

**ETERNAL LIFE, AS MANIFESTED IN  
JESUS AND IMPARTED TO  
THE BELIEVER, ITS NATURE,  
ACCOMPANIMENTS AND ISSUES**

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Eternal life, as manifested in Jesus and imparted to the believer, its Nature, Accompaniments and issues by R. Holden

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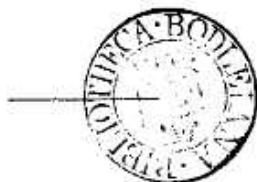
# ETERNAL LIFE,

AS MANIFESTED IN JESUS AND IMPARTED  
TO THE BELIEVER,

*ITS NATURE, ACCOMPANIMENTS, AND ISSUES.*

BY

R. HOLDEN.



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## ETERNAL LIFE.

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### I. THE ETERNAL LIFE IN THE FATHER, SON, AND SPIRIT.

"FROM eternity, from the beginning, or ever the earth was;" long ere "the morning stars sang together, and all the sons of God shouted for joy" at the laying of its foundations; before the morning stars themselves, or the sons of God, had begun to be; before ages had commenced to run, or time to be reckoned, God was; and He was "the living God."

As there was a Trinity in unity, so "the living Father" had "life in Himself"—"the eternal Spirit" was "the Spirit of life," and "the Word" "in Him was life."

Again, "God is light," and "God is love." From eternity He was so. But the light shone only for Himself—He dwelt in it; and the love had no existing object outside the glorious Trinity in whom it was, and who was it. "From eternity, from the beginning," "wisdom" was "by Jehovah, as one brought up with Him; . . . daily His delight, rejoicing always before Him." "In the beginning . . . the Word was with God:" "the only-begotten Son . . . in the bosom of the Father;" in the abode of love. Thus it could be said, that all was God, and God was all.

From eternity He lived—"the living God." "With Him was the fountain of life;" but as yet from that fountain no life had flowed forth to created beings till in living

power "He spake, and it was done; He commanded, and it stood fast." Then was there a manifestation of "His eternal power and divinity" (*θεωργε*) through created things. Majestic unfoldings of almighty power displayed themselves before created eyes fashioned on purpose to behold them. Bright gleams of the light streamed forth, and fair traces of the love exhibited themselves before intelligences endowed to understand, and hearts formed to respond to them. Tokens enough there were of divine and personal power and character to leave "without excuse" the created intelligence that, knowing Him, should refuse to glorify Him as God, or to retain Him in its knowledge. The majestic shining forth of the Creator was there, and proclaimed Him "the living God."

Still there was no manifestation of "the life." The depths of the divine nature were yet unsounded. "The light" and the "love" had found no adequate expression. "Grace and truth" had not yet come.

Dwelling "in the light unapproachable," neither man nor angel (*οὐδείς*, John i. 18), "no one," had "seen God at any time." He could not be seen, for the light was "unapproachable." "From the world's creation the invisible things of Him are perceived, being apprehended by the mind through the things that are made, both His eternal power and divinity;" they could be studied there, they could be known in measure there; but no created being could draw nigh to God to gaze upon Himself, to read His character, to behold His glory as it was in Him. None could behold that light but One who was in it. None could declare Him who dwelt in it save One who "came out from the Father;" "the only-begotten Son, which is in the bosom of the Father, HE HATH DECLARED HIM."



## II. THE ETERNAL LIFE MANIFESTED.

A man, albeit inspired of God, has been able to write: "The life was manifested, and we have seen, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." For "the Word was made flesh, and dwelt among us . . . full of grace and truth," and His glory was beheld by human eyes—"the glory as of the only-begotten of the Father."

"Grace and truth" in their fulness—the highest expression of the "love" and "the light"—had come; for "the life was manifested," and in its actings "the light" shone out—"the life was the light of men."

Pure absolute truth concerning God and His nature found its expression in Him who said, "I *am* the truth;" in Him who "*was* the true Light."

And the "love" too was manifested in that "only-begotten Son" sent into the world; for He was there not only "that we might live through Him," but also that Himself might "be the propitiation for our sins;" and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

John, having seen that manifested "life" displaying in living activities the nature of God, could now tell out that "God is light," and "God is love;" nay, more, could "*show unto us* that eternal life which was with the Father, and was manifested."

"The Word was made flesh, and *dwelt* among us." From the manger to the cross "the life" was in manifestation, as He dwelt among men, showing out in living power the nature—the moral glory of God.

"He that hath seen me hath seen the Father;" and we by grace have seen Him. Not alone to those who with

the natural eye beheld is the vision of glory confined. We too know the Father, and have seen Him; for "God, who commanded the light to shine out of darkness, hath shined in *our* hearts" also, and we too have "the light of the knowledge of the glory of God in the face of Jesus Christ."

Adoringly we have followed in spirit the manifested "Life" in His pathway through "the valley of the shadow of death"—a world where "sin hath reigned unto death"—and "the light" has shone upon us, and the "love" has warmed us. And "we have known and believed the love that God hath toward us;" and we have found "the love of God shed abroad in our hearts by the Holy Ghost given unto us." And we have loved "the light," and rejoiced in "the light," and have been at home in "the light"—our happy abiding-place; for we have received from Him "the light of life," and have been made "light in the Lord."

We have stood by the manger at Bethlehem, and have marvelled at the love that could induce the eternal might to clothe itself in dependent feebleness. We have looked in on the Jewish home in Nazareth, and witnessed the perfection of subjection to human parents in Him whose name, though "a child . . . born," was "the everlasting Father." We have stood by Jordan, and have beheld the "love" associating itself in grace and sympathy with the sinful in their repentant turnings toward God; "the light" displaying itself in so fulfilling righteousness. We have followed Him into the wilderness, and been spectators of the victory of "the Light" over darkness, as the choicest wiles of its chief ruler were calmly shone through, exposed, and foiled. We have lingered with Him by the well of Sychar, and seen "the light" shining in its manifesting power into the heart of a poor Samaritan sinner, revealing

her to herself, and the "love" bending in grace to meet her in her fallen condition that it might lift her from it. We have sat at the feet of the "Teacher come from God," and, "wondering at the gracious words that proceeded out of His mouth," have felt that "He spake with authority," even the authority of "the Light." We have seen "the life" in the presence of physical death always triumphant over it—bringing in life from the dead—and have seen the "love" acting through it for the consolation of a widowed heart, or the restoration of a household's joy. We have seen it in contact with spiritual death "a quickening spirit," giving life to "as many as the Father hath given" Him. We have witnessed "the light" flashing with lightning gleam through the hypocrisies of scribe and Pharisee, and have traced it in patient forbearance enlightening the dulness of fishermen-disciples. We have beheld "the light" scathing the startled consciences of the accusers of the adulteress, and the "love" dismissing with solemn admonition, but uncondemned, the sinful occasion and instrument of their malice. We have seen "the light" reproving a mother's untimely intrusion on a sphere beyond her, and have admired the "love" that, in His hour of deepest anguish, forgetful of His own suffering, could care and provide for that mother a protector and a home. We have seen "the light" in undimmed lustre, at the table of the hollow-hearted Simon, rebuking His host, and the "love" throwing its protecting mantle over and shedding the joy of forgiveness into the penitent heart of the "sinner" that washed His feet with her tears. We have seen the "love" reposing in the bosom of the home-circle of Bethany, and anon "the light" defending there the blameless, and tearing the mask from the face of dissembling covetousness. We have seen again "the light" pourtraying the "love" in the grace of "the