

## THE STATE OF SALVATION.

Salvation.

By the state of salvation is here meant the circle of evangelical privileges which constitute the estate of believers in Christ and are imparted by the Holy Spirit. It is the grace in which they stand, as distinguished on the one hand from the preliminaries of vocation, and, on the other, from the ethical duties of religion: being the issue of the former and the foundation of the latter. These privileges are variously described as pertaining to personal Righteousness, to Christian Sonship, and to the Sanctification of the Spirit: each of these being both external and imputed, and internal and real. But, while thus distinguished, they must be regarded also as one great covenant blessing of personal salvation: one as the common gift of grace, imparted by the Spirit's administration, in Christ Jesus, under various aspects. We must first study them in their general unity and then individually as distinct.

## THE UNITY OF GOSPEL PRIVILEGES.

Unity of  
Covenant  
Blessings  
in Christ.

**Personal salvation is one great gift:** this may be shown by the terms used to describe it; by the simultaneous impartation of its various blessings through the Spirit to faith; by the relation of all to union with Christ; by the completeness with which each meets the relative and real position of the believer; and by the harmony of the several privileges in the reception of the one Atonement. It is important to keep this unity in mind, to obviate the error of unduly refining upon the distinctness and the order of the several component gifts of saving grace.

## Terms.

## GENERAL TERMS.

There are some general terms which are used to describe the blessings imparted under the Christian covenant as they are one in their diversity. These terms are taken from their relation to God the Giver; and from the result in those who receive them.

- Grace.** 1. All are summed up as the *Grace of God*; as the *Grace of God that bringeth salvation*; as the *Gift by grace*; especially as this *Grace wherein we stand*. A careful examination of these passages will show that one word GRACE includes the whole compass of the blessings of the covenant in Christ: the first as the source, the second as the universal benefit, the third in its most perfect realisation. Upon this is based the distinction sometimes made between the three estates of nature and grace and glory: the middle term expressing all that lies between the *access by faith* into an accepted state and the entrance into life eternal. Hence the circle of privileges is sometimes termed Acceptance with God:
- Eph. i. 6.** an expression founded upon the words *accepted in the Beloved*, which is, literally, GRACED in the Beloved. There is nothing superinduced on nature and preparatory to glory which is not found in grace. But it has been already seen that the state of nature is not without the influence of a certain measure of grace.
- Salvation.** 2. The unity of these blessings is expressed by some terms taken from the human side, or the result of their bestowment.
- Jude 3.** Thus we read of the *Common Salvation*, where, as in very many other passages, such as *By grace ye are saved*, all the Gospel promise and gift is meant. Sometimes the whole Divine method or economy of grace is connected with the common gift: *the Gospel of your salvation*, the *Word of this salvation*. The privileges of the New Covenant are thus summed up as one; to be afterwards variously resolved into their component elements of sanctification, remission of sins and renewal unto life. Again it may be said that sometimes each of these several great blessings received by man stands for the compass of his privilege: Sanctification in the High-priestly prayer and the Epistle to the Hebrews, has this wide significance; just as Righteousness and the restored Sonship have in St. Paul's and St. John's writings. The compendious word
- Grace.** 2 Cor. viii. 1.  
Tit. ii. 11.  
Rom. v. 15, 16.  
Rom. v. 2.
- Salvation.** Jude 3.  
Eph. ii. 5.  
Eph. i. 13.  
Acts xiii. 26.  
Heb. vii. 14—18.

*Life* sums up in passages too many to quote the entire gift of God through the mediation of Christ: it combines all that is negative and all that is positive in one term, perhaps the largest used in the New Testament. The same may be said of the *Kingdom of God* within us; as also of the *Earnest* of the Spirit imparted to believers. And, as will be more fully seen hereafter, the *Atonement* received is the epitome of all the blessings that flow from the *Word of Reconciliation* into the soul. Finally, all is the *Promise in Christ by the Gospel* of which we are *partakers*. It is impossible to study these various central words in their manifold connections without feeling that each is intended to describe the estate of grace as one.

Acts v. 20.

Rom. xiv. 17.

Eph. i. 14.

Rom. v. 11.

2 Cor. v. 19.

Eph. iii. 6.

## THE SPIRIT'S APPLICATION OF THE ATONEMENT.

This Unity is further seen in the fact that the Holy Ghost administers every blessing as the special application of the Atonement.

The Holy Spirit. Administrator.

1. As to Himself in His relation to the Finished Work of Christ He is the Keeper of the mysteries of the cross; as our Lord said *He shall take of Mine*. The accomplished redemption is His treasury, out of the inexhaustible fulness of which we all receive at His hands. He is at once the Administrator of its external blessings, the Agent in imparting its internal, and the Witness of both. It is not meant that He dispenses all the provisions of the Covenant at once. But the *Communion of the Holy Ghost* is the common enjoyment of the grace of Christ imparted as the result of the Father's love in redemption. To receive the Atonement is to receive its various blessings, at least in their beginnings, at once. Justification is the reversal of a sentence at the bar; Adoption is at the same moment the reversal of a sentence that excluded from the inheritance of the Divine family; but neither can be received apart from the renewal of the soul into the new life of God and its Sanctification to His service. And all these acts are simultaneous benefits of one and the same Grace in Christ. They are all the personal application of the one sacrificial obedience to the faith inwrought by the Spirit Himself. He reveals and attests the forgiveness of sins, He reveals and inwardly persuades of the adoption of sons, and He seals the believer for God: all these at one and the same

John xvi. 15.

2 Cor. xiii. 14