

A Neglected Teaching

The Law of Heredity Reversed
A Phase of Truth That is Little Understood
or Preached
Yet Highly Essential in Experience and
Deliverance
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Part I

Jehovah announced the law of heredity, saying, "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Ex. 20:5). The operation of this law and the appearance of characteristics, peculiarities and traits of disposition in fathers transmitted to succeeding generations is well known. But operation of a reverse law is not so well recognized yet is plainly taught in Scripture. It is promised in Jer. 31:29-34; Ezekiel 36:25-27: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "A new heart also will I give you, and a new spirit will I put within you and cause you to walk in my statutes, and ye shall keep my judgments."

The nature, method and effect of this law of divine impartation is set forth in various Scriptures. This law is called a covenant: it is set into the nature of man as a reversal of the law of heredity. Jehovah says, "I will put my law in their inward parts, and write it in their minds. I will cause you to walk in my statutes."

Isaiah 42:1-7 tells of the sending of Christ, the Servant of Jehovah: "I Jehovah will give thee for a covenant of the people." The substance, the essence, the mystery of the Gospel is the coming in of Christ, the Covenant, who abides in you.

Paul utters the same truth under the figures: baptism, burial, crucifixion in Rom. 6:1-12. Also in Romans 8:1,2. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again in James 1:25. "constant look into the perfect law of liberty liberates from all bondages of heredity."

The Scriptures so far considered are a foundation for all the blessing of the atonement. It is the particular application of these truths to the work of recreation we are giving attention.

There is a process of creation in the New Birth described by a simile of earth transformation: "Every valley shall be filled, and every mountain and hill shall be brought low; and the

crooked shall be made straight, and the rough ways shall be made smooth" (Luke 3:4).

These experiences of the regenerating work of the Spirit vary in intensity, power and depth in different individuals and in the various revivals. Sometimes they have been very great, sometimes shallow. However, recreating works are not confined to the new birth; but it is from "faith to faith," that is, from step to step.

The parable above quoted is taken from Isaiah 40:1-5. "All flesh is grass and the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass." On the evening of the resurrection, Jesus used the same process mentioned above in Isaiah 40:6,7 when "He breathed on them" (Jno. 20:22). This operation of the Spirit seems to have extinguished traits of selfishness in them; for we read no more of strife for place and preferment in their number.

This breath of the Spirit from Jesus' mouth appears to be the slaying process or negative side of the Holy Spirit baptism, described by Paul in Romans 6:1-12; Col. 2:11,12, as death, burial, circumcision, not outward in the body but inward and of the heart. Alas! so often processes of recreation in the New Birth are shallow! "They have healed the hurt of the daughter of my people slightly" (Jer. 8:11). And the supernatural work of the Spirit breath, in experience, is but slight or wanting. The old man is not struck through with a death blow.

These two recreative processes, which belong to the New Birth and to the baptism of the Spirit, properly and deeply wrought, bring one into that state designated by Paul in Gal. 2:20 as "Christ in me."

The new Divine law of Spirit of life in Christ Jesus is designed to be operative in the believer who has received the baptism in the Spirit. Since the truth of this baptism in the Spirit has been imperfectly taught, few live fully and continuously under its operation; therefore the law of sin and death is still, alas! operative in the believer.

These works or processes of recreation already described are connected with the baptism and the prior experience of regeneration. But there are still further transformations and a higher state of recreation which is attainable. A third degree of recreation is described in 2 Cor. 5:17

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