

CONTENTS

CHAPTER	PAGE
I. ONENESS WITH CHRIST -	11
II. LIKENESS TO CHRIST	41
III. FULLNESS OF CHRIST	67
IV. WRESTLERS FOR CHRIST	101

I

ONENESS WITH CHRIST

From the Convention invitation that went out I read, "The dominant note of the messages will be a call to holiness of life—'Ye shall be holy, for I am holy.'" Do you want to be holy? Perhaps some of us here are defeated; we want to be victorious. We are enslaved; we want to be delivered. We are spiritually tired; we want rest. We are discouraged; we want peace. We are sorrowful; we want joy. But do we have a sense of the utter uncleanness of our lives, so that the deepest cry of our heart is for holiness?

Let us be honest. We must have come to Keswick for something. We must have come because we have a consciousness of some real need. But what is it that we want? Do we want to be holy? That is what God wants for us more than anything else. He wants us to be victorious, to

Called Unto Holiness

be delivered, to be restful, to be joyous, and He has made provision for every one of these blessings for us in the Lord Jesus Christ. But above everything else in this world, He wants us to be holy. How do we share that desire of our Lord?

The twin word for holiness in Scripture is that precious word sanctification. Let us listen to what God says regarding His will and His calling for us.

“For this is the will of God, even your sanctification” (I Thess. 4:3).

“For God hath not called us unto uncleanness, but unto holiness” (I Thess. 4:7).

Christ prayed for our sanctification.

“Sanctify them through thy truth; thy word is truth. For their sakes I sanctify myself, that they also may be sanctified through the truth” (John 17:17, 19).

It was the provision that God made in the gift of the Holy Spirit as our Sanctifier.

“God hath from the beginning chosen you to salvation through sanctification of the

Oneness With Christ

Spirit and belief of the truth" (II Thess. 2:13).

In Ephesians, where we have the deepest truths given us in all the Word of God regarding the relationship of the Christian to Christ, the favorite word for the Christian is "saint." Do you like to be called that? Every one of us is either a sinner or a saint in the sight of God. Perhaps it would make some of us very angry if someone called us a sinner. But would we resent it almost as much to be called a saint? We must be one or the other. It makes a tremendous demand upon you and me to be called a saint. But that is what the Lord, the Head of the Church, calls those who have been united to Him and have become part of His body.

Then, if we are saints, we certainly should live as saints. This was His purpose for us before there was ever a world or anyone in it.

"According as he hath chosen us in him before the foundation of the world, that we should be holy" (Eph. 1:4).

Called Unto Holiness

Think of it! "Before the foundation of the world" you, if you are in Christ, chosen to be holy, even as He is holy.

The truth of sanctification is as clearly taught in the Word of God as the truth of salvation. It is a glorious truth, and yet it is feared. It is a precious word, and yet it is shunned. There are two or three reasons for this. One is our ignorance of the meaning of it as God reveals it in His Book, so we are filled with prejudice. Another is unscriptural teaching about this glorious truth, and so we are filled with fear. Nowhere in the Word are we taught that sanctification means the eradication of the old sinful nature so that we are rendered impossible of sinning and even delivered from the presence of sin. Another reason is that scriptural sanctification makes too great a demand upon us, and so we resist the truth. We want a little leeway to sin left us. We do not truly desire to be holy.

What is the scriptural meaning of the word? The primary meaning is, someone or something wholly set apart unto God. Is not that beautiful?

Oneness With Christ

If we are Christians at all, is not that what we want: to be wholly set apart unto God; to be separated unto the perfect possession, the complete control and the exclusive use of the Lord Jesus Christ is the primary meaning of the word "sanctified."

Then there is the secondary meaning: that which belongs to God must be like God. We must be holy for He is holy. God, the Holy Father; God, the Holy Son; and God, the Holy Spirit indwell the Christian. Is not that reason enough why we should be sanctified? Wholly set apart unto God? Made holy even as God Himself is holy?

But is such sanctification, issuing in holiness of life, the standard of the present-day church? Do we hear much about such a standard as this in the church today? Has each of us as a Christian taken such a standard? Far from it. On the contrary, we find such a lowered standard of life even among God's people. Someone, who taught a Bible class, asked for a definition of sin. One person in the class said, "That is very diffi-

Called Unto Holiness

cult to give today, because what we called sin twenty-five years ago we do not call sin today." Alas, that is only too true! There are Christian women wearing clothes today that twenty-five years ago would have been considered indecent. A minister's wife spoke to an unsaved woman asking her to accept Christ as her Saviour. The woman replied, "I do not wish to become a Christian, but if I were one, I would never appear in the house of God with such clothes as you wear." This lowered standard of life is the reason for the condition of the church today.

We find also a mixed standard in the church. There are people who are militantly orthodox in belief who are equally heterodox in conduct. I know one Christian woman who would not go to hear the pastor of her church preach—she would go to the Sunday school and then go home—because he was so modernistic. But she sent her little daughter to a dancing school. I know another woman who believes in the truth of the Bible from Genesis to Revelation and she has a certain standard for her life. She will not go to

Oneness With Christ

the cinema and she will not dance, but she smokes. The mixed standards among even orthodox Christians is another reason for the lack of holiness and power in the present-day church.

So we must turn to the Word and to the Lord to get our standard of what the Christian life is in the purpose of God. Let us listen to the words of our Lord in His last conversation with His disciples before His crucifixion.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5).

The close, intimate nature of the Christian’s relationship to Christ is revealed in the words, “I am the vine, ye are the branches.” Within this relationship a threefold standard of life is revealed.

“Ye in me” —Oneness in Christ.

“I in you” —Likeness to Christ.

“Much fruit” —Fullness of Christ.

Called Unto Holiness

We are to have three messages at these meetings for women and they are to be on this threefold theme; oneness with Christ through positional sanctification; likeness to Christ through progressive sanctification; and fullness in Christ through personal sanctification.

Oneness with Christ through Positional Sanctification

“He that *abideth in Me*” (John 15:5).

That little word “in” is the biggest little word in all the Bible. Usually our first concern in our Christian experience is *what* we are. But *where* we are is of paramount importance, because where we are determines what we are. “Ye in me” precedes “I in you.” The branch must be in the vine before it can bear fruit. Then, where are you today, my friend?

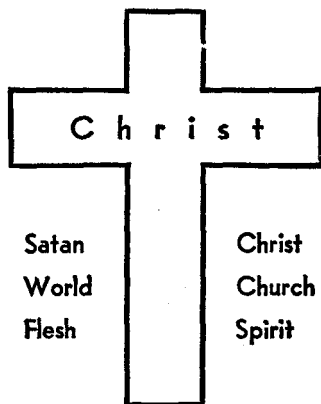
Two Trinities

The Bible shows us just two positions in which any human being can be—one is the position of the sinner, the other is that of the saint. To

Oneness With Christ

become a Christian we have to pass out of one position into the other. These two positions are radically different.

Scripture reveals with crystal clearness these two trinities as pictured, which we will now study together for a moment.



Satan. Satan has a kingdom. Christ says so. In one passage recording the words of our Lord, the kingdom of God and the kingdom of Satan are put in exact antithesis to each other. Satan

Called Unto Holiness

is the head of a rebel kingdom that was set up against the real kingdom of God. He is a traitor purposing to take God's place in the governmental affairs of the universe and in the worship of human hearts. He is "the prince of this world" and "the god of this age." He is the enemy of Christ and the adversary of the Christian.

The World. The world is the antithesis of the church. The best definition of the church is that given to us in the Epistle to the Ephesians where it is revealed as the body of Christ. Then what is the world? It is the body of Satan. It is human society without Christ. It is unregenerated mankind in captivity to and under the control of Satan.

"The whole world lieth in the wicked one"
(I John 5:19, R.V.).

The position of the world is clearly stated. It is in Satan.

The Flesh. The flesh is all that one is without Christ. He has only a sinful nature that originated in Satan and entered into Adam as he

Oneness With Christ

yielded to the serpent's temptation in Eden. The flesh is the satanic spirit in the sinner.

Let us turn now to a moment's study of the other trinity.

Christ. He is the Head of God's kingdom, the One to whom all power in heaven and on earth has been given. Christ is the Saviour of the world who has been exalted to be Lord over the universe and Head over all things to the church. Christ is the Servant of God and the Saviour of men.

The Church. Have you thought of the church as the local church to which you belong? Sometimes I am asked if I belong to "the Church?" I come from the United States where we do not have a State Church and, of course, every one there believes that the denomination of which he is a member is the church. Well, what is the church? There is but one.

"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" (Eph. 1:22, 23).