

CHRIST IS ALL

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Christ Is All by Stephen H. Tyng

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STEPHEN H. TYNG

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INTRODUCTION.

THE great kindness with which his former publications have been received in the Christian community, has emboldened the Author to offer also the present work to their acceptance. His object in it is a very distinct one. How far it has been successfully accomplished, he does not presume to judge. His purpose and wish are, to display the spiritual safety of man, as found solely in his personal union, by a living faith, to Christ;—a faith which is of the operation of God; the work of the Holy Ghost within the heart. He believes that there is a very extending tendency and disposition displayed in the current writings upon the subjects of spiritual instruction, to exalt that which is outward and visible in religious profession, above that which is inward and spiritual in religious experience. It is a tendency which goes far towards making the real work of the Holy Spirit upon the heart, appear fanatical and contemptible, while it elevates the means and

agencies which are in the hands of man, into an undue place of honour and regard. It almost completely substitutes the outward church for Christ himself; and the form of godliness for its power. It is often united with a mysticism of expression, which wears a false appearance of depth of thought; and a serious earnestness of statement, which would claim the aspect of a real reverence for truth. Against this whole system of ecclesiastical exaltation, the author of this work feels a deep repugnance, as being unscriptural in its character, and destructive of true spiritual piety in its operation. Without a direct or avowed conflict with the principles of this system of error, as he esteems it, he has attempted in these pages, to state, to the best of his ability, the opposite principles of Gospel truth. He has avoided all attempts at fine speech, or newly-invented terms, upon this great subject, and has endeavoured to state his views of truth, in the simplest and most intelligible manner. His single object, is really to exalt and honour the Lord Jesus Christ, and to be the instrument of gathering the souls of others unto him. If the Gracious Saviour shall please so to employ and bless his labours, the whole purpose of his efforts will be accomplished. He has no wish to deprecate criticism, if his work is considered worthy even of so

much notice; for he believes the principles here taught, to be the principles of eternal and unchangeable truth. They are the Gospel, for which he must contend, and which it is impossible for him to yield. Living or dying, all his hope and all his desire are indissolubly bound to the great and precious truths which are here proclaimed. May God the Spirit, lead his readers to accept and rejoice in the same truths; by giving them a living, spiritual union with the Glorious Saviour of sinners!—May they find HIM to be in life, or in death, their everlasting portion! And in a blessed and blissful eternity, may it be their privilege to exclaim, from the consciousness of an unalterable possession of this Mighty Redeemer, as their own Lord, “CHRIST IS ALL.”

S. H. T.

ST. GEORGE'S CHURCH,
New York, November 1, 1848.

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COLOSSIANS, iii. 11.

CHAPTER I.

THE spiritual character and the eternal interests of man are both wholly dependant upon his personal relation to the Lord Jesus Christ, the appointed Saviour of mankind. The proposition of the text refers to this spiritual salvation of man; and it must be received as entirely unlimited in its affirmation. In reference to this whole work of grace for the soul of man, "Christ is all." The sinner's deliverance from the penalty and the power of sin, and his reinstatement in the family and the favour of God, are accomplished for him, exclusively by the Saviour himself. In the great undertaking of redeeming mercy, which was to give the victory to man, His arm brought salvation to him. In the atoning sufferings which were to be endured for man, He trod the wine-press alone. The righteousness which was to be finished for man's justification, He hath perfected and brought in for divine acceptance in man's behalf. By one offering of Himself, once offered, He hath perfected forever, them that are sanctified. All fulness dwells in him. Exceeding riches of grace are laid up in him. And from his fulness

we receive grace for grace. The righteousness of God which is by faith of Jesus Christ, is unto all, and upon all that believe. There is no difference. Men are justified freely by the grace of God, through the redemption that is in Christ Jesus; and being justified by faith, they have peace with God through our Lord Jesus Christ. In this respect, referring to man's acceptance with God, "Christ is all." He that hath the Son hath life, and he that hath not the Son of God, hath not life.

But the apostle makes the affirmation also, in reference to the inward work of man's sanctification. In the putting on of that new man, which is renewed in knowledge, after the image of him that created him,—that setting of man's affections on things above, and mortifying his members which are upon the earth,—which distinguish those who are risen with Christ, "Christ is all." By his Spirit, in obedience to his will, and after the pattern of his holiness, this work of new creation is carried on and completed; so that man becomes a new man, renewed in holiness, because by the ingrafting power of the Holy Spirit, he is in Christ, and has put on Christ. Christ is of God, made unto man, wisdom, and righteousness, and sanctification, and redemption; so that he that glorieth, must glory wholly and only in the Lord. The great question therefore which is to be settled in regard to every man, as deciding the whole condition of his soul, is the relation in which he stands to the Lord Jesus Christ. In this great and all important concern, "Christ is all."

In displaying this personal relation of man to the Son of God, the Holy Scriptures exhibit his condition as threefold. Every descendant of man, is either "*in Christ*," or "*with Christ*," or "*without Christ*." These three descriptions include the whole race, and in reference to each, "Christ is all." To be *in Christ*, is to be in a state of grace and spiritual security on earth, in preparation for a future state of blessedness and glory. "If any man be in Christ, he is a new creature; old things are passed away: behold all things are become new." To be *with Christ*, is to be in a final state of exaltation and bliss. "Having a desire to depart, and to be with Christ, which is far better." To be *without Christ*, is to be in a condition of entire spiritual destitution, guilt, and misery. "At that time, ye were without Christ, having no hope, and without God in the world." The state of every man living, whether in the present, or in the unseen world, is described, by one or the other, of these three expressions. No child of Adam can be found, who is not either in a state of unpardoned guilt, and thus without Christ; or pardoned, and in a state of acceptance with God, and thus in Christ; or in a state of eternal blessedness and reward, and thus with Christ. And in each of these conditions, every thing connected with the state and prospects of the soul, depends upon this one fact. "Christ is all." The whole misery of the guilty man, in time and in eternity, arises from his being without Christ. The whole security and comfort of the pardoned man, springs from his being in Christ. The whole blessedness of the glorified