was there that He was “smitten for our transgressions and bruised for our iniquities” (Isa. 53:5). It was there that He, judicially, “His own self have our sins in His own body on the tree” (I Pet. 2:24). It was there that He was “wounded of God and afflicted,” while He was making atonement for the offensiveness of His people. Because Christ suffered in my stead, I go free; because He died, I live, because He was forsaken of God, I am reconciled to Him. This is the great marvel of grace, which will evoke ceaseless praise from the redeemed throughout eternity.

The human side of our salvation from the penalty of sin respects our repentance and faith. Though these pertain no merits whatever, and though they in no sense purchase our pardon, yet according to the order which God has appointed, they are instrumentally essential for salvation: they must become new experiencers, until they are exercised; they must become new perceptions, until they become actions; they must become actions, until they are experienced; they must become experiences, until they are actions; they must become actions; they must become actions; they must become actions. Faith is extending an empty hand to God to receive His gift of grace. Repentance is a groaning for sin; faith is receiving a sinner’s “Savior.” Repentance is a recital of the first and second death of man: faith is a seeking of cleansing therefore. Repentance is the sinner covering his mouth and saying, “I sinned, uncleaven!” Faith is the believer coming to Christ and saying, “Lord, if Thou wilt, Thou canst make me clean.”

So far from repentance and faith being meritorious graces, they are self-exalting ones. The one who truly repenteth takes his place as a culprit sinner before God, confessing himself to be a guilty wretch deserving wrath but unspared judgment at the hands of Divine justice. Faith looks away from corrupt and ruined self, and views the amazing provision which God has made for such a hell-deserving creature. Faith says, “He that loveth his life shall lose it, and he that hateth his life shall keep it unto eternal life. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it” (Matt. 16:25). Faith regards itself as the token of that bond of love which, through the atonement of Christ, redeems the sinner from the wrath to come. We cannot do better nor trust these sublime lines of Augustine of Hippo:
From whence this fear and calamity? Has Thou, O Father, put to grief Thy spotless Son for me? And wilt the righteous Judge of men Condemn me for that debt of sin Which, Lord, was laid on Thee?

If Thou hadst my discharge procured, And freely in my place endured The whole of wrath, O Father! Payment God passed twice demand. Fast on my breast Saron’s hand. And then again at mine.

Complete atonement Thou hadst made. And to the utmost furthest paid. Whence, O Thy people owed: How then can wrath on me take place. If shielded in Thy righteousness. And apostolized with Thy blood?

Lo, then, my soul unto Thy real. The merits of Thy great High Priest Speak peace and liberty. True in His efficacious blood. Nor fear my condemnation from God, since Jesus died for me.

While deliverance from the love of sin has to do entirely with the experimental side of our salvation, remission of the penalty of sin concerns the legal aspect only, or in other words, the believer’s justification. Justification is a forensic term and has to do with the law-courts, for if it is the decision or verdict of the judge. Justification is the opposite of condemnation. Condemnation means that a man has been charged with a crime. his guilt is established, and accordingly the law pronounces upon him sentence of punishment. On the contrary, justification means that the accused is found to be guiltless. His law has nothing against him, and therefore he is acquitted and exonerated, leaving the court without a stain upon his character. When we read in Scripture that believers are ‘justified from all things’ (Acts 13:39), it signifies that their case has been tried in the high court of Heaven and that God, the Judge of all the earth, has acquitted them. There is therefore no re-consideration to them which are in Christ Jesus (Rom. 8:1).

Justification means to declare or pronounce righteous, up to the law’s requirements. Justification implies that the law has been fulfilled, obeyed, respected. In no instance of this word meet the legal demands of God. Hence, as His people, fallen inAdam, were unable to measure up to the divine standard. God appointed that His own Son should become incarnate, be the Surety of His people, and answer the demands of the Law in their stead. Here, then, is the sufficient answer which may be made to the two objections which united is ready to raise: how can God acquit the guilty? How can we declare righteous one who is devoid of righteousness? Bring in the Lord Jesus Christ and all difficulty disappears. The guilt of our sins was imputed or legally transferred to Him; so that He suffered the full penalty of what was due them. the merits of His obedience are imputed or legally transferred to us, so that we stand before God in all the acceptableness of our Saviour: Romans 5:18, 19; 2 Corinthians 5:21, etc. Not only has the Law nothing against us, but we are entitled to its reward.
3. Salvation from the Power of Sin

This is a present and prehended process, and is as yet incomplete. It is the most difficult part of our subject, and upon it the greatest confusion of thought prevails, especially among young Christians. Many there are who, having learned that the Lord Jesus is the Saviour of sinners, have jumped to the erroneous conclusion that if they but exercise faith in Him, surrender to Him, and consent their souls into His keeping, He will remove their corrupt nature and destroy their evil propensities. But after they have really trusted in Him, they discover that evil is still present with them, that their hearts are still base and wicked in all things and desperately wicked, and that no matter how they strive to resist temptation, pray for, and struggle against, and use the means of God’s appointing, they seem to grow worse and worse instead of better, until they truly despair. If they are saved at all, they are not being saved.

But if you are under the impression that all you need is to believe and be saved, and the diseased nature will be purged from you, you are in error. "He that is born again is of God... if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." (2 Cor. 5:17.) All those who accept Christ and live by the grace of God are declared to be "in Christ," and "in Christ" they are "new creatures." The "old things" are "passed away," and God’s new mercies are "become new." Forgetting the past, Christ has set us free to live a new life that "no longer is subject to the law of sin and death," and "is subject to the law of the Spirit of life in Christ Jesus." (Rom. 6:14.) The "old man," as the believer places his whole reliance and trust in Christ, is "dead to sin... and to be alive unto God through Christ Jesus." (Rom. 6:11.)

The Scriptures say, "...in whom also ye were washed, even by the washing of regeneration and renewing of the Holy Spirit, who did renew in the Spirit of his glory..." (Col. 2:12.) This is the work of God, and the believer is helped, by the grace of God, to live up to his regeneration. He is helped by the Holy Spirit to do the work of His grace upon himself, and to work toward the new life that God has given him. He is helped by the Spirit in this work, and the Holy Spirit acts in him, and works in him, to bring about the new life that God has given him. The Holy Spirit thus acts in and through the believer, bringing about the new life that God has given him, and helping him to live up to it. The believer is helped by the Holy Spirit to live up to his regeneration, and to walk in the Spirit, and to live in the Spirit, and to live as the Spirit leads him.
which of these two natures is to regulate the believer's life. It is manifest that both cannot, for they are contrary to each other. It is equally evident that the stronger of the two will exert the more controlling power. It is also clear that in the young Christian the carnal nature is the stronger, because he was born with it, and hence he has many years start of the spiritual nature, which he did not receive until he was born again.

Further, it is unnecessary to argue at length that the only way by which we can strengthen and develop the new nature is by feeding it. In every natural growth is dependent upon food, suitable food, daily food. The nourishment which God has provided for our spiritual nature is found in His own Word. For “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). It is to this that Peter has reference when he says, “As newborn babes desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2). And so the Word of God, as we have learned before, is the food of this inner spiritual life. Just as by the Word of God we are born again, so by the Word of God we are nourished and sustained. Only by the Word of God can the new life grow and develop.

But not only must the new nature be fed. It is equally necessary for our spiritual well-being that the old nature should be stricken. This is what the scripture had in mind when he said, “Take no provision for the flesh, unto the lusts thereof” (Rom. 13:14). To stave the old nature, to make no provision for the flesh, means that we abstain from everything that would stimulate our carnality, that we avoid, as we would a plague. All that is calculated to provoke mischief to our spiritual welfare. Not only must we deny ourselves the pleasures of life in the flesh, but we must also abstain from anything upon which we set our heart (Deut. 4:38). The Lord’s command is, “Abstain from every form of evil.” (Eph. 5:5). But there is another sense in which we should abstain from things upon which we set our heart—abstain from all that is not of God. For we are told, “Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything excellent or praiseworthy—think about such things” (Phil. 4:8).

Ab. above, we have dealt only with the human side of the problem as to how to obtain deliverance from the dominion of sin. Necessarily there is a Divine side too. It is only by
God’s grace that we are enabled to use the means which He has provided us, as it is only by the power of the Spirit who dwells within us that we can truly “lay aside every weight, and the sin which doth so easily beset us” (Heb. 12:1). These two aspects (the Divine and the human) are brought together in a number of Scripture. We are bidden to “work out our own salvation with fear and trembling” but the apostle immediately added, “for it is God whom worketh in you both to will and to do of his good pleasure” (Phil. 2:13). Thus, we are to work out that which God has wrought within us, in other words, if we walk in the Spirit we shall not fulfill the lusts of the flesh (Gal. 5:16). It has now been shown that salvation from the power of sin is a process which goes on throughout the believer’s life. It is to this Solomon referred when he said: “The path of the just is as the shining light, which shineth more and more unto the perfect day” (Prov. 4:18). As our salvation from the power of sin begins in this life, it means that we are already “separated from the power of sin” (Rom. 6:6). This is why we can say “we are victorious over sin” (Rom. 8:37), for in no respect does our justification, or salvation from the power of sin, have to do with the practical side of sanctification. The word sanctification signifies separation—separation from sin. We need hardly say that the word holiness is strictly synonymous with “sanctification,” being an alternative rendering of the same Greek word. As the practical side of sanctification has to do with our separation from sin, we are told, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1). That practical sanctification or holiness is a process, a progressive experience, is clear from this. “Follow holiness without which no man shall see the Lord” (Heb. 12:14). The fact that we are to “follow holiness” clearly intimates that we have not yet attained unto the Divine standard which God requires of us. This is further seen in the passage just quoted: “perfecting holiness” or completing it.

The Divine Side of Our Salvation

The Father’s love is the basis of the Divine side of our salvation from the power and pollution of sin. When a sinner truly receives Christ as his Lord and Saviour, God does not then and there bestow upon him all the blessings of the new life. He is likely to be left down here many years, and this world is a place of danger for the one who is separated (1 John 2:15) and all pertaining to it is opposed to the Father (1 John 2:15). Therefore the believer needs salvation from this hostile system. Accordingly we read that Christ “gave Himself for our sinner, that He might deliver us from this present evil world; according to the will of God and our Father” (Gal. 1:4). Not only is the sinner not taken to Heaven where he first waylayly believes, but, as we have seen, the evil nature is not taken out of him. Nevertheless, God does not leave him completely under its dominion, but graciously delivers him from its power. He uses a great variety of means in accomplishing this.

First, by granting us a clear view of our inward depravity, so that we are made to abhor ourselves. By nature we are thoroughly inclined to ourselves, but as the Divine work of grace is talked forward in our souls we come to loathe ourselves, and that, as a result of this grace, we begin to “lay aside every weight” (Heb. 12:1) and begin to think of ourselves as “modern preachers.” The concept which many young Christians form of preachers is, that the experience of a preacher is a smooth, peaceful, and joyous one; but he soon discovers that this is not verified in his personal history, but rather it completely baffled. And this Aboriginalism, or supposing the preacher to know much more about such matters than he, is now fixed with doubting doubt about his very salvation, and the Devil promptly tells him he is only a hypocrite, and never was saved at all.

http://www.biblesnet.com
Only those who have actually passed through or are passing through this painful experience have any real conception thereof. There is so much difference between an actual acquaintance with it and the mere reading of a description of it as there is between personally visiting a country and examining it at first hand, and simply studying a map of it. How now are we to account for one who has been saved from the pleasure and penalty of sin, now being made increasingly conscious not only of its appealing presence but of its tyrannizing power? How explain the fact that the Christian now finds himself growing wiser and wiser, and the more closely he endeavors to walk with God, the more he finds the flesh bringing forth its horrid works in ways he had not previously? The answer is, because of increased light from God, by which he now discovers that which he was previously unacquainted. We are looking into a neglected room deep in the dust and cobwebs. The sunlight reveals to us the condition of things. Thus is it with the Christian. The more the light of the Spirit is turned upon him, the more he discerns the horrid plague of his heart (Isa. 53:5), and the more he realizes what a snared failure he is. This is a dear discovered soul, that the more you are growing out of love with yourself the more you are being saved from the power of sin. Wherein lies its fearful power? Why, in its power to deceive us. It likes to us. It did to Adam and Eve. It gives us false estimates of value so that we initiate the time for real good. To be saved from the power of sin, to have our eyes opened so that we see things in God’s light. It is to know the truth about ourselves, and the truth about ourselves, Satan has blinded the minds of them that believe not, but the Holy Spirit hath shone in our hearts, unto the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

But further, we not only deceive, it pulls up, causing its infatuated victims to them. We are all, more or less, guilty of either 3-1 or 1-3, for “the voice of pride is to fall into the condemnation of the soul.” A very wise epigraph which caused him to say, “I will ascend upon the heights of the north.” ( Isa. 14:13:14). Is there any wonder then that those in whom this works are filled with pride and complacency? Sin ever produces selfish and self-righteousness; the most abandoned of sinners will tell you, “I know that I am weak, yet I have a good heart. But when God takes me in hand, it is in the very opposite. The working of the Spirit subdues our pride. Joseph by giving increased disabilities of self and of the exceeding unfairness of sin, so that each one core with Job, “Behold, I am vile” (40:4), such one is being saved from the power of sin—its power to deceive and inflame.

Bezaed, by some preachers. This is another means which God uses in delivering His people from sin. “We have had fathers of our flesh which have corrupted us, and we gave them inheritance, shall we not much rather be in subjection to the Father of spirits, and live?” (Heb. 12:16). These preachers assume varied forms, for sometimes they are external, sometimes internal, but whatever be their nature they are painful to flesh and blood. Sometimes these Divine chastenings are of long duration, and then the soul is apt to ask, “Why standard Thou after me? ( Ps. 10:1). For it seems as though God has deserted us. Earnest prayer is made for a mitigation of suffering, but...
no relief is granted; grace is earnestly sought for newly bowing to the rod, but unsatisfied impatience, rebellion, seem to wax stronger and stronger, and the soul in hard put to it to believe in God's love; but as Hebrews 12:11 tells us, "Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness with peaceable fruit which is exercised thereby."

This life is a schooling, and chastenings are one of the chief methods God employs in the training of his children. Sometimes they are sent for the correction of our faults, and therefore we must pray, "Cause me to understand wherein I have erred" (Job 5:24). Let us always bear in mind that it is the "rod and not the scold which is setting us, held in the hand of our loving Father, not an angry Judge. Sometimes they are sent for the prevention of evil, as Paul was given a thorn in the flesh, that he should be exalted above the heavens, and that in his own distress he might know his reliance was not on himself, but on the power of God; and that he might therefore be sent for our spiritual education; that by them we may be brought to a deeper experimental acquaintance with God. "It is good for me that I have been afflicted, that I might learn Thy statutes." (Psa. 119:71). Sometimes they are sent for the testing and strengthening of our graces: "We glory in tribulations also: knowing that tribulation worketh patience, and patience, experience, and experience, hope." (Rom. 5:3,4), "suffer it all joyously when ye fall into various trials, knowing this, that the proving of your faith worketh patience." (Jas. 1:2,3).

Chastening is God's. The only purifying medicine, sent to riper our fidelity, aspirations, to detach our hearts from carnal objects, to deliver us from our idols, to wean us more thoroughly from the world. God has hidden us, 'Be not unequally yoked together with believers.' (2 Cor. 6:14,17); and we are slow to respond; and therefore does He take measures to drive us out? He has hidden us 'low not the world,' and if we disobey we must not be surprised if we are some of God's "members which are upon the earth." (Gal. 5:15). If we refuse to comply with this unpleasant task, then we may expect God Himself to use the pruning-knife upon us. God has hidden us, "Cease ye from man," (Isa. 22:2), and if we will trust our fellows we are made to suffer for it.

"Deceive not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Heb. 12:5). This is a solemn warning. So far from despising it, we should be grateful for the name; grateful that God comes so much and takes such trouble with us, and that his bitter physic produces such healthful effects. "In their affliction they shall wax fat early" (Isa. 51:15); while everything is running smoothly for us, we are apt to be self-sufficient, but when trouble comes we presently turn unto the Lord. Oh, then, with the Psalmist—"In thefulness Thou hast afflicted me." (119:75). Not only do God's chastenings, when satisfied to us, subdue the workings of pride and sear us more from the world; but they make the Divine promises more precious to the heart; such as one so this basin in a new meaning. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isa. 43:2; and the broken ones, they break down self-lovers and make us more sympathetic to our fellow-sufferers: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble." (2 Cor. 1:4).

Third, by other disappointments: God has gently warned us that "all is vanity and vexation of spirit, and there is no profit under the sun" (Eccles. 2:11), and that by one who
was accustomed to gratify the physical senses as none other ever has been. Yet we do not take this warning to heart, for we do not really believe it. On the contrary, we persuade ourselves that satisfaction is to be found in things under the sun, that the creature can give contentment to our hearts, as well as to fill a crock with a square. The heart was made for God, and He alone can meet its needs. But to nature we are slaves, putting things into His place. Those things we invest with qualities they possess not, and sooner or later our decisions are rudely exposed to us, and we discover that the images in our minds are only dreams, that our golden idol has but a short day after all.

God so orders His providence that our earthly nest is destroyed. The winds of adversity compel us to leave the dainties bed of carnal ease and localism. Glorious losses are experienced in some form or other. Trusted friends prove fickle, and in the hour of need, our golden gods prove to have increased wings. In the fight for life, happiness and happiness are found, in broken by the grisly hand of death. Health fails and weary years are our portion. These trying experiences, these bitter disappointments, are another of the means which our gracious God employs to save us from the pleasure and pollution of sin. By them He discovers to us the vanity and vexation of the creature. By them He teaches us the objects in which we sought refreshment are but "lesser cleavages," and that we may turn to Christ and draw from Him who is the Well of living water, the One who can alone supply true satisfaction of soul.

It is in this way we are experimentally taught to look off from the present to the future, for our real is not here. "For we are saved by hope but hope that is seen is not hope." (Rom. 8:24). Let it daily noted that this comes immediately after "we know in whom we believe." This to be "saved by hope." Hence, it is the present experience to which the Corinthians refer when they say, "the Christian was in the world and expectation." It is not here said that we "who are saved by hope." No, not if we single out our text, but the hope to which they were looking forward is the hope of the Holy Spirit's promises. Hope has to do with a future good, with something which as yet is seen not." Our hope not for something which is already enjoyed. Hence hope differs from faith. Faith, as it is an assurance, is in the mind, but hope is seated in the affections, directed by the desirableness of the things promised.

And, my reader, the bitter disappointments of life are taught but the dark background upon which hope may shine forth the more brightly. Christ does not immediately fail to Heaven, the one who puts his trust in Him, He keeps him here upon earth for a while to be exercised and tried. While he is avoiding his complete baseness there is such a difference between him and it, and he encounters many difficulties and trials. Few having yet received his inheritance, there is need and occasion of hope, for only by its exercise can things future be sought after. The stronger our hope, the more readily shall we be engaged in the pursuit of it. We have to be weaned from present things in order for the heart to be fixed upon a future good.

Firstly, it is by the gift of the Spirit and the operations within us. God's great gift of Christ to us is matched by the gift of the Spirit in us; for we live as much to the One as we do to the Other. The new nature in the Christian is poetically apart from the Spirit's daily renewing. It is by the gracious operations that we have discovered in us the nature and extent of sin, are made to strive against it, are brought to grieve over it. It is by the
Spirit that faith, hope, and prayer are kept alive within the soul. It is by the Spirit we are moved to use the means of grace which God has appointed for our spiritual preservation and growth. It is by the Spirit that sin is prevented from having complete dominion over us. For as the result of his indwelling in us, there is something else besides sin in the believer's heart and life, namely, the fruits of holiness and righteousness.

To sum up this aspect of our subject: Salvation from the power of indwelling sin is not the taking of the evil nature out of the believer in this life, nor by effecting any improvement in it: “that which is born of the flesh is flesh” (John 3:6) and it remains so, unchanged to the end. Nor is it by the Spirit so subduing indwelling sin that it is rendered less active, for the flesh not merely licks, but “sleeth” (bewilders) against the spirit.” If never awake, not even when our bodies do, as our desire evidence. No, and in some respects, grace does not make sin pass, but affects, and acts, seen by the eyes of our fellows, but certainly as internally. In things seen by God—such as covetousness, discontent, pride, unbelief, self-will toward others, and a hundred other evils. He is none is saved from sinning in this life.

Present salvation from the power of sin consists in, first, delivering us from the love of it, which though began in our regeneration is continued through all our practical sanctification. Second, from its remaining docility, so that it can no more deceive us as it once did. Third, from our accusing it: “That which I do, I allow not” (Rom. 7:15). This is one of the surest marks of regeneration. In the fullest sense of the word the believer “allows” it not before he sins, for every real Christian when in his right mind desires to be wholly kept from sinning. He “allows” it not truly when doing it. For in the actual committing thereof there is an inward reason—the new nature cannot not. He “allows” it not afterward, as Psalm 51 evidences so plainly in the case of David.

The grace of God is so great, as I have already seen from “they are not as the hired servants that I have the debts of your fathers for they killed them the prophets; and we build their sepulchres” (Luke 11:46). So by them these debts being accounted of their fathers and aborning their violent conduct, they erected a monument to their honour. Thus, to “allow” is the opposite of to be swallowed up and removed over it. It is to combine and condense. Therefore, when it is said that the believer “allows” not the end of which he is guilty, it means that he seeks not to justify himself or throw the blame on someone else, as both Adam and Eve did. That the Christian allows not sin is evident by his own evidence over it, his sense for it, his confession of it, his loathing himself because of it, his renewed resolution to forsake it.
4. Salvation from the Presence of Sin

We mean then that aspect of our subject which has to do with the future. Sin is yet to be completely eradicated from the believer's being, so that he shall appear before God without any spot or blemish. True, this is his legal status even now; yet it has not become so in his state or experience. As God views the believer in Christ, he appears before Him in all the excellency of his Sponsor, but as God views him as he is set in himself (and that he does so is proved by this chapter), he beholds all the sin which the soul has wrought in him. But this will not always be the case. His blessed be his name, the Lord is revealing the blessed scene of the last. And even now we have tasted that He is gracious, but the fulness of His grace will only be entered into and enjoyed by us after this world is left behind.

These scriptures which present our salvation as a future prospect are all concerned with the absence of the presence of sin. Is it not from the very meaning of sin. To the Paul referred when he said, "Sin is our adversary" (Rom. 7:21), not our salvation from the presence of sin, but from its very presence. For our citizenship is in heaven, from whence we also look for the Savior, the Lord Jesus Christ (Phil. 3:20). Yes, it is the "Savior" we await, for it is at his return the whole election of grace shall enter into their full salvation; as it is written, "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). In the manner, when another apostle declares, we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1:5), he had reference to this grand summation of the believer's salvation, when he shall be forever rid of the very presence of sin.

Our salvation from the presence of sin is affected by Christ's taking up His abode in our hearts. "Christ abideth in me" (Gal. 2:20). Our salvation from the presence of sin was secured by Christ's sufferings on the Cross above: we endured the judgment due our ingratitude. Our salvation from the power of sin is obtained by the gracious dealings of God (Phil. 2:12). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1). Our salvation from the presence of sin will be accomplished at Christ's second coming when our citizenship is in heaven (Col. 3:1).
of sin. Then shall Christ present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish (Eph. 5:27).

Salvation from the penalty or time of sin takes place at our regeneration; salvation from the power or dominion of sin is accomplished during our practical sanctification; salvation from the presence or influence of sin is consummated at glorification: whom he justified, them he also glorified (Rom. 8:30). Not so much is revealed in Scripture on this fourth aspect of our subject. for God’s Word is not given to spare our sins. Yet sufficient is made known to feed faith, strengthen hope, draw out love, and make us “run with patience the race that is set before us.” In our present state we are incapable of forming any real conception of the titles assigned us; yet as Isaac’s spies brought back the report of “the grapes of Eschol” as a symbol of plenty, so we are to look forward to that time when Israel’s eyes shall be opened in the land of Canaan, so the Christian is granted a foretaste of his inheritance in glory.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13). It is to the image of the glorified Christ that we are predestinated to be conformed. Behold Him on the mount of transfiguration, when a foretaste of His glory was granted the favored disciples. Such is the exceeding kindness of our Redeemer, for the Son of Man was temporarily blinded by a glimpse of it, and the beloved John in the isle of Patmos fell at his feet as dead” (Rev. 1:17) when he beheld Him. That which awakens us can best be estimated as it is contemplated in the light of God’s love. The portion which Christ Himself has received, is the expression of God’s love for Him; and, as the Son was exalted His people considering His Father’s love unto them; and had loved them as Thou hast loved Me” (John 17:23), and therefore, as the promised “when I am, there ye may be also” (Rev. 22:1). But is not the believer forever done with sin at death? Yes, thank God, such is the case; yet that in no glorification, for his body gives to corruption, and that is the effect of sin. But it is written of the believer’s body, “It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body” (1 Cor. 15:44-48).

Nevertheless, at death death the Christian’s soul is entirely freed from the presence of sin. This is seen from “Blessed are the dead who die in the Lord from henceforth” (Rev. 14:13). What is signified by “that they may rest from their labors, and their works do follow them” (Rev. 14:13) When something more blessed than ceasing from earning their daily bread by the sweat of their brows, for that will be true of the unsaved also. Those who die in the Lord rest from their “labors” with sin: their thoughts conflicts with indwelling corruption, Satan, and the world. The fight which faith now rages in them ended, and full relief from sin in their forever.

The bountiful salvation theirs of the Christian was strikingly typified in God’s dealings with the nation of Israel of old.

First, we have a vivid portrayal of their deliverance from the pleasures or love of sin: “And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning” (Ex. 2:23, 24). What a contrast does that present from what we read of it in the closing chapters of Genesis! There we hear the king of Egypt saying to Joseph, “The land of Egypt is
before they, in the land of the land make thy father and brethren to dwell: in the land of God." (Ex. 16). Accordingly we are told. "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly." (Ex. 1:21). Now Israel is the O.T. symbol of the world, as a system opposed to God. And it was there, in the "lost part" of it, the descendants of Abraham had settled, but the Lord had designs of mercy and something far better for them; yet before they could appreciate Canaan they had to be weaned from Egypt. Hence we find them in cruel bondage there, smitten under the lash of the taskmasters. In this way they were made to hate Egypt and long for deliverance from it. The theme of Exodus is redemption: how it is. Next he says that God begins His work of redemption by making His people to groan and cry out under their bondage. The portion which Christ bestows is not welcome till we are made sick of this world.

Second, in Exodus 12, we have a picture of God's people being delivered from the penalty of sin. On the passover night the angel of death came and slew all the firstborn of the Egyptians. But only spare the firstborn of the house of Levi? Not because they were guiltless before God; for all had sinned and come short of His glory. The Levites, equally with the Egyptians, were guilty in this sight, and deserving of上报ing judgment. It was at this very point that the grace of God came in and met their need. Another was slain in their room, and died in their stead. An innocent lamb was killed and its blood shed, pointing to the coming of the Lamb of God which taketh away the sin of the world. "The head of each household sprinkled the lamb's blood on the lintel and posts of his door, and hence the firstborn in it was spared from the avenging angel." (Ex. 12:13). Thus, Israel was saved from the penalty of sin by means of the lamb dying in their stead.

Third, Israel's wilderness journey symbolizes the believer's salvation from the power of sin. Israel did not enter Canaan immediately upon their exodus from Egypt; they had to face the temptations and trials of the desert where they spent not less than forty years. But what a gracious and full provision did God make for His people. Manna was given them daily from heaven—figurative of that food which God's Word now supplies for our spiritual nourishment. Water was given from the-stones rock—symbol of the Holy Spirit sent by the breast Christ to dwell within us, John 7:38-39. A cloud and a pillar of fire guided them by day and guarded them by night, reminding us of how He directs our steps and shields us from our foes. Bold of all, Moses, their great leader, was with them, counselling, administering, and interceding for them—figure of the Captain of our salvation "to whom I am with you alway." 

Fourth, the actual entrance of Israel into the promised land foreshadowed the believer's glorification; when he enters into the full enjoyment of all possessions which Christ has purchased for him. The experiences Israel met with in Canaan have a double-typical significance. From one standpoint they prefigured the conflict which faith encounters while the believer is left upon earth, for as the Hebrews had overcome the original inhabitants of Canaan before they could enjoy their portion, so faith has to surmount many obstacles till it is "possessed of its possessions." Nevertheless, that land of milk and honey into which Israel entered after the bondage of Egypt and the hardships of the wilderness
were left behind, was manifestly a figure of the Christian's portion in Heaven after he is forever done with sin in this world.

"Thus shall say His name, Jesus, for He shall save His people from their sins" (Matt. 1:21). First, save them from the pressure or love of sin by bestowing a nature which hates it. This is the great miracle of grace. Second, save them from the penalty or punishment of sin, by restoring all its guilt. This is the grand marvel of grace. Third, save them from the power or dominion of sin, by the workings of His Spirit: this reveals the wondrous might of grace. Fourth, save them from the presence or habitation of sin; this will demonstrate the glorious magnitude of grace. May it please the Lord to bless these elementary but most important truths to many of His little ones and make their "big" brothers and sisters smaller in their own estimation.