

Gloryland's **New Christian Series**

Doctrinal Studies for New Believers

Lesson Three

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INTRODUCTION

In lesson two we learned about *Twelve Important Things That Happen When A Man Gets Saved*. In that same lesson, we also began an in-depth study of *Nine Basic Doctrines Associated With Salvation*. Now, we will study four more of these nine basic doctrines.

- The baptism of the Holy Spirit
- Justification
- Imputation
- Adoption.

Notice that in studying these great doctrines related to our salvation, most of the material we use is from the New Testament books of the Bible written by Paul (*Romans* through *Titus*). These are the primary sources of our doctrinal studies because Paul is *the apostle to the Gentiles* (Romans 11:13) and it was to him that the *mystery of the Church* was revealed (Ephesians 3:1-11). As we continue our studies, it would be worthwhile for you to read through each of these books several times if possible. They contain instruction for the Church, and we should be very familiar with them.

The Baptism of the Holy Spirit

I. The Meaning of the Baptism of the Holy Spirit

Our worship of God must be "*in spirit and in truth*," because "*God is a Spirit*" (John 4:24). When the believed on the Lord Jesus Christ as our Savior we were "*born again*." The very moment we experienced this second (spiritual) birth, the Holy Spirit of God came inside us, circumcised our souls from our bodies, and joined our spirits to the Lord Jesus Christ. At the same time, the Holy Spirit also *baptized us* into the body of Christ. So, a new man was formed inside of us, created unto true holiness and righteousness. We have already studied about this *new birth* and the *spiritual circumcision* in lesson two. I remind you of these things once more so that what we have already studied will be fresh in our minds as we begin this study of the baptism of the Holy Spirit. A correct understanding of these doctrines is especially important today because of current widespread unscriptural teaching concerning the precious doctrines of salvation.

We read in the Bible:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

*Therefore **we are buried with him by baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

— Romans 6:3-5

This passage of scripture from Paul's epistle to the Romans teaches us that baptism has to do with *identification*, whereby one thing is so immersed in another that it loses its own identity as one engulfs the other. Consider water baptism as an example. When the believer is *immersed* in water, he is cut off from the precious air he breathes. In this manner he identifies with *death* as if baptism were a burial in a watery *grave*. Romans chapter 6 isn't talking about water baptism at all, but *Spirit baptism*.

Of course, water baptism is merely a picture. It is an outward testimony to the world of the Spirit baptism that took place the moment we believed. It is this baptism of the Spirit that identifies us with Christ's death, burial and resurrection. This alone makes us part of the body of Christ. A clear understanding of this doctrine is vital because some sects have so confused water baptism and Spirit baptism, that they believe water baptism necessary to salvation.

Dr. Peter S. Ruckman, in his book, *Seven Baptisms*, says

"[B]aptists have peculiar beliefs about baptism. Strangely enough, Baptists are about the only people in the world who believe there is nothing to it!

[Y]ou know, when you think of the *Baptists* you think, '*Well they sure put a lot of emphasis on water baptism.*' A real Baptist doesn't! One reason why I'm not ashamed to connect my name with that title is that from time immemorial, Baptists have stood for three things: one of them is eternal security of the believer, which I believe in, and the others are the autonomy of the

local church, which I believe in, and the last one is absolute separation of church and state, which I believe in. And real Baptists believe that water baptism can't do a thing for you but get you wet! That's what sets them off from Protestants. You know the word '*Baptist*' was originally '*Anabaptist*.' An Anabaptist was a person that believed in baptizing folks over again, because their infant baptism didn't do them any good. They were called '*Anti-pedo Baptists*,' that is, Baptists were people who didn't believe that infant baptism could do a thing for you."

II. The Body of Christ

The topic is *Spirit baptism*, which is directly related to the *Body of Christ*. This relationship is seen in Paul's letter to the church at Corinth.

"For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." — I Corinthians 12:13

Paul was explaining about spiritual gifts to the born-again believers at Corinth. In verse 13, when he emphasized that *the church is one body*, he was not talking about local congregations on earth consisting of Baptists, Methodists, Presbyterians, Charismatics etc. He was talking about the true church, which is a *spiritual body* — the heavenly body that all believers are a part of *now*.

- *Every born again believer* (whether a Baptist, Methodist, Episcopalian, Charismatic, or other) has been baptized by the Holy Spirit into that *true church*, which is *the body of Christ*.

We realize that these groups teach some doctrines that are wholly untrue. Even so, any of the individual members of such a group are saved *if* they have trusted the blood of the Lord Jesus Christ alone to wash away their sin. They will not go unpunished for teaching heresies from the Word of God: they will pay for it and will suffer loss of rewards, but if they have been born again, they are in the body of Christ.

From Paul's first letter to the Corinthians and his letter to the Ephesians we can get a definition of *the body of Christ*.

*"And hath put all things under his feet, and gave him to be the head over all things to **the church**,*

*Which is **his body**, the fullness of him that filleth all in all."*

— *Ephesians 1:22,23*

It is plain that "*the church*" (verse 22) is the same as "*his body*" (verse 23). (Also see Colossians 1:18.)

III. A Spiritual Marriage

Now we come to another work of the Holy Spirit, whereby the new man created inside the believer is joined to the Spirit of Christ.

The scripture says:

"He that is joined to the Lord is one spirit."

— I Corinthians 6:17

This joining of our spirit to the Spirit of Christ constitutes a marriage, wherein the two become *"one spirit."*

*"For we are members of his body, of **his flesh, and of his bones.**"*

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

— Ephesians 5:30-33

Ephesians 5:30 says that we have become part of His body, but how did we get into His body? The Holy Spirit baptizes each believer into the body of His flesh and of his bones (see also I Corinthians 12:13).

In Ephesians 5:31, Paul begins using the human physical marriage relationship to teach us about the spiritual marriage relationship we began to experience when we got saved. In verse 32, he makes this clear by saying that he is speaking of Christ and the Church. His purpose in this is to teach us about two becoming one flesh.

So the human physical marriage relationship on this earth is a picture (a type) of the spiritual relationship between Jesus Christ and the believer. Adam and Eve were a picture of this: Adam was a type of Christ and Eve was a type of His body — they were *one flesh*. Those who have trusted Christ as their Saviour have been baptized into *the body of Christ* by the Holy Spirit. Thereby their inward man has become *one flesh* with the body of Jesus Christ. Now, we know that His *physical* body is seated up there in the third Heaven at the right hand of the Father, nevertheless, we instantaneously become part of His flesh and bones when we believe (I Corinthians 6:17). This is truly a mystery, but it is made possible by the wonderful power of the Holy Spirit.

The Holy Spirit is *omnipresent* — He is everywhere. When we got saved, He came inside us to dwell permanently, joining us to the Lord Jesus Christ. We became part of Deity: God the Father, God the

Son and God the Holy Spirit. We find this illustrated again in Romans 7, where Paul once more uses the marriage relationship to illustrate the Christian's relationship to Jesus Christ. Going back to the Old Testament, he begins to teach on what the law said about marriage.

"Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?"

*For the woman which hath an husband is bound by the law to her husband so long as he liveth; but **if the husband be dead**, she is loosed from the law of her husband.*

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

*Wherefore, my brethren, **ye also are become dead** to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." — Romans 7:1-4*

If the relationship in Romans 7 is representative of our spiritual relationship (and it is), then the *husband* represents our flesh, and the *woman* represents our soul. So we see that *before* we were saved, our flesh and soul were *married* or joined together, and the Bible says, "*what God hath joined together, let no **man** put asunder.*"

Dr. Peter S. Ruckman explains it this way:

"So what happened? Here you are, and the law had a hold of your body, because you were in your flesh — and you were under the law. Then you trusted Christ, and when He came in He cut your soul loose from your body and killed your body (making it powerless) — see Romans 6:7-8 and 6:2.

So, when Christ came into you and cut your soul loose from your body, your body was nailed to the cross with Christ, and your body..., the flesh, died. You are then single! And the single person marries Jesus Christ, and is joined to flesh over here. We are now '*bone of **His** bone, flesh of **His** flesh;*' and '*...he which is joined unto the Lord is one Spirit.*'

So you have a case there where, when Jesus Christ came in you, if He had taken your soul away from your body without killing your body, He would have been guilty of committing adultery. Do you see that thing? So when He came in, your body dropped dead, and she (your soul) is free to be married to whom she will."

It should be clear, then, that only by the death of our body of flesh was it possible for our inward man (*our soul*) to marry Christ and become "*bone of His bones and flesh of His flesh:*" (Genesis 2:23).

1. In Romans 7:3, the woman (*our soul*) was not free to be married to another man as long as her husband (*our flesh*) was living.

2. But when her husband died, she *was free* to be married to another man (*Christ*).

That is exactly what happened when we got saved: the Holy Spirit baptized us into Christ. That baptism constituted a spiritual marriage relationship because we became "*one spirit*" with him.

- As you can see, the distinction between the *two natures* (the old man and new man) must be understood. Otherwise, the scriptures would make no sense at all in many places.

All these things happen to the inward man (*the new man*) who is sinless, holy, and perfect — cut loose from the flesh. But what happens to *the old man* when we get saved? Even though he is dead and cannot enter into this new marriage relationship with Christ, he becomes *engaged* to Christ; to be married later.

We find this in II Corinthians:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." — II Corinthians 11:2

In this passage of Scripture, Paul is talking to the church, the heavenly body of Christ of which all believers are a part. He says, "*I have espoused you.*" "*Espoused*" means "*engaged*" — our *old man* is engaged to the Lord Jesus Christ. After the Lord returns to take us to Heaven, he will change our vile bodies into glorified, sinless bodies like His own (Philippians 3:20,21 and I Corinthians 15:51,52).

After appearing before the *Judgment Seat of Christ* and having all our tears are wiped away, we will go with the Lord Jesus to the marriage ceremony. John writes about this in the book of Revelation calling it "*the marriage of the Lamb.*"

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." — Revelation 19:7,8

Spiritually, the *new man* inside us is married to the Lord Jesus Christ *now*. However, our *old man* is *not married to Christ yet*, but only engaged. In the coming resurrection day, our *old man*, (the flesh) will be changed into a glorified body, and joined again with our soul. Then we will go to the wedding ceremony where we will actually be married to the Lord Jesus Christ *physically*. We can look forward to this future event with great anticipation, for it will be our coronation day. No wedding ceremony of any king could ever compare with it. I cannot imagine the excitement in that day when strains of "*Here comes the bride*" fill the courts of Heaven and we begin to walk down the aisle to meet our wonderful bridegroom who loved us and died for us.

Louis Talbot writes:

"We shall spend all eternity in the light of His presence, and sing throughout the endless ages, the song of the redeemed.

*'The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of grace —*

*Not at the crown He giveth,
But on His pierced hand:
The Lamb is all the glory
Of Immanuel's land!"*

All of this may be difficult to understand at first, but the Holy Spirit will teach us all things in due time. [Part of us is *engaged to be married* to Jesus Christ, while part of us is **already** married to Him. And, part of us is now sinless (the inward man), while at the same time, part of us is still sinful (the outward man).] The two parts of our being must be clearly distinguished in order for us to properly understand them. We must also distinguish the two parts of *the church* in order to understand what the Scriptures teach about them. Paul's letter is to a *physical* body of believers in a local church congregation, in regards to the *spiritual* body of believers, of which all born again Christians are a part in Heaven.

- First of all we see the church as a local assembly of believers, joined together in the fellowship of a *local church* congregation, at a fixed physical location.
- We also see the *mystical, heavenly Church*. That is *the body of Christ*, the *Church*, spiritually joined to our Lord by the Holy Spirit in marriage, wherein we become "*members of his body, of his flesh, and of his bones.*" This includes all believers, not just Baptists.

IV. False Teaching On Baptism

Now let's continue in I Corinthians 12:13.

"For by one Spirit are we all baptized into one body..."

— *I Corinthians 12:13*

- This is Spirit baptism, NOT water baptism.

After receiving the Spirit's baptism that joins us to Christ, we are to obey the Lord's command for believers, and submit to water baptism. Let me make it very clear that water baptism only gets us wet, and has nothing to do with getting saved. However it does show *others* that, as believers, we are ready to obey Christ. It is a *testimony* to all the world that we have been made partakers of Christ's death, burial, and resurrection as Paul mentions in Romans chapter 6.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

— Romans 6:3,5

These verses deserve close study because they are the main verses used to teach the false doctrine of baptismal regeneration (the belief that a man cannot be forgiven of his sins unless he is immersed in water). But notice that the word "*water*" does not appear anywhere in the passage, nor anywhere in the book of Romans. However, we do see the word "*Spirit*" and "*Ghost*" used 27 times in Romans.

Another closely related passage of Scripture is Colossians 2:12.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." — Colossians 2:12

(You will remember we studied this verse closely in our lesson on *spiritual circumcision*.) There is nothing in the context to suggest that "*Buried with him in baptism*." has anything at all to do with WATER. The *circumcision* in verses 11 and 13 is *spiritual*. The *operation of God* in verse 12 is *spiritual*. And the quickening of verse 13 is *spiritual*. Then why would anyone think that the *baptism* of verse 12 was *physical*? Clearly, it is not water baptism, but Spirit baptism

Keep I Corinthians 12:13 in mind as we look at still another passage about the baptism with the Holy Spirit.

"For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." — Galatians 3:27,28

This passage of scripture in Galatians is another well known text used by the so-called *Church of Christ* sect, and others, to teach the *heresy* that water baptism is necessary for salvation. They actually believe that water baptism can wash away sins. It seems they have some kind of fixation with water. Every time they read the word *baptism* in the Bible, they immediately think *water*. Whenever they see the word *water*, they think *baptism*. However, this is false and without scriptural basis. There is nothing at all in the context of Galatians 3 or Romans 6 to suggest that Paul was referring to water baptism. But, having an obsession with *water*, these heretics tell us that Galatians 3 and Romans 6 are referring to *water baptism* (no proof). Then they try to use those verses to convince us that the *baptism* of I Corinthians 12:13 is *water baptism* as well. But we need only look at Galatians 3:28 to see that this is something more than water baptism. When we are *physically* immersed in water and raised up again, we remain *physically* the same. If we go in as a male, we come up as a male; if we go in as a female, we come up as a female, for in regards to the baptism with the Holy Ghost, there is no respect of persons. When the Holy Spirit baptizes us, it is not into water, but into the literal body of Christ where there is no difference there between male or female, but all are one *in Him*.

This would be a good time to review the rules of Bible study that we learned in lesson one. Four of those rules that will be particularly helpful to us at this time are:

1. Never add to or take away from the text of the Holy Bible. (Reading, for example, *water* when the Bible plainly says "*Spirit*.")
2. Never take a verse of Scripture out of context.
3. Always ask *WHO* is speaking, and to *WHOM*.
4. Always take the plain, literal meaning of every verse of Scripture, except where it is impossible to do so.

Then there are those who call themselves *Charismatics* and still others called *Pentecostals* who teach another heresy connected with the baptism with the Holy Spirit. While most of them do teach that we are saved by the blood of Jesus Christ alone, they also teach that the baptism with the Holy Spirit is subsequent to salvation (known as *a second work of grace*). However, the Scriptures teach that one who does not have the Holy Spirit is not even one of God's children.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." — Romans 8:9

I Corinthians 12:13 says that we are all baptized *by the Spirit* into one body. We are baptized into the body of Jesus Christ the moment we are saved. The false teaching of the Charismatics is that all speak in tongues upon receiving the baptism with the Holy Spirit. Supposedly, this is at some time following salvation. But this is a heretical teaching that cannot be proven from the Word of God. Of course, they will want to take us back to the book of Acts and twist the scriptures to try to prove it, but there isn't one verse in the Bible that says speaking in tongues is the evidence of being baptized with the Holy Spirit. You won't find it in Acts 2, Acts 10 *or* Acts 19 (the 3 places where speaking in tongues is mentioned in the book of Acts). (We will discuss this more thoroughly in lesson 8, *Rightly Dividing the Word*.)

The truth is, the very moment we believed we got saved the Holy Spirit baptized us into Jesus Christ and we became part of His body. Being, therefore, part of His bone and His flesh, there is no way for the believer to be separated from Christ. We are joined to Him for eternity.

"For we are members of his body, of his flesh, and of his bones." — Ephesians 5:30

The part of us that is put into Jesus Christ is the *inward man*. That part of us is sinless, perfect, holy, and sealed until the day of redemption. It is now joined to the Lord Jesus Christ and will never sin again.

*"If we suffer, we shall also **reign** with him: **if we deny him, he also will deny us:***

If we believe not, yet he abideth faithful: he cannot deny himself."

— II Timothy 2:12,13

This "*reign*" will be during the Millennium. (We will study the Millennium further in our next lesson on the Christian's inheritance.) There are some who use this verse to try to teach that born-again believer's can lose their salvation. They want us to believe that if we deny Christ (like Peter), Christ will deny us at the final judgment and send us to Hell. But the context (verse 12) says nothing about losing our salvation or going to Hell. If we *deny him, he will deny us* a *REIGN* with him. Do you understand that? "*If we SUFFER, we shall also REIGN with him.*" When Paul says "*WE*," he is talking to saved, born-again Christians, who refuse to suffer for the Lord Jesus. Therefore, the Lord will refuse to let them *reign* with Him during the *Millennium*.

Verse 13 says, "*If we believe not, yet he abideth faithful: he cannot deny himself.*" So even if we were not faithful, and if we were no longer to profess to believe in Christ, we could never lose our salvation, because the part of us that is in Jesus Christ never sins. That part of us has been cut loose from our bodies by *the operation of God*. Even if we were unfaithful, "***yet he abideth faithful; he cannot deny himself.***" We are part of Christ — "*bone of his bones and flesh of his flesh:*" (even as Adam and Eve in Genesis 2:23), and he will not deny himself. We are not only ***in Christ's hand*** (as John says in John 10:27-28), but moreover, we are *joined to Christ* and have become ***part of His hand*** (another strong proof of our eternal security). So, the inward man stands perfect before God at all times because he is *in Christ*.

"And ye know that he was manifested to take away our sins; and in him is no sin.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." — 1 John 3:5,6

"Whosoever is born of God doth not commit sin..." — 1 John 3:9

If we are saved, we are *in Him*, and *in Him* is no sin. The part of us that is baptized into the body of Christ is sinless (our inward man).

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

— 1 John 4:17

Now, look at that — "***as he is, so are we in this world.***" He is sinless, isn't He? He is up in Heaven, and we are in him — there is no sin in the part of us that's in Him. That has to do with our *STANDING* before God. That is the way God sees us when He looks at us, because He is looking at His Son, and in His Son is no sin. Jesus died on the cross, where He paid for the sins of *the whole world*.

V. Standing and State

Having mentioned our *standing* before God, let's look at the matter of our *standing* and our *state* more closely. Dr. C.I. Scofield introduces this subject so well in his book *Rightly Dividing the Word of Truth*.

"A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the **standing** or position of the believer, and his **state**, or walk. The first is the result of the work of Christ, and is perfect and entire from the very moment that Christ is received by faith. Nothing in the afterlife of the believer adds in the smallest degree to his title of favor with God, nor to his perfect security. Through faith alone this standing before God is conferred; and before Him, the weakest person, if he be but a true believer on the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

The student cannot fail to notice, also, that the divine order, under grace, is first to give the highest possible standing and then to exhort the believer to maintain a state in accordance therewith. The beggar is lifted up from the dunghill and set among princes (1 Samuel 2:8), and then exhorted to be princely.

Positionally he is '*perfected forever*' (Hebrews 10:14), but looking within, at his **state**, he must say, '*Not as though I had already attained, either were already perfect.*' (Philippians 3:12).

A prince, while he is a little child, is presumably as willful and as ignorant as other children. Sometimes he may be very obedient and teachable and affectionate, and then he is happy and approved. At other times he may be unruly, self-willed, and disobedient, and then he is unhappy, and perhaps is chastised — but he is just as much a prince on the one day as on the other. It may be hoped that, as time goes on, he will learn to bring himself into willing and affectionate subjection to every right way, and then he will be more princely, but not any more a prince than before. He was **born** a prince.

In the case of every true son of the King of kings, and Lord of lords, this growth into kingliness is assured. In the end, standing and state, character and position, will be equal. But the position is not the reward of the perfected character — the character is developed from the position."

Our *standing* before God is sinless perfection, because we are *in Christ*. But our *state* has to do with our *relationship* with the Lord as sons — the two are completely different. Our *standing* is wholly dependent upon *Christ's finished work* at Calvary, but the *state* of our walk with God depends on *our works* while we are still upon this earth in these bodies of flesh.

The scripture says:

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

*Who shall also **confirm you unto the end**, that ye may be blameless in the day of our Lord Jesus Christ.*

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." — 1 Corinthians 1:7-9

If anyone ever tells you that a Christian must "*endure to the end*" in order to go to Heaven, just show him I Corinthians 1:8. Paul, the apostle to the Gentiles, wrote these words to believers living in the Church Age. He says plainly that Jesus Christ has determined to confirm us unto the end (the time of His second coming). This is something God has to do; we cannot do it ourselves. Do not let the word "*shall*" confuse you. It does not mean that He will confirm believers *later on*, but that He has *already determined* to carry out our confirmation unto the end. I trust God! Sometimes I can't even trust myself, but I always have complete confidence in my Lord. I Corinthians 1:9 says "*God is faithful.*" and I know He has *already* confirmed me to the end. That's good enough for me!

Now let's look at one more verse related to our present *standing* in Christ and our eternal security (Ephesians 2:6). Those who will not let the Scriptures speak for themselves have no idea what this verse is talking about, and they will never be able to understand it. They will twist it around to fit their preconceived doctrinal position by making it figurative, or by changing the words. But they cannot accept it *as it is written* without accepting the truth that we have just studied.

Paul says that God:

*"[H]ath raised us up together and made us **sit** together in heavenly places in Christ Jesus:"*
— Ephesians 2:6

From the context, it is plain to see that this verse is for the child of God, but do you realize what it means? It literally means that Christians are *seated in heavenly places* in Christ Jesus NOW. It does NOT say we *will be raised up* by Him — it says *we already have been raised up* by Him.

"For to me to live is Christ, and to die is gain

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless to abide in the flesh is more needful for you."

— *Philippians 1:21-24*

Geographically speaking, we are presently stuck in our bodies of flesh here on planet Earth. But remember, the Holy Spirit is in us, and we are *one spirit* with Christ. So, *spiritually speaking* we are joined to Him *now*, and *already seated* in the third Heaven with the Lord Jesus Christ. As used here, the word "*seated*" does not mean *sitting down*. It has nothing to do with a literal chair, but with one's *position*. When a king is ruling over a country, he is said to be *seated* or *on the throne*. This does not mean he has to be actually sitting down on the throne (he may well be on the golf course), but that he is established in the *position of authority*. (In the same way, when a monarch or government is overthrown they are said to be *unseated*.)

We have already experienced our *spiritual resurrection* at the time of our salvation, but we still await our future *physical resurrection* at the time of Christ's return. If we are saved, we are already in the third Heaven *in Christ positionally*, just waiting for the day when we will actually be there *physically*.

(That is one of the strongest proofs in the Bible for the doctrine of eternal security.) We would do well to memorize at least three verses of Scripture pertaining to this precious truth (I Corinthians 6:17; 12:13; and Ephesians 5:30-32). These three verses are so important that I encourage you to study them thoroughly once more. Take time to pray about them and ask the Holy Spirit to teach you their deepest meaning. It would also be beneficial to make a chain reference for this subject in your Bible for future reference. A real understanding of these doctrines should bring you to a deeper trust in God and His provision for our redemption.

When a man believes on the Lord Jesus Christ, God justifies him by imputing Christ's righteousness to him. Now we are going to study the two great doctrines of *justification* and *imputation*.

LET'S REVIEW

The Baptism of the Holy Spirit (pp. 3-20)

Fill in the blanks

1. Romans 6:3-5 in Paul's epistle to the Romans teaches us that baptism has to do with _____.
2. Water baptism is a *picture or testimony* of the _____ that took place inside the believer at the moment of salvation.
3. Spirit baptism makes a believer part of the _____.
4. All Christians are part of a *spiritual body* called the _____.
5. There is only one *true Church*, which is a _____ body.
6. I Corinthians 6:17 "*He that is _____ unto the _____ is _____* .
7. According to Ephesians 5:30-33, the joining of our spirit to the Spirit of Christ constitutes a _____.
8. The Holy Spirit baptizes each believer into the body of Christ's _____ and _____.
9. This marriage and becoming part of Christ's flesh and bones is called a _____ because it is hard for our minds to comprehend.
10. When a person gets saved, his soul is no longer "*married*" to his _____ .
11. The, now, free soul of the believer becomes *married* to Christ and it becomes " _____ *spirit*" with him (I Corinthians 6:17).

12. All these things happen to the _____ man, who is sinless, holy, and perfect — cut loose from the flesh.

13. According to II Corinthians 11:2, the old man is not married to Christ yet, but only _____.

14. At the rapture, Christian's bodies will be changed into glorified bodies so that they can actually be married to the Lord Jesus Christ _____.

15. Every Christian now has two parts, *the inward man* who is sinless and *the outward man* who is _____.

16. A local assembly of believers joined together in fellowship at a fixed location is called a _____ *church*.

17. We also see the heavenly Church. That is *the Body of Christ*, the _____ *Church*.

Use the words listed below to answer the questions which follow: Some words may be used more than once.

spiritually heavenly baptismal state

Holy Spirit standing spirit water

salvation inward heresy

all man sin

1. _____ baptism is a testimony that a person has been a partaker of Christ's death, burial, and resurrection.
2. The false doctrine, that a man must be baptized in water in order to be saved, is called _____ regeneration.
3. Romans 6:3,5 and Colossians 2:12 refer to _____ baptism.
4. Baptismal regeneration is a doctrinal _____.
5. The baptism of Galatians 3:27,28 is NOT water baptism but _____ baptism.
6. According to I Corinthians 12:13 _____ Christians are spiritually baptized into the body of Christ.
7. The part of us that is put into Jesus is the _____.
8. According to II Timothy 2:13, we know a believer cannot lose his _____ even if he could stop believing.
9. Saved people are IN Christ, and **in Him** is no _____.
10. Because we are *in Christ* our _____ before God is sinless perfection.
11. Our relationship to the Lord determines our _____.
12. Our _____ is wholly dependent upon Christ's work on Calvary.

13. The _____ of our walk depends on our works done in our bodies.
14. Right now every Christian is seated in _____ places in Christ Jesus.
15. We are stuck in our bodies _____ .
16. _____ we are seated in the third heaven.

Justification and Imputation

I. The Meaning of Justification and Imputation

Justification is a judicial act of God whereby those who put their faith in Christ are declared righteous in His eyes, and free from guilt and punishment. It deals primarily with a change in the believer's relationship or *standing* with God, and is an entirely divine act of God.

This is illustrated by the prophet Isaiah who says

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." — Isaiah 43:25,26

Furthermore, *justification* is the opposite of *condemnation*. See the contrast between these two words in the following Scriptures.

"If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." — Deuteronomy 25:1

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." — Proverbs 17:15

Since the believer is justified, all his sins are forgiven, and all his guilt and punishment are taken away.

That is what John the Baptist means when he says:

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18

Listen again to John:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

— John 5:24

Because God justified us the moment we got saved, we are no longer under the condemnation and wrath of God (John 3:36). John not only says that we have everlasting life, but also that we *"shall not come into condemnation,"* because we have passed from death unto life. Having blotted out all our transgressions, God no longer remembers our sin, and at the same time Jesus Christ's own righteousness was imputed to us. Imputation simply means *"to give credit for."*

*"For what saith the scriptures? Abraham believed God, and it was **counted** unto him for righteousness.*

*Now to him that worketh is the reward not **reckoned** of grace, but of debt.*

*But to him that worketh not but believeth on him that justifieth the ungodly, his faith is **counted** for righteousness.*

*Even as David also describeth the blessedness of the man unto whom God **imputeth** righteousness without works.*

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

*Blessed is the man to whom the Lord will not **impute** sin."*

— Romans 4:3-8

Notice the following three words that Paul used.

- "Count" (verse 3 and verse 5)
- "Reckon" (verse 4)
- "Impute" (verse 6 and verse 8)

Being translated from the same Greek word, all three of these words have the same meaning. They simply mean to consider something as being so, even though it is not.

One might ask, *"But what about the passage of Scripture we just read from Romans chapter four? Isn't it talking about Abraham?"* The answer is, YES; *but* Romans 4:8 is talking about you and me. As New Testament Christians, our *inward man* is in Jesus Christ — sinless. The Lord no longer imputes sin to our inward man, because he has been justified and declared righteous before God.

*"And therefore it was **imputed** to him for righteousness.*

*Now it was not written for his sake alone, that it was **imputed** to him;*

*But for us also, to whom it shall be **imputed**, if we believe on him that raised up Jesus our Lord from the dead;*

*Who was delivered for our offences, and was raised again for our **justification**." — Romans 4:22-25*

We find both *justification* and *imputation* mentioned in these verses; imputation in verses 22,23, and 24, and justification at the end of verse 25.

II. Self-righteousness vs. His Righteousness

Now look at this passage of Scripture in Romans 10:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth." — Romans 10:1-4

Man will never get to Heaven by trying to establish *his own* righteousness. He must submit unto the righteousness of God that is freely given to all who believe in the Lord Jesus Christ by faith. We receive this righteousness in our inward man. What is *"the righteousness of God?"* It is God's own perfection as manifested in His Son, the Lord Jesus Christ. The reason the law cannot justify is stated in Romans 3.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

— Romans 3:20

The law can open a sinner's eyes to his sin, but it cannot remove sin. Indeed, it was never intended to remove it, but to intensify its awfulness. The law simply defines sin and makes it *exceedingly* sinful; but it can not emancipate us from it. Galatians 2:16; 3:10, and Romans 3:28 are very explicit in their denial of justification by the law.

It is a question of

- Moses or Christ,
- Works or faith,
- Law or promise,

- Doing or believing,
- Wages or a free gift.

By one man's sin, the perfect relationship that existed between Adam and God in the Garden of Eden was broken. Adam was forced to flee from God's presence *in sin*, and under the condemnation of sin. All men born since then have been born *in sin* and under the condemnation of sin. *Justification* is about God restoring that lost relationship by giving believers a new position of fellowship and communion with Himself. It is a change from guilt and condemnation, to perfect acceptance before God. This is one of the most wonderful and glorious doctrines in the Word of God for the Christian — to know that Jesus Christ is credited with our old dirty, rotten, filthy sins; and we are credited with His clean, holy, perfect righteousness.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

— II Corinthians 5:21

Is it not wonderful to consider how that the Lord Jesus Christ took all our sin upon himself? He put it all to His account! He then gave us credit for a life we did not live — the holy, sinless, perfect life that He lived as a man on earth. Our account is credited with the sinless, spotless life of our Saviour. We do not deserve it: we did not live it, nor could we live it. It is a free gift that we are able to receive only because of God's mercy, grace, and love. The believer *puts on* the righteousness of the Lord Jesus Christ, and God sees him perfect therein — justified and hidden in Christ (I John 3:5,6 and I John 4:17).

A Biblical illustration of imputation is found in the book of Philemon. Onesimus, Philemon's slave, had run away with some of his master's possessions. He fled to Rome where he met Paul, one of Philemon's close friends. Paul led Onesimus to a saving knowledge of Christ and sent him back to Philemon with this message:

"If thou count me therefore a partner, receive him as myself.

If he hath wronged thee, or oweth thee ought, put that on mine account;" — Philemon 17, 18

This is imputation — exactly what Christ has also done for us. He put all our sin on His *own* account.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

*All we like sheep have gone astray; we have turned every one to his own way; **and the Lord hath laid on him the iniquity of us all.**" — Isaiah 53:4-6*

Twelve times pronouns are used when speaking of the believer. If you want a blessing, make this verse personal. Read the passage again, this time substituting your own name for each "*we*," "*us*," and

"our." Suddenly the work of Christ becomes more sobering as we see that He did it all for *me*. It was *my* sin that sent Him to the cross — He is *my* Saviour.

Another illustration of imputation can be made using two books — one book in which all the works of your life are recorded and another book in which the works of the Lord Jesus Christ are recorded. When you trusted Christ, God switched the covers on the books. He put the cover bearing your name on the book containing Christ's life and He put the cover with Jesus Christ's name on the book that contains your life. Now, when God looks at the book with your name on it, He sees only the perfect sinless life of His Son.

*"For Christ also hath once suffered for sins, **the just for the unjust**, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:" — I Peter 3:18*

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Peter 2:24

Who is "*the just*" in I Peter 3:18? It is the Lord Jesus Christ. Who is "*the unjust*?" It is the unbeliever. Christ suffered for our sins and bore them in His own body so He could bring us to God. If you have never thanked the Lord Jesus Christ for suffering for *your* sins, you ought to stop right now, get on your knees, and thank Him.

III. The Gift of God

Finally, in Romans 5, we see a great emphasis on God's righteousness being a *free gift*. To make it easier to remember these important verses, take a marker and highlight every occurrence of the word "*gift*".

*"But not as the offence, so also is the free **gift**. For if through the offence of one many be dead, much more the grace of God, and the **gift** by grace, which is by one man, Jesus Christ, hath abounded unto many.*

*And not as it was by one that sinned, so is the **gift**: for the judgment was by one to condemnation, but the **free gift** is of many offenses unto justification.*

*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the **gift** of righteousness shall reign in life by one, Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the **free gift** came upon all men unto justification of life." — Romans 5:15-18*

The word "*gift*" is mentioned at least once in every one of these verses; sometimes twice. Notice especially "*the gift of righteousness*," in verse 17. Folks, that is about as plain as it gets: the righteousness of God is become our own, entirely the gift of God.

Also notice once again that justification (verse 18) means, *no condemnation*.

LET'S REVIEW

(pp. 25-31)

Read each statement below *paying special attention* to the italicized words in bold print. **If the statement is correct as written**, write the word "True" in the blank **If the statement is not correct**, cross out the incorrect words and write the correct words in the blank.

1. _____ Justification is a judicial act of God where Christian's are declared ***sinful*** in his eyes.
2. _____ Justification is the same as ***condemnation*** .
3. _____ Since the believer is justified, all his sins are ***forgiven*** .
4. _____ According to John 5:24 a Christian has passed from death to life and shall not come into ***justification*** .
5. _____ ***Imputation*** means to 'give credit for' or to consider something as being so, even though it is not.
6. _____ The Lord no longer imputes sin to the ***outward*** man because he has been justified and declared righteous before God.
7. _____ Man can get to heaven only by ***his own*** righteousness.
8. _____ ***Man himself*** manifests the righteousness of God.
9. _____ One purpose of the law was to ***lessen*** the awfulness of sin.
10. _____ The Lord Jesus Christ took all our sin and put it to ***the devil's*** account.
11. _____ A Christian's life has been credited with ***Christ's*** sinless life.
12. _____ Paul offering to acknowledge Onesimus' sins to his own is an example of ***justification*** .
13. _____ Eternal life is an ***earned reward*** .

Adoption

I. The Meaning of Adoption

Adoption is the act of God whereby the child of God is acknowledged as having received the position of heir with all its responsibilities and privileges. By adoption we become heirs of God and joint heirs with Christ of all that the Father possesses.

- **Regeneration** deals with a change in our nature. The apostle Peter says, we are made "*partakers of the divine nature*" (II Peter 1:4).
- **Justification** deals with the change in our *standing* before God so that we are now "*accepted in the beloved*" (Ephesians 1:6).
- **Adoption** deals with the change in our *position* whereby we are admitted into the family of God with all the rights and privileges of adult sonship (Galatians 4:5-7).

Regeneration is a *physical* term denoting our spiritual rebirth, while justification and adoption are *legal* terms.

The term "*adoption*" has a Roman (Latin) background, and was seldom heard of among the Jews. Adoption was practiced to some extent among the Greeks, but was most prominent among the Romans.

In his book, *In the Heavens*, Dr. Harry A. Ironsides gives this explanation of the word *adoption*.

"This word literally means '*the full placing as sons*.' It will help us to understand if we bear in mind that in the days when our Bible was written, a man might have a number of wives, and some who were really his slaves. He would have to select those children among whom he wished to divide his estate, for he might not wish it divided among this motley company. He would take those children whom he selected down to the forum and there confess them openly before the proper authority as his sons, and then go through a ceremony of adoption. From that day on they were recognized as his heirs."

The term "*adoption*" is never used concerning Christ. It is a term distinctively used by Paul when speaking of the believer's rights, privileges, and position as joint heir with Christ. It is obvious that the old Roman legal view of adoption is what Paul had in mind as he wrote of the believer's spiritual relation with Christ.

John writes:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:12,13

In *regeneration*, the believer becomes a child of God. In *adoption*, the believer, already a child of God through the new birth, immediately receives his place as an heir.

As Paul says:

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

But is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage under the elements of the world:

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." — Galatians 4:1-7

II. The Cry of Adoption

Salvation is of the Jews: the Bible says so.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." — John 4:22

But, when Jesus came,

"He came unto his own, and his own received him not."

— John 1:11

Until he is saved, the Gentile is outside that family.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision the Jews in the flesh made by hands;

That at that time when we were unsaved ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" — Ephesians 2:11,12

The expression "Abba, Father" in Romans 8 and Galatians 4, shows that we have come from a Gentile family into a Jewish family. "Abba" is the Hebrew word for "Father." When a Gentile gets saved, he

becomes part of a genealogy that goes all the way back to Abraham in the Old Testament. *Spiritually*, he becomes a Jew.

"For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." — Romans 8:14,15

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." — Galatians 3:29

Because we are the *spiritual* seed of Abraham, we are become partakers of the promises God gave the Jew in the Old Testament. We are not literal, physical Jews, but spiritual Jews. There is a difference. (Some would have us believe that the born again Christian has replaced the Jew and is now the recipient of their covenant blessings. This the Devil's lie from the pit of Hell and there is no truth in it at all.)

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." — Romans 2:28,29

(The circumcision in verse 29 is a *spiritual* circumcision.)

III. The Time of Adoption

In one sense adoption is eternal. This may be seen in Paul's epistle to the church at Ephesus.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

*Having predestinated us unto the **adoption** of children by Jesus Christ to himself, according to the good pleasure of his will,"*

— Ephesians 1:4,5

By His foreknowledge, God knew before the foundation of the world who would believe the gospel; and all whom he foreknew, He predestined to adoption. Although every believer was preordained to adoption, it only takes place at the time when we believe. We are sons of God right now, if we are saved.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." — I John 3:1,2

Although we have been declared to be sons of the King and joint heirs with Christ, the world will certainly not recognize this, nor will they highly acclaim this marvelous event. However, we can rejoice with all other believers that it is true. (See also John 1:12)

Still, we are like a child in an orphanage. Even after all of the papers have been drawn up, and *legally* the child is adopted and as much a part of his new family as he will ever be, he must remain in the orphanage until his parents finally come to take him home. So our adoption will be complete when our vile bodies are changed into glorified bodies like Christ's.

As Paul says:

"[W]aiting for the adoption, to wit, the redemption of our body." — Romans 8:23

Having already been adopted, our *inward man* is sinless, perfect and holy. The *inward man* has already been married to Christ; while the *outward man* is still waiting to be married. So our adoption will not be completed until Jesus Christ comes back and gives us a new body. In that day, our adoption will be complete as we join the Lord Jesus Christ in Heaven, where our sonship will be recognized with all the attendant privileges. (Also see I John 3:2.)

IV. The Blessings of Adoption

Some of the blessings of adoption are:

1. Fatherly Love — John 17:23
2. Fatherly Care — Luke 12:27-33
3. Fatherly Chastisement — Hebrews 12:5-11
4. Fatherly Comfort — Isaiah 66:13; II Corinthians 1:4
5. Father's Inheritance — I Peter 1:3-5; Romans 8:17

V. The Privileges of Adoption

Some of the privileges of adoption are:

1. Family Name — I John 3:1; Ephesians 3:14,15

2. Family Likeness — Romans 8:29; I John 3:2
3. Family Love — John 13:35
4. Family Relationship — Romans 8:15; Galatians 4:6
5. Family Service — John 14:23,24; 15:8

VI. The Evidences of Adoption

In his stirring book, *The New Birth*, that great preacher from Liverpool, England, J.C. Ryle (1816-1900) speaks of our sonship by adoption.

About the evidences of adoption he says:

"Let me show you... the special evidences of the true Christian's relation to God.

1. The sons of God, for one thing, are all led by His Spirit.

What says the Scripture?

'For as many as are led by the Spirit of God, they are the sons of God.' — Romans 8:14

They are all under the leading and teaching of a power which is Almighty, though unseen — even the power of the Holy Ghost. They no longer turn every man his own way and walk every man in the light of his own eyes, and follow every man his own natural heart's desire. The Spirit leads them. The Spirit guides them. There is a movement in their hearts, lives, and affections, which they feel, though they may not be able to explain, and a movement which is always more or less in the same direction.

They are led away from sin — away from selfrighteousness — away from the world. This is the road by which the Spirit leads God's children. Those whom God adopts He teaches and trains. He shows to them their own heart. He makes them weary of their own ways. He makes them long for inward peace.

- They are led by Christ.
- They are led to the Bible.
- They are led to prayer.
- They are led to holiness.

This is the beaten path along which the Spirit makes them to travel. Those whom God adopts He always sanctifies. He makes sin very bitter to them. He makes holiness very sweet.

Reader, settle this down in your heart, and do not let it go. The sons of God are a people led by the Spirit of God.

2. Furthermore, all the sons of God have the feelings of adopted children towards their Father in Heaven.

What says the Scripture?

'Ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.' — Romans 8:15

The sons of God are delivered from that slavish fear of God, which sin begets in the natural heart. They are redeemed from that feeling of guilt, which made Adam hide himself in the trees of the garden, and Cain go out from the presence of the Lord. They are no longer afraid of God's holiness, and justice, and majesty. They no longer feel as if there was a great gulf and barrier between themselves and God. From these chains and fetters of soul the sons of God are delivered.

Their feelings towards God are now those of peace and confidence. As a Father, they draw near to Him with boldness. As a Father, they can speak to Him with freedom. They have exchanged the spirit of bondage for that of liberty, and the spirit of fear for that of love. Such is the feeling of the sons of God.

I allow that some of them have this feeling more vividly than others. Some of them carry about scraps and remnants of the old spirit of bondage to their dying day. Many of them have fits... of the old man's complaint of fear returning upon them at intervals. But the sons of God are a people who feel towards God in a way that the children of the world do not. This then is another mark of sonship.

3. But again, the sons of God have the witness of the Spirit in their conscience.

What says the Scripture?

'The Spirit itself beareth witness with our spirit, that we are the children of God.' — Romans 8:16

They have all got something within their hearts, which tells them there is a relationship between themselves and God. They feel something which tells them that old things are passed away, and all things become new — that guilt is gone — that peace is restored — that Heaven's door is opened, and Hell's door is shut. They have, in short, what the children of the world have not — a felt, positive, reasonable hope. They have what Paul calls the *seal* and *earnest* of the Spirit (II Corinthians 1:22; Ephesians 1:13).

I do not for a moment deny that this witness of the spirit is exceedingly various in the extent to which the sons of God possess it. With some it is a loud, clear, ringing, distinct testimony of conscience: *I am Christ's and Christ is mine*. With others it is a little feeble, stammering whisper, which the devil and the flesh often prevent being heard. Some of the children of God speed on their course towards Heaven under the full sails of assurance. Others are tossed to and fro all their voyage, and will scarcely believe they have got faith. But take the least and lowest of the sons of God. Ask him if he will

exchange that heart for the heart of the downright worldly and careless man? Ask him if he would be content to turn round and throw down the things he has got hold of, and go back to the world? Who can doubt what the answer would be? *'I cannot do that,'* he would reply... *'I have got something within me I would not like to part with.'* And what is that *'something?'* I will tell you. It is the witness of the Spirit.

The sons of God have the witness of the Spirit in their consciences. This is another mark of sonship.

4. One more thing let me add. All the sons of God take part in suffering with Christ.

What says the Scripture?

'If children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him.' — Romans 8:17

All the children of God have a cross to carry. They have trials, troubles, and afflictions to go through for the Gospel's sake. They have trials from the world — trials from the flesh — and trials from the devil. They have trials of feeling from relations and friends — hard words, hard conduct, and hard judgment. They have trials in the matter of character — slander, misrepresentation, mockery, insinuation of false motives — all these often rain thick upon them. They have trials in the matter of worldly interest. They have often to choose whether they will please man, and lose glory, or gain glory and offend man. They have trials from their own hearts. They have each generally their own thorn in the flesh — their own home-devil, who is their worst foe. This is the experience of the sons of God.

Some of them suffer more, and some less. Some of them suffer in one way, and some in another. God measures out their portions like a wise physician, and cannot err. But never, I believe, was there one child of God who reached paradise without a cross.

Suffering is the diet of the Lord's family.

'Whom the Lord loveth He chasteneth.'

'If ye be without chastisement, then are ye bastards, and not sons.'

'Through much tribulation we must enter the kingdom of God.'

(Hebrews 12:6,8; Acts 14:22).

When Bishop Latimer was told by his landlord that he had never had a trouble, *'Then,'* said he, *'God cannot be here.'*

Suffering is a part of the process by which the sons of God are sanctified. They are chastened to wean them from the world, and make them partakers of God's holiness. The Captain of their salvation was made perfect through sufferings, and so are they. There never yet was a great saint who had not either great afflictions or great corruptions. Well said Philip Melancthon, '**Where there are no cares, there will generally be no prayers.**'

A suffering Saviour generally has suffering disciples. The Bridegroom was a man of sorrows. The bride must not be a woman of pleasures, and unacquainted with grief. Blessed are they that mourn. Let us not murmur at the cross. This also is a sign of sonship.

Reader, I warn you never to suppose that you are a son of God except you have the Scriptural marks of sonship. Beware of a sonship without evidences. Again I say — **Beware.** When a man has no leading of the Spirit to show me — no Spirit of adoption to tell of — no witness of the Spirit in his conscience — no cross in his experience — is this a son of God? God forbid that I should say so! His spot is not the spot of God's children. He is no heir of glory."

LET'S REVIEW

Adoption (pp. 35-45)

Fill in the blanks

1. _____ is the act of God whereby the child of God is acknowledged as an heir.
2. Regeneration is a _____ term denoting our spiritual rebirth, while justification and adoption are terms.
3. When a Gentile gets saved, _____ he becomes a Jew.
4. All saved people are the seed of _____.
5. Because Christian's are the *spiritual* seed of Abraham they have become partakers of the _____ that God gave to the Jews in the Old Testament.
6. Romans 2:29 "But he is a _____, which is one _____ and circumcision is that of the _____, in the spirit, and not in the letter; whose praise is not of men, but of God."
7. Every believer is preordained to adoption at the when he believed. Our adoption will not be complete until the _____ when our vile bodies will be changed to glorified bodies.

Read the verses for the answers.

Blessings of adoption

1. John 17:23 _____
2. Luke 12:27-33 _____
3. Hebrews 12:5-11 _____
4. Isaiah 66:13, II Corinthians 1:4 _____
5. I Peter 1:3-5; Romans 8:17 _____
6. What is one blessing we receive in our adoption as sons? (*page 39*)

Privileges of adoption

1. I John 3:1; Ephesians 3:14,15 _____
2. Romans 8:29; I John 3:2 _____
3. John 13:35 _____
4. Romans 8:15; Galatians _____
5. John 14:23,24; 15:8 _____
6. Name one *privilege* we receive in our adoption as sons? (*page 39*)

Evidences of Adoption (pages 39-45)

7. _____
 8. _____
 9. _____
 10. _____
-

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