

**Christian Students @ SAC**  
**Bible Study - Spring 2022**  
**Week 10**

**THE NORMAL CHRISTIAN LIFE**  
**Chapter 7**

**ETERNAL PURPOSE**  
**(3)**

**Scripture Reading:** Gen 2:9; 1 John 5:12; Heb. 2:10-11; Matt. 1:20; John 3:5; 1:13; Rom. 6:23

**Gen. 2:9** And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

**1 John 5:12** He who has the Son has the life; he who does not have the Son of God does not have the life.

**Heb. 2:10** For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

**Heb. 2:11** For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

**Matt. 1:20** But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

**John 3:5** Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

**John 1:13** Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**Rom. 6:23** For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

## He That Hath The Son Hath The Life

There are various planes of life. Human life lies between the life of the lower animals and the life of God. We cannot bridge the gulf that divides us from the plane above or the plane below, and the distance that separates us from the life of God is vastly greater than that which separates us from the life of the lower animals.

One day in China, I called on a Christian leader who was sick in bed, and whom, for the sake of this story, I shall call "Mr. Wong" (though that was not his real name). He was a very learned man, a Doctor of Philosophy, and one esteemed throughout the whole of China for his high moral principles, and he had long been engaged in Christian work. But he did not believe in the need for regeneration; he only proclaimed to men a social gospel of love and good works.

When I called on Mr. Wong, his pet dog was by his bedside, and after speaking with him of the things of God and of the nature of His work in us, I pointed to the dog and inquired his name. He told me he was called Fido. "Is Fido his Christian name or his surname?" I asked (using the common Chinese terms for "personal name" and "family name"). "Oh, that is just his name," he said. "Do you mean that is just his Christian name? Can I call him Fido Wong?" I continued. "Certainly not!" came the emphatic reply. "But he lives in your family," I protested, "Why don't you call him Fido Wong?" Then, indicating his two daughters, I asked "Are your daughters not called Miss Wong?" "Yes!" "Well then, why cannot I call your dog Master Wong?" The Doctor laughed, and I went on: "Do you see what I am getting at? Your daughters were born into your family and they bear your name because you have communicated your life to them. Your dog may be an intelligent dog, a well-behaved dog, and altogether a most remarkable dog; but the question is not, Is he a good or a bad dog? It is merely, Is he a dog? He does not need to be bad to be disqualified from being a member of your family; he only needs to be a dog. The same principle applies to you in your relationship to God. The question is not whether you are a bad man or a good man, more or less, but simply, Are you a man? If your life is on a lower plane than that of God's life, then you cannot belong to the divine family. Throughout your life your aim in preaching has been to turn bad men into good men; but *men as such*, whether good or bad, can have no vital relationship with God. Our only hope as men is to receive the Son of God, and when we do so, His life in us will constitute us sons of God." The Doctor saw the truth, and that day he became a member of God's family by receiving the Son of God into his heart.

What we today possess in Christ is more than Adam lost. Adam was only a developed *man*. He remained on that plane, and never possessed the life of God. But when we receive the Son of God, not only do we receive the forgiveness of sins; we receive also the divine life which was represented in the garden by the tree of life. By the new birth we possess what Adam missed; for we receive a life he never had.

## They Are All Of One

God's desire is for sons who shall be joint-heirs with Christ in glory. That is His goal; but how can He bring that about? Turn now to Hebrews 2:10-11: "It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifies and those who are being sanctified are all of One: for which cause He is not ashamed to call them brethren."

There are two parties mentioned here, namely, "many sons" and "the author of their salvation," or, in different terms, "he that sanctifies" and "those who are being sanctified." But these two parties are said to be "all of one." The Lord Jesus as Man derived His life from God, and (in another sense, but just as truly) we derive our new life from God. He was "begotten ... of the Holy Spirit" (Matthew 1:20 mg.), and we were "born of ... the Spirit," "born ... of God" (John 3:5; 1:13). So, God says, we are all of One. "Of" in the Greek means "out of." The first begotten Son and the many sons are all (though in different senses) "out of" the one Source of life. Do you realize that we have the same life today that God has? The life which He possesses in heaven is the life which He has imparted to us here on the earth. That is the precious "gift of God" (Romans 6:23). It is for that reason that we can live a life of holiness, for it is not our own life that has been changed, but the life of God that has been imparted to us.

Do you notice that, in this consideration of the eternal purpose, the whole question of sin ultimately goes out? It no longer has a place. Sin came in with Adam, and even when it has been dealt with, as it has to be, we are only brought back to the point where Adam was. But in relating us again to the divine purpose—in, as it were, restoring to us access to the tree of life—redemption has given us far more than Adam ever had. It has made us partakers of the very life of God Himself.

### Questions

1. Explain why we who are believers possess more in Christ than what we lost in Adam?
2. From the illustration above, why is regeneration necessary and why is it not enough to just be a good man?