

THE DOCTRINE OF SALVATION

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A. Introduction

In taking up our study of these doctrines we must understand that there are two systems of thought which Christian men hold and have held for generations. In this brief study it is wise to follow the lead given us by C. H. Spurgeon in presenting the doctrines. He writes, "If we keep simply to what the Word of God says, we will find in it truths apparently in conflict, but always in agreement. On every subject there is a truth which is set over against another truth: the one as true as the other; the one does not take away from the other, nor raise a question upon the other, but one ought to be stated as well as the other and the two set side by side."

I. Sovereign Election (5-427 to 430)

Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation.

1. Proof of the Doctrine of Election

Before advancing to the proof of the doctrine itself, we may claim Scriptural warrant for three preliminary statements, namely:

First, that "God has a sovereign right to bestow more grace upon one subject than upon another,--grace being unmerited favor to sinners." (Matt. 20:12-15; Rom. 9:20,21)

Secondly, that "God has been pleased to exercise this right in dealing with men." (Ps. 147:20; Rom. 3:1,2; John 15:16; Acts 9:15)

Thirdly, that "God has some other reason than that of saving as many as possible for the way in which he distributes his grace." (Matt. 11:21; Tyre and Sidon "would have repented," if they had had the grace bestowed upon Chorazin and Bethsaida; Rom. 9:22-25)

The Scripture passages which directly or indirectly support the doctrine of a particular election of individual men to salvation may be arranged as follows:

- a. Direct statements of God's purpose to save certain individuals:
Acts 13:48; Rom. 9:11-16; Eph. 1:4,5,9,11; Col. 3:12; 2 Thess. 2:13
- b. In connection with the declaration of God's foreknowledge of these persons, or choice to make them objects of his special attention and care: 1 Pet. 1:1,2; Rom. 8:27-30. On the passage in Romans, Shedd remarks that "foreknew," in the Hebraistic use, "is more than simple prescience, and something more also than simply 'to fix the eye upon' or to 'select.' It is this latter, but with the additional notion of a benignant and kindly feeling toward the object."

That the word "know," in Scripture, frequently means not merely to apprehend intellectually, but to "regard with favor," to "make an object of care," is evident from Gen. 18:19.

Psa. 1:6; Amos 3:2; I Cor. 8:3; Gal. 4:9; I Thess. 5:12; Rom. 11:2

In Rom. 8:28-30, "Foreknew"=elected--that is, made certain individuals, in the future, the objects of his love and care; "foreordained" describes God's designation of these same individuals to receive the special gift of salvation. In other words, "foreknowledge" is of persons; "foreordination" is of blessings to be bestowed upon them. "'whom he did foreknow' (know before as his own, with determination to be forever merciful to them.)"

- c. With assertions that his choice is matter of grace, or unmerited favor, bestowed in eternity past:
Eph. 1:5-8; 2:8--refers, not to "faith" but to "salvation." But faith is elsewhere represented as having its source in God.
- d. That the Father has given certain persons to the Son, to be his peculiar possession: John 6:37; 17:2,6,9; Eph. 1:14; 1 Pet. 2:9
- e. That the fact of believers being united thus to Christ is due wholly to God: John 6:44; 10:26; 1 Cor. 1:30.
- f. That they who are written in the Lamb's book of life, and they only, shall be saved. Phil. 4:3; Rev. 20:15 and 21:27.
- g. Are made the recipients of a special call of God:
Rom. 8:28,30; 9:23,24; 11:29; I Cor. 1:24-28; Gal. 1:15-16.
- h. Are born into God's kingdom, not by virtue of man's will, but of God's will; John 1:13; James 1:18.
- i. Receiving repentance as the gift of God: Acts 5:31; 2 Tim. 2:25, Acts 11:18.
- j. Faith as the gift of God: John 6:65; Acts 15:8,9; Rom. 12:3.

B. Election as related to God's foreknowledge and the action of the human will

- I. It is the clear teaching of the Scriptures that God offers salvation to all men. John 3:14-17; 5:24; 20:30-31; Rev. 3:20; Isa. 55:6-7.

These Scriptural references given above are absolute promises given to the unsaved and we could find many more like them.

"Was God sincere in His offer? God forgive the man who dares to say that He was not." -- Spurgeon

- II. God is not willing that any should perish. 2 Pet. 3:9; 1 Tim. 2:4; Ezek. 18:32; 33:11; Isa. 55:1-3

"Is it not true that God pleads with all men to be saved? 'No,' says the strong doctrinal man, 'God never invites all men to Himself; He invites none but certain characters.' Stop, sir, that is all you know about it. Did you ever read that parable where it is said, 'My oxen and my fatlings are killed and all things are ready; come unto the marriage.' And they that were bidden would not come. And did you never read that they all began to make excuse, and that they were punished because they would not accept the invitations. Now, if the invitation is not to be made to anybody, but to the men who will accept it, how can the parable be true?"--Spurgeon (See Bibliography)

In the Expositor's Greek N. T. by Robertson Nicoll on page 194 in Vol. IV the following comment is given on Titus 2:11, "No rank, or class, or type of mankind is outside the saving influence of God's grace."

- III. The Scriptures clearly state that predestination to be conformed to the image of His Son is based upon God's foreknowledge. Rom. 8:28-30; 1 Pet. 1:1-2

Because the evident meaning of the texts given above is quite devastating to the idea of unconditional election, some have given to the word "foreknowledge" the meaning of, elect, choose, destine beforehand. Not only is this done quite arbitrarily, but it makes the words "foreknow" and "predestinate" mean practically the same thing. This violates the fact that these two words are connected by the partical of gradation, "also" which is repeatedly extended into Rom. 8:30 where the successive degrees of divine action are distinguished and graduated, as follows, "Whom He did foreknow, He also did predestinate... whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." It is far less allowable to try to take from the word "foreknow" its first and fundamental meaning of "knowledge". The other meaning is at best only secondary. There are numerous passages in the N. T. where the word "know" above all contains the notion of "knowledge" properly so called. Much the same is the case of the word "foreknow," see Acts 26:5; 2 Pet. 3:17. In Acts 2:23 foreknowledge is expressly distinguished from the fixed decree, and consequently can denote nothing but prescience; and in Rom. 11:2 the idea of knowledge is the leading one in the word "foreknew;" that of love is expressed in the pronoun, "His." (13-324-325)

It is interesting to notice that Kenneth S. Wuest in his Word Studies on Romans, after identifying his belief as being much in accord with that of A. H. Strong, states, "It is only fair that the author inform the reader that Vincent, Denny, Robertson, and Alford all translate "prognosis" by the word "foreknowledge" and understand it to refer to the prescience of God, as Vincent puts it, not to the idea of pre-election."

With God who lives above time, foreseeing is seeing; and knowing what shall be is to Him knowing what already is. While the believer's faith may be to us a future fact, in His sight it is already existing which constitutes His foreknowledge. Whom God knew beforehand as certain to believe, whose faith He beholds eternally, He designates as objects of His eternal decree that He will transform and discipline them until they will be brought into the image of His Son. Thus God's purpose is neither blind nor arbitrary, but operates on principle of knowledge. The object of the decree is not faith at all as if God said, "As for thee thou shalt believe and as for thee thou shalt not believe." The object of predestination is not faith but glory founded on God's prevision of faith. (13-325)

- IV. The Function of Man's Will In Relation to His Salvation (JLP)

There can be no doubt about the fact that man cannot will himself into salvation, but the Scriptures make it crystal clear that he cannot be saved independently of the exercise of his will.

1. First of all God requires a positive action of the will from all who would trust and serve Him. Joshua 24:15; Isa. 1:18-19; and Isa. 55:6-7; Luke 9:23; John 7:17; Heb. 2:3; Rev. 22:17.

2. Secondly, the Scriptures reveal a number of instances where God indicates His willingness to save men, but His mercies were rejected by the adamant will of sinners. Ezek. 18:31, and 33:11; Acts 7:51.

In Matt. 23:37 it is perfectly obvious that Our Lord Jesus willed to gather the people of Jerusalem under the shelter of His wings, but they frustrated His desire because they willed otherwise.

John 5:40 makes it quite clear that the only reason for these Jews remaining in their sinful and lost condition was their willful refusal to trust Christ.

If only the elect are given the power to believe, wherein lies the sin of the rest of the world according to John 16:9?

The fact that man's will has the power to accept or reject the Savior and that he is held responsible for his actions is substantiated by the various Biblical exhortations to repent, believe, and turn to God. (12-155)

To repent, Matt. 3:2; Lk. 13:3, 5; Acts 2:38; 17:30, 31.

To believe, John 6:29; Acts 16:31; Phil. 1:29; 1 Jn. 3:23.

To turn to God, Pro. 1:23; Ezek. 14:6; 18:32; Joel 2:13-14; Matt. 18:3; Acts 3:19.

- V. The Purpose of God in Rom 9:6-13 is not Simply That One Person Is Chosen for Salvation and Another Is Left Reporbate. (JLP)

In Rom. 9:6-13 two families are presented as examples. In the first case Abraham would have been content if Ishmael could have been counted as the promised seed, when he said to God, "O that Ishmael might live before Thee." Gen. 17:18 But after Isaac was born God made His will clear to Abraham by saying, "In Isaac shall thy seed be called." Gen. 21:12 This certainly did not mean that Ishmael was to be left outside of the pale of salvation, because we read in Gen. 25:17 that "he died, and was gathered unto his people." This expression is also used to indicate the eternal salvation of Abraham in Gen. 25:8, of Isaac in Gen. 35:29, and of Jacob in Gen. 49:33. Here, then, is a case where the nonelect one has eternal life as well as his elect brother.

In the second family there is no evidence that Esau was a saved man. We are told only that he was a "profane person." Of what then did the election of Isaac and Jacob consist? It meant that the elect one was the heir of the Abrahamic covenant, the birthright, the paternal blessing, and that he became a progenitor of a spiritual seed of which spiritual salvation was an integral entity, and in no way left anyone without the possibility of his being saved.

- VI. Logically the idea of foreknowledge (prescience) cannot be separated from God's sovereignty in election.

We cannot but believe that God's attributes function in perfect harmony. How could God predestinate an individual to salvation without His having full knowledge of the character and actions of that one both before and after his salvation? And how could He do so without knowing all the disciplines necessary to bring him into conformity to the image of His Son. Acts 15:18. Dr. Herbert Lockyer states that "God never magnifies one of His attributes above another." (JLP)

- VII. Word Studies on "Chosen" and "Elect"; as taken from the book, "God's Strategy In Human History" by Roger T. Forster & V. Paul Marston. Students are encouraged to acquire this excellent study in this area. The Greek word, "eklektos" is translated in our versions either as "chosen" or "elect". It is used in six different contexts.
1. Of Christ: Luke 23:35; 1 Peter 2:4-6.
 2. Of the church in Christ: Rom. 8:33; Eph. 1:4; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:10; Titus 1:1; 1 Pet. 1:2 & 2:9 & 5:13; 2 Pet. 1:10; Rev. 17:14.
 3. Of the nation of Israel: Acts 13:17; Rom. 9:11 & 11:28.

4. Of believers within the nation of Israel: Rom. 11:5 & 7.
5. Of the twelve disciples: Luke 6:13; John 6:70 & 13:18; 15:16 & 19; Acts 1:2 & 24 & 25.
6. Of Paul: Acts 9:15; 22:14; 1 Cor. 9:1.

Because of limited space I shall elucidate on only two of the usages listed above, as item 5 and 2.

I. The election of the twelve apostles.

All too often "election" has been viewed as a irresistible ticket to blessing rather than as the bestowal of an office. Thus, for example, the words, "You have not chosen me but I have chosen you" have been made into the assertion about God's selection of whom should be saved. This is unjustifiable because the whole passage is addressed specifically to the apostles. The choice Jesus made is linked specifically to their appointment, i.e. to apostolic office. Moreover, Judas was chosen with the other eleven, but fell from his office. Jesus said, "Have not I chose you twelve, and one of you is a devil?" He did not say, "I have chosen eleven of you, but the other is a devil." The election of Judas was no different from that of the others. Peter did not say in Acts 1:25 that Judas was never really an apostle; he said that he "fell away" from the apostolic ministry. The point is that this election had nothing to do with whether a person went to heaven or to hell; it was the bestowal of an office and a task.

Election in this case was an office, a responsibility, a privilege. It had nothing to do with an irresistible selection for final blessing.

Our Lord Jesus said that He knew a disciple would betray him, but He did not cause Judas to fall.

II. The election of the church.

The central idea in the election of the church may be seen from Eph. 1:4. The statement is that He hath chosen us in Him, Christ. The church is elect because it is in Christ and He is elect.

Since the early fifth centruy a most common idea concerning election is that it determines who should become Chirstians, i.e. who should repent. Thus God is pictured as selecting some to be made to repent, passing over others who He could equally well have selected had He so wished. The Scriptures do not say that we are chosen to be put into Christ, but that we were chosen in Christ. Our election is not separate from His election. The meaning of Christ's election was certainly not that He should repent, and since it is the same election that we share in Christ, how can it have anything to do with why we repented? We may well believe that God, in His grace placed us in Christ to share His election because we repented; but it is an inverse logic that ascribes the repentance itself to the election. It is not that God first chose us, and then put us in Christ; it is rather that those in Christ share in His election, and so are chosen in Him.

Ruth, the Moabitess, is a good example of election. In becoming an Israelite, she became a part of the chosen nation. Israel's election had now become her election.

We are elect and free from condemnation only because we are in the elect One. 1 Pet. 1:1-2 & 2:9.

C. Evidence that Substantiates the Parallel Views.

The Parallel View defined - The saved are the elect of God, but this does not negate the fact that God genuinely invites all men to be saved; and these two concepts are scripturely and incomprehensibly true.

I. Because of what Christ said in John 6:44 some people have conjectured that God is selective as to who shall be saved. The belief is that only certain ones are drawn into salvation by God, The Father, and are given as trophies to Christ. The complementary truth is found in John 12:32 where our Lord Jesus said, "If I be lifted up from the earth, I will draw all men to myself." Here the one truth is that no one is saved apart from divine intervention, and the other is that prevenient grace is available to all so that no one is beyond the possibility of being saved or left reprobate.

II. Two passages in Acts substantiate the parallel view.

In Acts 13:48 we read, "and as many as were ordained unto eternal life believed" which is a clear statement of sovereign election. In Acts 28:28 we have the antinomy where Luke writes, "the salvation of God is sent unto the Gentiles, and they will hear it," and here we have a clear case of fore-knowledge (prescience) and the power of the will to properly respond to the gospel.

III. Men of no mean standing support the parallel view.

In his book titled Biblical Theology of the N. T. Charles C. Ryrie gives a paragraph this heading, "Predestination does not override human responsibility." In this same paragraph he goes on to say, "The single preposition in 2 Thess. 2:13 'through sanctification of the Spirit and belief of the truth' shows how closely associated in his (Paul's) mind were God's and man's part in salvation."

"Where the two truths meet I do not know, nor do I want to know. They do not puzzle me, since I have given up my mind to believing them both. They are thought by some to be antagonistic, the one contrary to the other. I believe them to be two parallel lines. They run side by side and perhaps even in eternity there is no point of contact between these two grand truths."

C. H. Spurgeon

"You ask me to reconcile the two. I answer, they do not need any reconciliation: both are true. No two truths can be inconsistent with each other, and what you have to do is to believe them both. What you find in God's Word is for you to believe and to receive. Someone said to me the other day, that he thought the truth lay somewhere between these two extremes. He meant right, but I think he was wrong. I do not believe the truth lies between the two extremes but in them." C. H. Spurgeon

D. Repentance

I. The Importance of This Doctrin is Seen as Follows: (1-139-140)

1. In the early New Testament ministries.
 - a. John the Baptist began his ministry with the call to repentance. Matt. 3:1, 2.
 - b. Our Lord Jesus Himself began His public ministry with a like call to repentance. Matt. 4:17.
 - c. Our Lord Jesus sent forth the twelve to proclaim the good news of the kingdom and commanded them to preach repentance. Mark 6:12.
2. In Chirst's commission after the resurrection. Luke 24:47.

3. In that repentance was the foremost doctrine in the preaching of the apostles.
 - a. Peter Acts 2:38
 - b. Paul Acts 26:20; 17:30; 20:21
4. In the expression of God's desire and will for all men. 2 Pet. 3:9 ASV Acts 17:30-31
5. In the part it plays in man's salvation Luke 13:3.

II. The Nature of Repentance

1. As touching the intellect. (1-140)

The New Testament word for repent means "to change one's mind, thought, purpose, or views regarding a matter;" it is also "to have another mind about a thing." It is a revolution of our thoughts and attitudes towards sin and righteousness. This change is illustrated in Matt. 21:28-30 and in the action of the prodigal son in Luke 15:17-19.

Thus, when Peter called upon the Jews on the day of Pentecost to repent, he virtually called upon them to change their minds and their views concerning Christ (Acts 2:14-40). They had considered Christ to be a mere man, a blasphemer and an imposter. The events in the preceding days had proved him to be the righteous Son of God and their Saviour. Therefore, the result of their repentance or change of mind could only lead them to receive Him as their long-promised Messiah and Saviour.

2. As touching the emotions. (1-140)

The Greek word for repentance in this connection means "to be a care to one afterwards," or "to cause one great concern." The Hebrew equivalent is even stronger, meaning "to pant, to sigh, or to moan." Thus the publican beat upon his breast indicating sorrow of heart in Luke 18:13. See also Luke 10:13; Gen. 6:6; 2 Cor. 7:9. (The study of the context verse 7-11 shows the large part that feelings played in this true repentance.)

Just how much emotion is necessary to true repentance no one can definitely say. Yet a certain amount of heart movement, whether accompanied by tears or not, marks all true repentance.

3. As touching the will. (2-202)

Repentance involves the formation of a new purpose with reference to sin and God's will. Note the "I will's" of Luke 15:18-20. Also 1 Thess. 1:9. In this connection Dr. Evans states, "Repentance is a crisis with a changed experience in view."

III. Definitions of Repentance

"Repentance is a change of mind toward sin and God's will, leading to a change of feeling concerning them and a change in purpose in relation to them." (2-202)

"Repentance is that complex act of the soul involving at once the intellect in

recognition of sin as involving guilt, the emotions as expressing a sorrow for sins as committed against goodness and justice, and an inward turning from sin to God with a disposition to seek cleansing and pardon." (3-436)

"Repentance is the work of God which results in a change of mind in respect to man's relation to God." (11-87)

IV. How Repentance is Produced

1. On the divine side it is a gift of God. Acts 11:18; 2 Tim. 2:24,25 ASV: Acts 5:30,31; Acts 3:26

Repentance is not something which one can originate within himself or can produce by himself. It is a divine gift, the result of God's working in the soul through which one is inclined to effect this change. (1-142)

While the real change of mind and attitude is affected by the Holy Spirit, active consent of the will is recognized as an essential part of repentance for which man is held responsible. In Matt. 11:20-21 and Luke 16:30-31 we see how the human will can remain adamant and resist the divine will to bring repentance to the individual soul.

2. On the human side it is accomplished through divine means. (2-203-204)

- a. Through the ministry of the Word. Acts 2:37,38,41; 1 Thess. 1:5,9

The very gospel which calls for repentance also produces it. This is well illustrated in the repentance of the Ninevehites at the preaching of Jonah (Jonah 3:1-10). Upon hearing the preaching of the Word of God they believed the message to the accomplishment of their repentance. In order to bring such repentance, the gospel must be preached in the power of the Holy Spirit as 1 Thess. 1:5 clearly declares.

- b. Through the goodness of God. Rom. 2:4; Eph. 4:32

The purpose of all God's goodness in His dealing with men is to dissuade them from the love of sin and to lead them into the way of the righteous life.

- c. Through the chastening of the Lord upon His children. Heb. 12:6,10,11; Rev. 3:19

The purpose of chastisement from the hand of the Lord is always to produce the peaceable fruits of righteousness through repentance.

- d. Through the loving Christian reproof of a brother. 2 Tim. 2:24,25 (1-142)

- e. Through the realization of God's holiness. Job 42:5,6

Experimental sense of God's holiness always produces a personal sense of sin, which in turn is the first element of repentance.

V. The Results of Repentance

1. A turning to God. 1 Thess. 1:9 (11-85)

It is not enough to turn away from sin. There must be also the turning to God.

2. Confession of sin to God. Ps. 38:18; Luke 18:13; Luke 15:21 (1-86)

"The test of Christian character does not consist in the inability to fall, but in the quick agony of repentance and in the immediate restoration to the ways which had been left. Directly you are conscious of sin, turn it over to your compassionate Lord. Do not wait for the fever of passion to subside or the agony of your shame to die down; but there and then, in the crowd or on the street, lift up your heart and ask Him to touch you with that finger before which uncleanness cannot abide...ask Him to return your soul to the place it occupied before it fell."--F. B. Meyer

3. Forsaking of sin. Isa. 55:7; Prov. 28:13

"A sheep and a sow may each fall into the same quagmire; the sow will wallow in it, while the sheep will bleat piteously until she is extricated and cleansed. Such is the difference between the ungodly and the children of God."--An old divine.

"A fish when thrown out of the water struggles in pain and anguish, because it is out of its element; a wounded dove when dropped into the water struggles and flutters because it is out of its element. One's home is in the air and the other's in the deep. Neither can be at ease in the other's habitation. In the language of the Scriptures the Christian is born from above. Therefore, he cannot drop into the element of earthliness and sin without being made miserable..."--A. J. Gordon

4. Pardon and forgiveness of sins. Isa. 55:7; Luke 24:47; Acts 3:19 (1-142)

Repentance qualifies one for the reception of forgiveness and pardon, but let us carefully understand that it does not entitle him to it. The blood of Christ is the only basis upon which we may justly obtain forgiveness and pardon.

5. Reception of the Holy Spirit. Acts 2:38; Eph. 1:13 (2-205)

Since repentance and faith are so intricately interwoven, it is necessary to see that both must necessarily precede the reception of the Holy Spirit.

6. Change of action. Luke 15:17-21; Matt. 21:29 (11-86)

C. Faith

True repentance cannot exist apart from faith, or faith apart from repentance. It has been said that repentance is faith in action, and faith is repentance at rest. (2-205)

Wherever there is true faith, there is true repentance. In fact, repentance and faith are but different sides or aspects of the same thing. There is an unreal faith where there is no repentance, just as there is an unreal repentance where there is no faith. Because the one is more prominent in the mind of the convert than the other, we cannot safely conclude that the other is absent. A certain degree of the conviction of the sin is essential to salvation, which carried with it a forsaking of sin and a trustful surrender to Christ. (5-465)

I. The Nature of Faith

1. Knowledge

Faith is not believing a thing without evidence; on the contrary faith rests on the best evidence; namely, the Word of God. (1-145) Rom. 10:14,17; Ps. 9:10; Acts 11:13-14; John 8:24; 20:31; 1 Cor. 15:1-4; John 3:31-34.

The faith of a babe in Christ and the faith of an experienced Christian is exactly the same in character. A babe believes all he knows and the experienced Christian believes all he knows. The experienced man has more faith only because he has more knowledge. Therefore, we can only grow in grace as we grow in knowledge. (11-89)

Faith is no blind act of the soul; it is not a leap into the dark. Such a thing as believing with the head without the heart or believing with the heart without the head are both mystifying untruths. The heart in Scripture means the whole man--the intellect, sensibilities and will (Prov. 23:7; Mark 2:8). "It needs to be emphasized that there is neither merit nor virtue in faith, nor even in the letter of the truth believed; but to believe God is eternal life. To believe God, whether it be as with Abraham, the promise of a family (Gen. 15:5,6), or, as with us, the testimony of a person and a fact." (1-145)

2. Assent

It means not only by the knowledge that Jesus is able to save and that he is the Saviour of the world.(1-145) There must be also an assent of the heart to all these claims. John 6:68-69; 16:30; 20:28; Matt. 16:16 (1-145)

An intellectual assent to Christ as Saviour is insufficient. There must be a heart response to Him as my Saviour, which springs from the sense of realized need and deep-seated desire to be saved. It has been claimed that faith and unbelief are purely intellectual states, which are necessarily determined by the facts presented at any given time to the mind; and that they are, for this reason, destitute of moral quality and far from being matters of obligation. This view unwarrantably isolates the intellect and ignores the fact that, in all moral subjects, the state of affections and will affects the judgment of the mind with regard to the truth. In the intellectual act the whole moral nature expresses itself. Therefore, faith becomes a moral act and men are responsible for not believing. It is true that there is no moral quality in the belief that two plus two equals four, because no one can help but believe that. But in believing on Christ there is a moral quality, because in this there is the element of choice. John 7:17 rules out the impossibility of faith in Christ. (5-466)

A modern error is that personal experience is the ultimate test of faith. Rather, the Word of God is the only rule of faith and the full revelation of truth, which needs no additional evidence. Personal experience properly interpreted agrees with the Word of God. (JLP)

3. Trust (or Appropriation)

The chief part of faith lies not only in acceptance of the truth, but in the taking hold of it as being ours and resting on it for salvation. The old divines expressed it as "recumbency on the truth." It is actually saying, "This is the truth; I trust my salvation on it." I shall not be delivered from the wrath to come by believing that Christ's atonement is sufficient,

but I shall be saved by making that atonement my trust, my refuge and my all. A casting of one's self on the promise of God for life is the pith and essence of faith. Illustration: John G. Paton translating John 3:16 into native language. --Anon.

There must be an appropriation of the things which we know and assent to concerning Christ and His work. Faith is certainly more than intelligent perception. A man may know Christ to be divine and yet aside from that reject Him as Saviour. Knowledge affirms the reality of these things but demands neither a personal acceptance or rejection of them. Again, faith always has in it the idea of action. It is the soul leaping forth to embrace and appropriate the Christ in whom it believes. (1-145) In saving faith there must be a heart response to Him as personal Saviour, which causes the individual to accept Him from a sense of realized need and deep-seated desire. Or again, faith not only receives the Word of Christ, it reaches out and lays hold upon the Christ of the Word. It demands more than mere passive acquiescence to the truth, but an active response to the demands of the truth. (JLP) Illustration: The challenge to ride the wheelbarrow on a tight wire across Niagara Falls.

Dr. Fitzwater would have us believe that this element of faith is that act by which the individual casts himself upon Jesus Christ, completely trusting Him as his Saviour and Lord. He believes that the act includes both a surrender of self as guilty and defiled to the rule of Christ and the reception and appropriation of Christ as the source of pardon and life. (3-434) Illustration: Trusting doctor with appendicitis--let him operate.

Finally, there must be a personal appropriation of Christ as being all that He claims to be. John 1:12; 8:24; 5:24.

II. The Source of Faith

1. On the divine side it originates with God. (2-211)
 - a. God the Father is the originating source. Rom. 12:3; 1 Cor. 2:4,5; Phil. 1:29; Eph. 2:8
Thus, faith is seen to be the gift of His grace.
 - b. God the Son is the mediating source. Heb. 12:2; Luke 17:5.
 - c. The Holy Spirit is the energizing source. 1 Cor. 12:4,8,9; Gal. 5:22,23.
2. On the human side as secured by the use of means. (2-212)
 - a. The Word of God. Rom. 10:17; Acts 4:4; Gal. 3:2-5; Rom. 4:19,20.
 - b. A yielded will. John 5:36-40; John 7:17
 - c. A right motive. John 5:44; 2:23-25; Acts 8:13,18-24
 - d. Prayer. Luke 17:5; Mark 9:23,24

III. The Ground of Faith (5-468)

The ground of faith is the integrity of God Who has given His promise (Rom. 4:20,21). What God promised to Abraham here was entirely beyond the realm of human possibility, but Abraham staggered not at God's promise because he had utter confidence in the integrity of God and His ability to perform that which He had promised.

IV. The Object of Faith (5-467)

The object of saving faith is in general the whole truth of God so far as it is objectively revealed and made known to the soul, but in particular the person and work of Jesus Christ which constitutes the center and substance of God's revelation. It is therefore not belief in a dogma but a personal trust in a personal Saviour. For this reason a child as well as an adult may possess saving faith. Acts 17:18; 1 Cor. 1:23; Col. 1:27

V. Some Results of Faith (2-212-214)

The results of faith are many and far-reaching. Faith is the principle of the new life possessed by the justified one, and of necessity every desirable result is related to and dependent upon faith.

1. Salvation Eph. 2:8-10

Again we recognize that saving power resides not in faith itself but in the almighty Saviour in Whom it rests. So properly speaking, it is not so much faith as it is faith in Christ which saves.

Salvation in its broadest sense is a most comprehensive term and may be used to include all aspects of the believer's life from justification to glorification. In this course we are attempting to make a study of these aspects of salvation, all of which have their relation.

2. Normal Christian experience

Faith is not only the entrance for the initial step into salvation, but it is also the very principle of the new life. Hab. 2:4

God has blessed us with all spiritual blessings in the heavenly places in Christ, but faith is the medium by which we enter into the experience of the Christian and find expression through his life.

"Fact, faith, feeling--this is God's order. Satan would reverse this order and put feeling before faith and thus confuse the child of God. We should march in accord with God's order. Fact leads, faith with its eye on fact, following, and feeling with the eye on faith bringing up the rear. All goes well as long as this order is observed. But the moment faith turns his back on fact, and looks at feeling, the procession wobbles...Feed faith with facts, not with feeling."-A. T. Pierson

3. Holy achievement Heb. 11; Matt. 21:21; John 14:12

Especially notice the wonderful exploits of the men of Heb. 11. Faith connects with the mighty Niagara of God's power so that the question for the Christian is not, "What can I do for God?", but "For how much can I believe Him?" Faith releases the omnipotence of God and makes it available for the doing of His will and work. Someone has said "By faith we can do anything that God can do."

VI. Relation of Faith and Works (1-148)

There is no contradiction between Paul and James as touching the matter of faith and works, as found in James 2:14-26 and Rom. 4:1-12. Paul is

looking at the matter from the Lord's side and asserts that we are justified in the sight of God absolutely without any works on our part. James considers the matter from the human side and asserts that we are justified in the sight of man by works and not by faith alone. These two mighty soldiers are not in conflict here, but rather are standing back to back fighting opposite heresies. Paul shows faith to be the ground of justification, while James shows works to be the demonstration of that justification.

D. Conversion

I. Scriptural Use of the Word

Its use as a noun occurs in only one passage in the Word of God, which is Acts 15:3. Other instances where the King James Version uses the form of the verb "convert," the American Standard Version employs the terms "turn again" or "turn." Isa. 60:5; 6:10; Matt. 13:15; 18:3; Luke 22:32; Acts 3:19. Thus "convert" is synonymous with "turn" and "conversion" is synonymous with "a turning."

It is used in the following Scriptures to turn from the wrong way to the right: Luke 22:32; Acts 9:35; 11:21; 14:15; 15:19; 26:18; 2 Cor. 3:16; 1 Thess. 1:9; 1 Pet. 2:25.

It is used in connection with repentance in Acts 3:19; 26:20.

II. Meaning of Conversion

Conversion is that first voluntary act of the sinner in obedience to the divine summons by which he changes the course of his life in turning from his sins to God. Again, conversion is that voluntary act of the backslidden Christian by which he turns from his backslidden condition to Christ. (11-87)

The word denotes the action of man in the initial process of salvation as distinguished from the action of God. Therefore, we can readily see how the man is converted only as a consequence of God giving him repentance and faith. Let us be careful to call men to repentance and faith instead of demanding that they be converted. (JLP)

There is a loose usage of the word "conversion" in a general way to indicate various sudden changes in character or the changing of religious affiliations. In the Christian use of the word, the converted man is a believer who has experienced regeneration and justification by faith in Christ.--Anon.

E. Regeneration

I. Its Importance (2-194)

1. Essential to entrance into the family of God. John 1:12

Access into the family of God is the same by which entrance is obtained into the family of men; namely, by generation or birth. A life and nature must be imparted in the one instance as in the other. In the case of the children of God it is the impartation of eternal life and the divine nature.

The above is true and must be held in spite of the popular fallacy known as the doctrine of the universal Fatherhood of God and brotherhood of man. Note carefully John 8:44; Matt. 13:38; Eph. 2:3.

2. Essential to entrance into the Kingdom of God. John 3:3-5

Regeneration, or the new birth, is the door into the Kingdom of God, and apart from it that door must remain forever closed and God and man remain forever separate.

Christ emphasized the importance of this doctrine by the words He used in this remarkable interview with Nicodemus, who possessed other possible qualifications of entering the Kingdom of God if ever a man had such. Our Lord thus showed that the new birth was not merely optional but absolutely obligatory. Regeneration then marks the line of cleavage between eternal life and eternal death and between eternal sonship and eternal alienation.

II. The Nature of Regeneration

1. Negatively Considered

a. Not baptism (2-194)

It is not identified with it or resulting from it. 1 Cor. 4:15; 1:14; Acts 8:13,14,18-23; 11:12-14; 10:44-48

Those who teach baptismal regeneration interpret John 3:5 and Titus 3:5 as furnishing ground for believing that regeneration takes place only in connection with baptism. But whatever interpretation may be put upon these passages, it is certain that they do not support this doctrine. If baptism and regeneration were identical, then Paul's language in Eph. 5:26 is inconsistent and contradictory.

"One important conclusion follows from the Spirit's use of truth in regeneration. It is that regeneration is not effected through the act of baptism. In a number of New Testament passages baptism is clearly associated with conversion, and nearly always with the beginnings of the Christian life (Acts 2:38; Rom. 6:3,4; 1 Pet.3:21). But there is no conclusive evidence that in any of these passages baptism is regarded in the Catholic sense as an act which of itself regenerates without reference to the mind of the recipient. Nor do they sustain the view of others that baptism completes the act of regeneration. The error in both views is in regarding baptism as a means to a given end, when it is only the symbolic outward expression of the end when it has been otherwise accomplished. Baptism symbolizes regeneration but it does not produce it. The true significance of baptism is moral and spiritual. It is the answer of a good conscience toward God. Here truth is clearly distinguished from symbol. And the symbol only has value as a mirror for truth."
--Mullins in 2-194)

b. Not reformation

It is not a natural forward step, nor a mere reversal of mental and moral attitudes (John 3:3-6; 1:13; James 1:18). Our Lord Jesus made plain to Nicodemus the exponent of outward conformity to the law,

that neither conformity to ceremonial or moral requirements is enough, and that regeneration alone can meet the need of man and the requirements of God. The Pharisees put reforms in the place of repentance and faith, because they were employing human means for accomplishing that which only the Holy Spirit could accomplish. It is still thus today. Every device for the betterment of social change, which does not get to the root of the matter to effect a remedy for man's corrupted nature, is still Pharisaical and those who follow this method are doing a Pharisee's work. (2-195)

Another danger lies in the tendency to make regeneration a natural phenomenon, an advance step in the development of human life instead of regarding it as a crisis. Such a psychological view of regeneration denies man's sin, his need of Christ, the necessity of an atonement, and the regenerating work of the Holy Spirit. (1-152)

c. Not education 1 Cor. 2:14; Rom. 8:8

There are those who teach that man becomes pleasing to God through a process of education and, especially so, through religious education. The fallacy is that man is inherently good and that he sins only through ignorance. Therefore, teach him what is right and he will do right. We know better than this after our study of the doctrine of man. You can process an unsaved man through religious education and simply get religious flesh. College flesh and hobo flesh is still flesh, and "they that are in the flesh cannot please God." If education is regeneration, then Drake University, Omaha University, and Nebraska University are indeed holy places. (11-83)

d. Not environment

There are hundreds of so-called Christian workers who believe this. They are the advocates of the so-called "social gospel." Their contention is that, if man is given opportunity to live respectably, he will rise above sin and vice and the divine spark in him will develop into a holy glow. In this system of thought, religion should teach society to give every man a living wage that will lift him out of the slums, give him proper housing, good clothing, toilet facilities for personal cleanliness, a healthful diet, time for play and self-expression, and then there will be no sin problem. Consequently, the Kingdom of God will be built up and the Lord Himself will come to occupy it. If this is true, why did not man's first environment succeed? Adam in Eden had a most perfect environment, yet he lost his fellowship with God and became degraded in nature. The fact is, man's trouble lies so deeply within his nature that he needs more than external influences to effect a change. Illustration: Beecher's Clock. (11-94)

2. Positively Considered

a. Spiritual generation, or a new birth.

Regeneration is the impartation of a new and divine life; the production of a new thing. It is Gen. 1:26 over again. It is not the old nature altered, reformed or re-invigorated, but it is a new birth from above. Such is the clear teaching of John 3:3-7; 5:21; 2 Cor. 5:17; John 1:13; James 1:18; 1 Pet. 1:23. (1-152)

Birth is always the condition of life whether in the physical or the spiritual realm. There is no life without birth. Birth is the root idea of regeneration and, hence, it is that the word regeneration means an act and not a process, an act of God not of man, an act of God through the Holy Spirit by which the divine nature of the living God is implanted in man. (2-195)

- b. Spiritual quickening or a resurrection. Eph. 2:1,5,6; John 5:21,25

By nature man is dead in sin and new birth imparts to him new life--the life of God, so that henceforth he is as those that are alive from the dead. (1-152)

Resurrection is the restoration of life to that in which life has become extinct. Through man's sin his spirit came into a condition of spiritual death and death means disunion. Now in regeneration man is reunited with God; thus, by regeneration man is quickened out of his spiritual death and disunion to spiritual life, to union and communion with God. (2-196)

- c. A spiritual translation, or a new sphere of life. Col. 1:13; 1 John 3:14; John 5:24. (2-196)

These passages reveal that regeneration is a transfer from one kingdom to another; that is, from the kingdom of darkness in which sin and Satan rule into the kingdom of His dear Son. Thus, man finds himself in a new sphere of life and action.

- d. A spiritual creation, or a new creature. Eph. 2:10; Gal. 6:15; 2 Cor. 5:17; Eph. 4:24; Col. 3:10 ASV.

Regeneration is a supernatural act of God: the communication of a new life. Through it a new governing power comes into the regenerate man's life by which he is enabled to become holy in experience. (1-153)

The one who is born again does not get a new personality, or even a new body, yet he is a new creation. This means that the Holy Spirit has wrought upon the individual and transformed the moral basis of the personality, setting it free to act in accordance with the purposes of God, yet there is no change in the substance of the man.

- e. A spiritual impartation, or a new nature. 2 Pet. 1:4; Eph. 4:24; Col. 3:10.

By means of the new nature, Christ now lives in the believer (Gal. 2:20) and the seed of God now abides in him (1 John 3:9). Following regeneration the believer is possessed of two natures (Gal. 5:17). (1-153)

This means that the image and likeness of God in man has been restored.

III. Definition of Regeneration

Regeneration is the act of God by which He imparts to the believing sinner a new nature, even His own nature, through the creative act of the Holy Spirit. (11-98)

IV. The Necessity of Regeneration

1. It is universal. John 3:3-7; Gal. 6:15 (1-153)

The need is as far-reaching as sin and the human race. No age, sex, position or condition exempt any person. Any different change men may effect or observe among themselves still leaves unregenerate man in the same state. (1-153)

2. Man's condition of spiritual death. Eph. 2:1; 1 Tim. 5:6; 1 Cor. 2:14

Man dead in his trespasses and sins has no power to become anything else than dead in sin. Jer. 13:23; Rom. 8:7,8. Because of Adam's sin every one of his descendants inherit a depraved nature. This flesh, that is, his depraved nature, is radically and essentially evil, and it has not the power to change itself. Therefore, man's supreme need is birth from above, or the transformation of his moral nature by the sovereign action of the Holy Spirit. (3-441)

Man's unregenerate mind is so darkened that he cannot apprehend spiritual truth without regeneration, plus the renewing of the mind. Rom. 12:2.

3. The holiness of God. Heb. 12:14 (1-154)

If holiness is not to be attained by any natural development or self-effort, then the regeneration of man's nature becomes absolutely necessary. This change, which enables man to be holy, takes place when he is born again.

Man is conscious that he does not have this holiness by nature and that he must have it in order to appear before God (Ezra 9:15). The Scriptures corroborate this consciousness in man and demand righteousness in which he is to appear before God. In the new birth alone is the beginning of such a life to be found. In order to live the life of God, we must have the nature of God. Illustration: British soldier converted in Africa under the missionary's message.

V. The Means of Regeneration

1. It is a work of God. James 1:18; John 1:13; Titus 3:5

Men are born again of God and God in His sovereignty interposes to infuse a new life in them. In the salvation of every person there is an actual putting forth of divine power whereby the dead sinner is quickened, the unwilling sinner is made willing, the hardened has his conscience tenderized, and he who rejected God and despised the gospel is brought to repentance and faith prostrate before the Lord Jesus. (2-198)

Man, who ever he was and in whatever dispensation, had to have something given him of God in order to have fellowship with God.

2. There is also a human side to this work.

- a. Man is regenerated by means of his acceptance of the gospel. James 1:18; 1 Peter 1:23; 1 Cor. 4:15

These Scriptures reveal that regeneration takes place in the heart of man when he either reads or hears the Word of God or the gospel message and because of the Spirit working in the Word as well as in the heart. And, consequently, the man opens his heart and receives that message as the Word of life to his soul. When the truth is illuminated to the mind and the mind is illuminated to the truth by the Spirit, then the man is born again by yielding to the truth. Even here we must remember that it is the Lord who must open the heart, just as He did for Lydia (Acts 16:14). But the Word must be believed and received by man (I Pet. 1:25). (1-155)

- b. Man is regenerated by personal acceptance of Christ. John 1:12, 13; Gal. 3:26; I John 5:1

When a man believes the claims of Christ and receives Him as all that He claims to be, that man is born again. Man, therefore, is not wholly passive at the time of regeneration. He is passive only to the change of his ruling disposition. With regard to the exercise of this disposition, he is active. A dead man cannot assist in his own resurrection, but he may and can, like Lazarus, obey Christ's command and come forth. (1-155)

VI. The Results of Regeneration (2-198)

1. A radical change in the life and experience. 2 Cor. 5:17 A.S.V.

Regeneration is not gradual in its occurrence, but immediate, although it may be gradual in some of its manifestations.

2. Sonship with God. John 1:12; Gal. 3:26

Regeneration is the doorway through which we enter the family life of the Heavenly Father. When one accepts Christ, he thus trades his alienation for filial relationship.

3. The indwelling of the Holy Spirit. 1 Cor. 3:16; 6:19; Rom. 8:9-11

The Holy Spirit takes up His abode within the believer as a Spirit of sonship teaching him to recognize and realize the privileges that are his through that same relationship.

4. Victory over the practice of sin. Rom. 8:2-4 (5-443)

In 1 John 3:9 the tense of the verb makes it clear that the regenerated man does not make sin the habit of his life. Regeneration involves repentance which necessitates the renunciation of sin.

5. A living faith in Christ. 1 John 5:1

The man who essentially denies or rejects the Deity of Christ lacks an essential evidence of his new birth.

6. Victory over the world. 1 John 5:4; 2:15-17

The regenerated man is not under the sway of the world. The world's thoughts and ways do not control him. He lives his life in the power of the reigning Lord and is therefore free from the things of the world. (5-444)

7. The establishment of righteousness as a life practice. 1 John 2:29 A.S.V.

Regeneration includes rectifying the ruling disposition in the life. Righteousness means conformity to the will of God as revealed in His Word. A life so ordered is positive proof that one has become a partaker of the divine nature.

8. Christian love of the brethren. 1 John 3:14; 4:7

Love is an essential attribute of the divine life, whether within the being of God or man. The one who does not love God's children lacks the evidence that he has been born of God.

F. Forgiveness of Sins (6-82-83)

I. The Old Testament Teaching About Forgiveness

There are three Hebrew words translated "forgive," "forgave," and "forgiven," in the Old Testament.

1. The Hebrew word "kaphar" is translated "forgave" and "forgive." Deut. 21:8; Psa. 78:38; Jer. 18:23

This word means "to cover." It is the same word which the translators rendered "atonement" in many other instances, which word means "to cover" or "a covering." This word presents the Old Testament relation of sacrifice to forgiveness. The sacrificial blood "covered" sin, in the sense that it no longer appealed to the righteous judgment of God. The victim having died and its blood having been shed in behalf of the guilty sinner, the divine justice was satisfied on the ground of the shed blood, and so God could "cover" the sins of the offerer.

But the whole transaction looked forward to the coming sacrifice and shed blood of the Son of God, our Lord Jesus Christ, and received its value from it. The blood of the animal sacrifice was a type to God of the blood of Christ, and that gave value to the sacrificial transaction in ancient times. This is the significance of Rom. 3:24, 25.

2. The Hebrew word "nasa" is translated "forgive," "forgiven," and "forgavest." Gen. 50:17; Ex. 10:17; 32:32; Num. 14:19; Josh. 24:19; 1 Sam. 25:28; Psa. 25:18; 32:5; 85:2; 99:8; Isa. 2:9.

This word means to "lift up" or "away."

3. The Hebrew word "salach" is translated "forgive," and "forgiveth." Num. 30:5, 8, 12; 1 Kings 8:30, 34, 36, 50; 2 Chron. 6:21, 25, 27, 30, 39; 7:14; Psa. 103:3; Jer. 31:34; 36:3; Dan. 9:19; Amos 7:2.

This word means to "send away."

We observe that the fundamental idea in both "nasa" and "salach" is the complete separation of the sin from the sinner. It is no longer upon him. In the sight of God the sinner and his sins are disassociated, so that, because of divine forgiveness, the sinner is liberated and free from the guilt of sin. His sins are "lifted" and "sent away." He is separated from his sins and discharged from their penalty.

This separation of the sinner from his sins does not however have anything to do with his innate sinful nature, but only with the sinful acts or the sins committed. The divine forgiveness does not reform nor change the innate sinful nature; that remains unchanged, the same evil and sinful nature with its diverse and manifold propensities to evil. The divine forgiveness frees the sinner from the guilt of committed sin; that is all.

The three words "kaphar," "nasa," and "salach," taken together, complete the Old Testament teaching of forgiveness based upon atonement by sacrificial blood. On the ground of the shed blood, the divine justice is satisfied and the sin is no longer upon the sinner. The death of the innocent victim has discharged the penalty for his sins. Such is the value of the shed blood.

II. The New Testament Teaching About Forgiveness

In the New Testament four Greek words are translated "forgiven," "forgave," "forgive," and "forgiveth." These words disclose very fully the mind of God concerning the forgiveness of the sinner.

1. The word "apoluo" is translated "forgiven." Luke 6:37

This word means "to loose away." This same Greek word is rendered "release" (Matt. 27:15), "send them away" (Mark 6:36), and "thou art loosed" (Luke 13:12).

2. The word "charizomai" is translated "forgave," "forgive," and "forgiven." Luke 7:42, 43; 2 Cor. 2:7, 10; 12:13; Eph. 4:32; Col. 2:13; 3:13.

This word signifies "to be gracious to."

3. The word "aphiemi" is translated "forgive," "forgiven," "forgave," and "forgiveth." Matt. 6:12, 14, 15; 9:2, 5, 6; 12:31, 32; 18:21, 27, 32, 35; Mark 2:5,7,9,10; 3:28; 4:12; 11:25,26; Luke 5:20, 21, 23, 24; 7:47, 48,49; 11:4; 12:10; 17:3,4; 23:34; Acts 8:22; Rom. 4:7; James 5:15; I John 1:9; 2:12.

This word means to "send off, or away."

4. The word "aphesis" is translated "forgiveness." Mark 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14.

This word means "a sending away, a letting go."

Both of these aspects meet in the day of atonement ritual (Lev. 16:15 and 21-22). Two goats are taken--the goat of the sin-offering, and the scapegoat. With the blood of the first the high priest went into the holy of holies to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." This answered the divine justice and the offended holiness of God. It was the "kaphar" aspect of forgiveness.

Then, upon the head of the live goat, the high priest confessed the sins of the people, afterward sending the sin-laden goat away into the wilderness, into an uninhabited place. This answered to the "nasa" or "salach" aspect of forgiveness. Penalty was remitted on the basis of sacrificial blood, and the sins of the people were "sent" or "lifted away."

Both aspects meet in the sacrifice of Christ. He "bore our sins in His own body on the tree," thus lifting them up, or away, so that they no longer rest upon us, and "by His own blood He entered once into the holy place, having accomplished eternal redemption for us."

III. The Meaning of Forgiveness

In both the Old and the New Testament the forgiveness of God in grace remits the penalty for sins on a basis of sacrifice, and separates forever in the divine reckoning the sinner from his sins. (11-100)

IV. The Basis of Forgiveness

1. The forgiveness of sins and the loosing from sins is based upon the redemption by Christ's blood (Eph. 1:7; Col. 2:14; Rev. 1:5 A.S.V. When He poured out His life on the Cross, He made the forgiveness of sins possible. In fact, the blood made possible every spiritual blessing found in the divine inventory. Illustration: When a customer sends an order for goods by post, he usually sends with the order a remittance in the form of a check or money order.
2. On the basis of Christ's redeeming work by His shed blood, God remits the penalty for the sins of the sinner who believes in Christ. God does not forgive sins by winking at them and passing them by in tolerance, and at the compromise of His holy Law and His own personal righteousness, but upon a just and righteous basis. Christ bare the penalty for the sins of the world, and now, in consistency with His holy law and righteousness, God forgives the sinner who believes in Christ. God's forgiveness of sins is a righteous forgiveness.

V. The Manner of Divine Forgiveness

It is interesting to observe what the Scriptures teach about God's forgiveness of sins.

1. He forgives for Christ's sake. Eph. 4:32
2. He forgives graciously. Eph. 1:7
3. He forgives freely. Rom. 3:24
4. He forgives completely. Rev. 1:5 A.S.V.; Heb. 10:14, 17

VI. The Assurance of Divine Forgiveness

1. The gospel is the assurance of divine forgiveness.

The gospel proclaims forgiveness upon the ground of Christ's accomplished redemption. (Luke 24:46, 47; Acts 10:43; I Cor. 15:3; Rom. 4:25.) The gospel assures forgiveness to all who believe in the Lord Jesus Christ. The assurance of divine forgiveness is never referred to as being personal feeling. A certain happy feeling may be the result of knowing that we are forgiven, but it is never the assurance of forgiveness.

2. The witness of the Holy Spirit gives assurance of divine forgiveness. Heb. 10:15-18

G. Atonement

I. The Usage of the Word

The word appears seventy-seven times in the Old Testament in the King James Version. It appears only once in the King James Version in the New Testament in Rom. 5:11. The American Standard Version does not retain the word here but translates it as "reconciliation."

II. Its Meaning

The original English meaning of the word is "at-one-ment," the bringing of two estranged persons at one again. The Hebrew word of the Old Testament literally means "cover, to cover, a covering, or coverings." It has been properly said that when the translators of the King James Version used the word "atonement" they gave us an interpretation instead of a translation of the original Hebrew word, because the Hebrew sets before us what was done to the believer's sins, while the translators chose an English word which expressed their concept of the effect of the sinner's Old Testament sacrifices upon his relationship with God.

See Lev. 5:10 and substitute "cover" for "atonement" which furnishes a good example of the thought above.

The fact is, the sacrifices under the covenant of law did not at-one the sinner and God. The seventy times repeated statement of the Old Testament Scriptures is that the sacrifice "covered" the offerer's sin; and, as his offering implied confession alike of sin and of its due desert, death, it also secured his forgiveness. It was the sacrifice of Christ, "slain from the foundation of the world" (Rev. 13:8), foreseen by God (though not necessarily by the sacrificer), which was efficacious. This is the precise point in Rom. 3:25,26. See and compare K.J. and A.S.V.

Professor Stifler says of this passage: "These are not the sins committed by the believer before he came to Christ, but the sins done under the old economy, before Christ came (Heb. 9:15). It is not said...with the King James Version, that He 'remitted' them. To all appearances, in all past time He paid no attention to sins; He overlooked them ('winked at,' Acts 17:30), without meting out adequate punishment (Psa. 78:38). Inspiration's just estimate, cries that there was on God's part a 'passing over of the sins aforetime,' as if the just Judge had not rightly weighed their guilt. There was a thick veil over His righteousness, but the cross removed it and demonstrated His judgment of sin. The terrible tragedy of the cross, on which God set forth His Son in His blood, is His measure of man's demerit. The punishment that man so long escaped fell at last on the Son of man." That is to say, the Old Testament sacrifices "covered" sins, merely, pending the setting forth of Christ as a propitiatory sacrifice. This is precisely the argument of Heb. 9:11-15 ASV.

III. Definitions

In the Old Testament atonement is a word used in the Authorized and Revised Versions of the English Old Testament as the translation of the Hebrew words signifying "cover," "to cover," and "coverings," in relation to the effect of the Levitical offerings upon the sins of the offerers.

H. Propitiation (9-93-95 and 9-390-392)

The word propitiation occurs in the Authorized Version, but three times. In 1 John 2:2 and 4:10, Christ is said to be "the propitiation for our sins." Here the Greek word is "hilasmos," meaning "that which propitiates."

In Rom. 3:25 it is said of Christ: "Whom God hath set forth to be a propitiation.. Here the Greek word is "hilasterion," meaning "the place of propitiation." In Heb. 9:5 "hilasterion" is the Greek word used by the Holy Spirit for "mercy seat" in referring to the ancient tabernacle worship of Israel.

The question arises: what or whom did He propitiate by the shedding of His own blood? "Propitiate" means "to appease," and suggests the wholly false notion that God's wrath was appeased, or satiated, by sacrificial blood. But the very fact that God Himself provides the mercy seat, the propitiation, should banish that notion from human thinking. God is love, and holiness His highest attribute. His law is the expression of His holiness, the cross the expression of His love. And in the cross there is such a doing right, such a meeting, in the sinner's behalf, of the inflexible demand of the law,--"the soul that sinneth it shall die."--that the love of God may flow unhindered to the sinner with no compromise of His holiness. What, else, must have been a judgment seat, becomes, for the believer in Christ, a mercy seat; a "throne of grace." Propitiation, then, relates to what is due to God's holiness.

Definition: The term "propitiation" indicates the infinite worth of Christ's death as an offering in satisfying every demand of God's holiness in order to vindicate God's righteousness in dealing in grace with the offending sinner. (JLP)

"In Luke 18:13 it is essential to note that the publican--a Jew of the Old Testament order and praying in the temple according to the requirements of a Jew--did not use the word merciful--which word is properly associated with the idea of kindness, leniency, and generosity. According to the original text, the publican said, "God be propitiated to me the sinner." Here the publican asked God to cover his sins in such a way as to dispose of them, yet, at the same time, to do this in a way that would protect His own holiness from complicity with his sins. If the publican did as Jews were accustomed to do, he left a sacrifice at the altar. Having thus provided his own sacrifice, it was suitable for the publican to ask that his sacrifice be accepted and himself absolved. However, on this side of the cross when Christ has died and secured propitiation and it is established perfectly forever, nothing could be more an outraging of that priceless truth upon which the gospel rests than to implore God to be propitious.

"Immeasurable wrong is committed when God is asked to be propitious, when, at the infinite cost of the death of His Son, He is propitious. The truth that God is propitious constitutes the very heart of the gospel of divine grace, and the one who does not recognize this and sees no impropriety in the use of the publican's prayer today has yet to comprehend what is the first principle in the plan of salvation through Christ. Men are not saved by asking God to be good, or merciful, or propitious; they are saved when they believe God has been good and merciful enough to provide a propitiating Saviour."

I. Justification

I. The Meaning of Justification

1. Negatively Considered

Justification does not mean the act of God in imparting righteousness to the believer, nor is it the actual making of one righteous in character and experience. "In other words, justification does not deal with us subjective but rather has to do with our objective salvation. It has all to do with our standing before God judicially, rather than our state of life morally and spiritually." (2-215)

In Rom. 3:26 it is stated that God is just in the act of justification. It is not His mercy which justifies a believing sinner for whom Christ died, but His justice. Christ has so taken up the whole demerit of the sinner before God, and has so dealt with it, that justice to the Cross of Christ requires not merely the acquittal but the complete justification of the believing sinner. Forgiveness remits the penalty because another has met the claim of the law, but justification treats the believer as clothed with all the merit of Christ's character and work. (Justification is a change of man's legal relation or status before God.) It has to do with his relations that have been disturbed by sin. While regeneration has to do with a change in the believer's nature, justification has to do with a change in his standing before God. We must remember that justification is a court word and is the act of a judge. In justification, the sinner is not looked upon as a discharged prisoner who has served out his term and is discharged from further punishment but with no rights as a citizen. Justification is much more than mere acquittal. By it the repentant sinner is not only pardoned but receives back the full rights of citizenship. (1-157)

In the human court a man can be justified on only two grounds: (11-101)

- a. On the ground of being found innocent. Ex. 23:7; Deut. 25:1; Isa. 5:23

Obviously, in these Old Testament passages the judges could not make the righteous man better, but were simply to declare his innocence or vindicate his position as satisfactory to the law. Illustration: The Drafus case.

No man can be justified on such grounds in the court of God's justice. Psa. 143:2

- b. On the ground of the payment of the penalty.

The London widow charged with making a garment in a room with an infectious disease. Because another had made full payment of the penalty, the law had no more hold upon her. She stood justified before the law and no officer could ever again arrest her for her offense. The justified man is more than a discharged criminal. He is restored to the position of one who is righteous. God treats him as though he had never sinned. Rom. 8:1 ASV.

Definition: Justification is that judicial act of God by which, on account of the merit of Jesus Christ to whom the sinner is united by faith, he declares the sinner to be no longer under condemnation but to have a standing of righteousness before Him. (2-215)

II. The Method of Justification

1. Negatively Considered

- a. It is not by works of the law. Rom. 3:19,20,23; Gal. 2:16.

In Gal. 3:10 Paul sets forth the reason why justification is not on the ground of law-keeping. It is readily seen that, since the sinner cannot live up to the law, the consequence of failure in any one point exposes the sinner to the curse. There is nothing of human merit in law-keeping, since it is an obedience we already owe to the Lord. Certainly nothing of human merit enters into justification from this standpoint. Gal. 5:4

- b. It is not by character. 1 Cor. 4:4; Luke 16:15

In order for man to be justified on this ground, his moral character would have to be perfect, which is certainly true of no one. It is an utter fallacy that man can be saved by following the example of Christ, since man could not take as much as the first step (1 Pet. 2:21-23). There is no salvation by character. What men need is salvation from their character. Self-righteousness is not God's righteousness and cannot be substituted for it in any way (Isa. 64:6; Phil. 3:9).

2. Positively Considered (11-103)

- a. The source of justification is God Himself. Rom. 3:26
- b. The origin of justification is God's grace. Rom. 3:24a; Titus 3:7
The Father is the originating cause.
Christ is the meritorious cause.
The Holy Spirit is the efficient cause.
- c. The ground of justification.
- (1) The blood of Christ. Rom. 3:24; 5:9
(2) Through the redemption that is in Christ Jesus. Rom. 3:24b; Gal. 3:13; 2 Cor. 5:21; Isa. 53:6
(3) By the name of the Lord Jesus Christ. 1 Cor. 6:11
(4) In Christ. Gal. 2:17 A.S.V.
- d. The condition of justification is faith. Rom. 3:28, 30; 4:5; 5:1; Gal. 2:16; 3:8, 24

III. The Results of Justification

1. Peace with God. Rom. 5:1; Eph. 2:14-17; Col. 1:20-22
It is justification that puts away enmity between the sinner and his God. It is possible that one may have peace with God and not know it. Therefore, there is a difference between peace with God and the peace of God. Consequently, when one learns by the Scriptures and by experience that he has peace with God, he enters into the consciousness of the peace of God. (3-447)
2. Freedom from Condemnation. Rom. 8:1,33,34
Because Christ's righteousness fully meets all that God demands of the sinner, there is absolutely no condemnation to them that are in Christ Jesus. When the believer receives by faith the righteousness of Christ, he need never fear ultimate failure of meeting God's righteous demands. (3-447)
3. Deliverance from the wrath of God. Rom. 5:9; John 3:36
Because the believer's sins have already been judged in Christ, he need have no fear of ensuing wrath or judgment. The judgment for his sins is already a thing of the past. Illustration: The pioneer method of setting a backfire for protection against prairie fires. (3-447)
4. Glorification. Rom. 8:30; Titus 3:7
Justification gives the believer the right and the title to future glory, according to the Scriptural promise. This glorification will take place at the resurrection of the believer's body at the return of Christ. (2-219)

J. Imputation

I. The Scriptural usage of the word.

1. In the Old Testament

- a. The Hebrew word "chashab" meaning "to reckon against."
2 Sam. 19:18,19; Psa. 32:2; Lev. 27:18,23.
- b. The Hebrew word "sim" meaning "to put or set." 1 Sam. 22:15

2. In the New Testament

- a. The Greek word "ellegeo" meaning "to bring into account."
Rom. 5:13; Philemon 17, 18.
- b. The Greek word "logizomae" meaning "to account or reckon"
Luke 22:24, 37; Rom. 4:3-6, 8-11, 22-24; Rom. 6:11; 8:18;
2 Cor. 5:19; James 2:23

II. The Meaning of Imputation (9-192, Vol. VII)

In both the Old and New Testaments imputation has but the one meaning, which is always "to put something against or for another."

There is a twofold imputation in the Word of God.

First, the sin of the race was imputed to Christ. Isa. 53:5-6, 11;
II Cor. 5:21; 1 Pet. 2:24

Though the word "impute" is not used in these Scriptures, such terms as "made him to be sin," "laid on him," "bear our sins," establishes the fact of judicial imputation. We need to emphasize judicial imputation since the sin was never antecedently Christ's. The Scriptures indicate an identification on Christ's part with the sinner and suggest that both character or to the end that it could be said that He needed to be saved or forgiven.

Secondly, the righteousness of God is imputed to the believer.
Rom. 4:3, 22-24

The entire Book of Romans is more or less occupied with setting forth the doctrine respecting the imputed righteousness of God, and as the purpose of the Romans Epistle is to reveal the truth concerning salvation, it follows that the imputed righteousness of God must be a most important factor therein. The apostolic phrase "the righteousness of God" (Rom. 1:17; 3:22; 10:3), then, means a righteousness from God rather than the mere fact that God Himself is righteous.

Definition: Imputation is the act of God whereby He ascribes the sin of the race to Christ and accredits His righteousness to the believer in Jesus Christ, because of the believer's faith in Christ.

I. The Scriptural usage of the word. (11-112)

The Greek word "huiiothesia" meaning "placing as a son." This Greek word occurs in Rom. 8:15,23 and 9:4; Gal. 4:5; Eph. 1:5

II. The meaning of adoption

Adoption is not a word of relationship but of position. The believer's relation to God as a child results from the new birth (John 1:12,13), whereas the adoption is the act of God by which one already a child is placed in the position of an adult son. You cannot take our English word adoption and use it synonymously with the meaning of the Greek word translated adoption in our New Testament. Illustration: A young preacher preached on his being adopted into God's family. Dr. Moyer said to him, "So you were adopted into God's family, were you?" He replied, "Yes." "Well," said Dr. Moyer, "I was born into it." You can adopt a child and give him your name and all your wealth, but you cannot give him your nature. Consequently, the believer's relationship results from the new birth. (11-112)

"An illustration may be found in the Roman custom of conferring the 'toga virilis' upon male youth when they had attained a certain age. Up to that time they differed nothing from servants, though by birth 'lords of all,' but were 'under tutors or governors until the time appointed of the father.' (Gal. 4:1,2). That was the Old Testament state of the godly Jew (Gal. 4:3). But one of the distinctive differences between the Jewish and Christian dispensations is that in the latter the believer becomes, in the moment of receiving Christ, not only a child by the new birth, but also an adult son by adoption. This distinction is made effectual in the believer's experience by the Holy Spirit. Gal. 4:6,7."--Scofield

III. Definition

Adoption is the act of God whereby children of God redeemed by Christ are made adult sons, whose full manifestation as such awaits the resurrection at the coming of Christ.

This term as used in Rom. 9:4 infers a different meaning in the term than defined above. Its use here is explained in Isa. 64:8 and Jer. 31:9. See Scofield's note Isa. 63:16.

IV. The time of adoption

1. In one sense it is eternal. Eph. 1:4,5

Before the foundation of the world we were predestinated unto the adoption of children. Here we need to carefully distinguish between the foreordaining to adoption and the actual act of **adoption which took place** when we actually believed in Christ. (1-162)

2. It takes place the moment one believes in Christ. 1 John 3:2; Gal. 3:26; John 1:12

At the moment of regeneration, the believer, being born of God and therefore the legitimate offspring of God, is advanced in relationship and responsibility to the position of an adult son. All childhood and adolescent years, which are normal in human experience, are excluded in spiritual sonship and the newly

Subst. note parallel
by new birth

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born believer is at once in possession of freedom from tutors and governors --who symbolize the law principle--and is responsible to live the full-orbed spiritual life of an adult son in the Father's household. No period of irresponsible childhood is recognized. (7-242)

3. Its full manifestation takes place at the resurrection. Rom. 8:23; 1 Thess. 4:14-17; Eph. 1:14; 1 John 3:1-3.

V. The results of adoption

1. A filial relationship. Gal. 4:5,6
2. The indwelling of the Holy Spirit. Gal. 4:5,6
The fruit of the Spirit expressed through the life of the believer is the evidence of the abiding Holy Spirit. (3-449)
3. Deliverance from fear. Rom. 8:15
The indwelling Holy Spirit makes so real the consciousness of divine acceptance that all fear is banished. (3-449)
4. Made heirs of God and joint-heirs with Christ. Rom. 8:17-19 (11-114)

I. Sanctification

A. The Scriptural Usage of the Word

In both Testaments the same Hebrew and Greek words are translated by the English words "sanctify" and "holiness." Therefore, in God's mind they are not two facts or states of being, but one. The sanctified man is the holy man, the saint, in the Biblical sense. Both words mean literally "separation" or "set apart." The root idea is always of some person or thing set apart for God. All the present-day confusion of mind concerning sanctification is due to a confused translation of the Scriptures. The fact is, the Holy Spirit speaks of one thing and our understanding through the translation has caused us to think of several things. (11-106-107)

1. In the Old Testament

The Hebrew "qadesh" meaning "to separate or set apart." The term is used of both persons and things and, whether it is effected by self or by another, it is translated sanctify or sanctified as illustrated in the following passages: Gen. 2:3; Ex. 13:2; 28:41; Lev. 21:8. This last passage would read, "Thou shalt 'qadesh' him therefore; for he offereth the bread of thy God: he shall be 'qadesh' unto thee: for I the Lord, which 'qadesh' you, am 'qadesh.'"

In the following passages is illustrated the translation of "qadesh" as "holy," "holiness," and "holier." Isa. 65:5; Psa. 29:2; Ex. 22:31

The following passages illustrate "qadesh" as translated "saint" or "saints." Psa. 16:3; 34:9; Zech. 14:5

2. In the New Testament

The Greek "hagios" meaning "separate" or "set apart"; "hagiasmos" meaning "a separation or a setting apart"; "hagiazō" meaning "to separate or to set apart"; "hagion" meaning the "place or persons separated or set apart."

This word is translated "holy" or "holiness" in the following passages: Matt. 4:5; Mark 6:20; Luke 1:70; Acts 4:27; Rom. 6:19; 1 Cor. 3:17; 2 Cor. 7:1; Heb. 3:1; 12:10.

In the following passages it is translated "sanctify," "sanctified," "sanctification," or "sanctuary": John 17:17; 1 Thess. 5:23; Heb. 2:11; 13:12; 1 Cor. 1:2; 1 Cor. 6:11; Heb. 10:10.

In the following passages the word is translated "saint" or "saints": Acts 9:13; Rom. 15:25; 2 Cor. 13:13; Phil. 1:1.

Conclusion: In every passage in the New Testament where one of the above words is used, the primary meaning is "separated" or "set apart." When used of persons, angelic or human, or of places or objects, it literally means that they are set apart or being set apart for God. This is that which makes them "hagion" or "sanctified."

II. The Meaning of Sanctification

1. Negatively Considered

- a. It is not a gradual betterment of the flesh.

The Scripture never teaches that the Spirit of God is attempting to improve the old sinful nature, either gradually or in any way. Is the flesh of any Christian better than the flesh of an unsaved man? According to Gal. 5:17 the "Spirit warreth against the flesh," but it is not trying to improve it. (11-105)

- b. It is not the eradication of the old nature.

In Ex. 40:10, 11 and 19:23 we read concerning the sanctification of inanimate objects. Are we to suppose in this case that any change took place in the nature of the vessel or the mountain, or was there any evil element extracted from them? (8-43)

In 1 Cor. 7:14 the life partner of a Christian is said to be sanctified even though unsaved. Can we safely conclude that such an one has undergone a change of nature and been set free from inbred sin? (8-45)

By comparing 1 Cor. 1:1,2 and 3:1-3 we observe that carnal Christians are said to be sanctified. Can they both prove that they are free from an evil nature and yet declared by the Spirit of God to be carnal? (8-46)

In 1 Peter 3:15 how shall we understand that God is to be sanctified if it means making holy an evil nature? Are we to conclude from John 10:36 that the Father found it necessary to eradicate a sinful nature from the Son of God? Did Christ need to sanctify Himself in this sense according to John 17:19? (8-44 and 46)

- c. It is not a second blessing.

Some claim that 2 Cor. 1:15 has reference to a second blessing. Notice carefully that Paul had already written to them before and stated that they were the sanctified. 1 Cor. 1:1; 6:11; 2 Cor. 1:15

tells us of a second benefit, not a second blessing as some would interpret it. It simply means that they experienced a singular blessing under the ministry of Paul in their first visit and that if he could possibly visit them again with further ministry, it would be a second benefit. (11-106)

2. Positively considered

a. Positional or Instantaneous Sanctification

One who believes on the Lord Jesus Christ has appropriated the one sacrifice for sins; and, as thus associated with the sacrifice, is redeemed, and is, therefore, instantly set apart for God forever (Hebrews 10:10-14) as a saint, holy and sanctified by the offering of the body of Jesus Christ once for all. In Ephesians 4:24, he is a new creature as created in righteousness and true holiness.

The very moment a man believes in Christ, he is sanctified (1 Cor. 6:11); that is, in this first sense: he is separated from sin and separated to God. Therefore, all through the New Testament believers are called saints. Example: 1 Cor. 1:2 A.S.V.; Rom. 1:7 A.S.V. If a man is not a saint, he is not a Christian; if he is a Christian, he is a saint. In some quarters, people are canonized after they are dead; the New Testament canonized believers while they were alive. Every Christian is a sanctified man. The same act that places him into the state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fullness of the measure of the stature of Christ.(1-166)

It should be remembered that this is God's side of sanctification. It is practically the same as justification in that it synchronizes with it in point of time. In this sense of sanctification, the believer is completely and forever sanctified. (3-452)

b. Experiential or Progressive Sanctification

The believer in the beginning of his experience certainly is most unsaintly in himself. He still has the flesh and too often obeys it and the lusts thereof. Accordingly, the risen Christ by the Holy Spirit through the Word, and if need be through chastisement, deals with him, the object of which is to bring the saint to true saintliness. II Peter 3:18, II Cor. 3:18. The fact that there is always danger of contacting defilement in coming in contact with the sinful world and in the life of the true Christian an ever-increasing sense of duty and ever-deepening consciousness of sin necessitates a continual growth and development in the graces and virtues of a believer's life. (1-166)

There is such a thing as perfecting holiness. II Cor. 7:1, I Tess. 3:12, 4:1, 10. God's gift to the church of pastors and teachers is for the purpose of perfecting the saints. Eph. 4:11-15. Holiness is not a mushroom growth; it is not a thing of an hour; it grows as the coral reef grows, little by little, degree by degree. Phil. 3:10-15. (1-166)

c. Consummation or Final Sanctification

That work of God which first sets apart the believer for Himself instantly upon the exercise of faith, and which then works inwardly in the believer's heart and life, separating his affections and will

THE SAINTS
AT CORINTH

from all unholy things, has its glorious consummation in the believer's perfect conformation to the image of Christ, even as Christ is the "express image" of deity. I John 3:2,3 (11-110)

The believer, therefore, is "sanctified," a "saint," "holy"; he is being "sanctified," made "saintly," made "holy" he is to be completely "sanctified," made absolutely "holy," in the day when he shall see Christ "as he is." Then, and not till then, will be fulfilled the prayer of the Apostle, "the very God of peace sanctify you wholly" I Thess. 5:23.

It is wrong to associate the completion of sanctification with the believer's death. Some day, he is to be complete in all departments of Christian character with no Christian grace missing. This blessing of entire and complete sanctification is to take place when Christ comes I Thess. 3:13 (1-167)

"Then we shall be where we would be
Then we shall be what we should be
Things are not now
Nor could be then
Shall be our own." (11-110)

But the Scripture knows nothing of an event or an "experience" the instantaneous result of which is the entire eradication of the flesh, or a state of sinless perfection this side of our meeting with Jesus Christ.

d. Definition (11-112)

- (1) Sanctification is that work of Christ for the believer which sets him apart for God.
- (2) Sanctification is that work of God in the believer through the Spirit and the Word which changes him into the image of Christ progressively.
- (3) Sanctification is that work of God which will perfect the believer in the likeness of Christ by His appearing in glory.

III. The Means of Sanctification

1. On the Divine Side.

- a. The work of God the Father. I Thess. 5:23, 24, R.V.; John 17:17

God's work is here contrasted with human efforts to achieve the preceding injunctions. Just as in Hebrews 12:2 and Philippians 1:6 the Beginner of faith is also the Finisher, so is it here; consequently, the end and aim of every exhortation is but to strengthen faith in God, who is able to accomplish these things in us. Of course, there is a sense in which the believer is responsible for his progress in the Christian life (Phil. 3:12,13), yet it is nevertheless true that, after all, it is the divine grace which works all in him (Phil. 2:12,13). We cannot purify ourselves, but we can yield to God and then the purity will come. (1-168)

- b. The work of Christ the Son. Eph. 5:25, 26 R.V.; Heb. 10:10; I Cor. 1:30; Gal. 6:14 R.V.; Ex. 11:7 (2-223)
- c. The work of the Holy Spirit. II Thess. 2:13; I Pet. 1:2; Lev. 8:10-12

As God in the old dispensation set the first-born apart to Himself, so God in the new dispensation sets apart the believer unto Himself and separates him from sin. It is, however, the Triune God, Father, Son and Holy Ghost, who does this; each person performing His respective part. God the Father planned it; God the Son provided it; God the Holy Spirit performs it. (2-223)

The Spirit is the executive of the Godhead for this very purpose. It is the Spirit's work to war against the lusts of the flesh and enable us to bring forth fruit unto holiness (Gal. 5:17-23). How wonderfully this truth is set forth in the contrast between the seventh and eighth chapters of Romans. Note the unsuccessful struggle of the former, and the victory of the latter. Note also that there is no mention of the Holy Spirit in the seventh, while He is mentioned about sixteen times in the eighth chapter. Herein lies the secret of failure and victory, sin and holiness. (1-168)

2. On the Human Side.

- a. By faith in Christ's redemptive work. Acts 26:18; I Cor. 1:30; Heb. 13:12,13; Gal. 6:14

Only as the believer, daily, yea, even momentarily, takes by faith the holiness of Jesus, His faith, His patience, His love, His grace, to be his own for the need of that very moment, can Christ, who by His death was made unto him sanctification in the instantaneous sense, become unto him sanctification in the progressive sense--producing in the believer His own life moment by moment. Herein lies the secret of a holy life--the momentary appropriation of Jesus Christ in all the riches of His grace for every need as it arises. The degree of our sanctification is the proportion of our appropriation of Christ. (1-169)

"It is 'by faith we live' (Rom. 1:17); 'by faith we walk' (II Cor. 5:7) 'by faith we stand' (II Cor. 1:24); 'by faith we fight' (I Tim. 6:12); 'by faith we overcome' (I John 5:4)."-Marsh in 2-224)

- b. By study of and obedience to the Word of God. John 17:17; John 15:3; Ps. 119:11; Eph. 5:26 (2-224)

The Word of God read, believed, and obeyed, is an effective means of the believer's sanctification.

- c. By a complete dedication of life. Rom. 12:1,2; John 17:18,19 (2-224)
- d. By submission to divine discipline. Heb. 12:10-11; I Cor. 11:32 (2-224)

We become partakers of God's holiness through the administration of chastisement by our Heavenly Father, and our submission to the same.

- e. By renunciation of sin and pursuit of holiness. Rom. 6:18,19; II Cor. 7:1; Tit. 2:11,12 (2-224)

*Selwyn has indicated
not allow yourself
to be carried away*

We are sanctified by self-judgment, personal renunciation of sin and pursuit of holiness. I Cor. 11:28-32

D.S. Sanctification is effected as the believer works out his own salvation in the consciousness of the divine inworking. (2-224)

M. Redemption (11-115)

I. Usage of the Word

1. Old Testament

The four Old Testament words are:

- a. Gaal--meaning, to "set free" (by paying or avenging). The word is used in two ways: to designate the "one who redeems," and to describe "the act of redemption." The subject of redemption might be either the person or the estate of an Israelite (Lev. 25:25, 47-49). The redeemer must be a kinsman and he must be able to redeem. Ruth 2:20; 3:12,13; 4:1-10

This is a wonderful type of Jesus Christ, our Kinsman-Redeemer; Kinsman to Israel as "Son of Abraham, Son of David" (Matt. 1:1), and Kinsman to all as "Son of Adam" (Luke 3:23, 38). Job uses this word in Job 19:25. It is the word translated "kinsman" in the following passages: Num. 5:8; Ruth 2:20; 3:9,12; 4:1,3,6,8,14.

- b. Padah--to be redeemed. Examples: Lev. 19:20; 27:29; Isa. 1:27; Ex 21:8; Num. 3:46,48,49,51; 28:16; Isa. 51:11; Ps. 49:8; 111:9;130:7; Deut. 7:8; 13:5; I Kings 1:29; Micah 6:4.
- c. Qanah--to acquire. Neh. 5:8; Ps. 136:24
- d. Geullah--freedom, or the price of freedom. Lev. 25:26,29,32; Ruth 4:7; Jer. 32:7,8
- e. Old Testament Type of Redemption

The book of Exodus is, distinctively, the Book of Redemption. It typifies great lines of redemption truth;

- (1) Redemption is wholly of God.
Israel was helpless in Pharaoh's power in Egypt. Egypt is a type of the world; Pharaoh is a type of Satan.
- (2) Redemption is through a person.
In the type, Moses; in the anti-type, Christ.
- (3) The purchase price is the same for all.
The blood is both the purchase price (I Pet. 1:18,19), and the atonement for sin (Lev. 4:33-35; 17:11).
- (4) Redemption is by power.
The blood having been shed, God may righteously "pass over" the sinner when judgment falls (Ex. 12:12,13; Rom. 3:25,26), but His power was needed to deliver the sinner whom He had redeemed by purchase. Ex. 6:6; 13:14; Ps. 77:15; Deut. 7:8; Neh. 1:10.

In Exodus the blood paid the price; the "arm" of the Lord delivered. In Romans the blood still comes first, but the "arm of the Lord," even His Spirit, delivers. Many, undoubtedly under the sprinkled blood, do not "yield" according to Rom. 6:13,16, and so continue in a seventh of Romans experience without deliverance.

2. The New Testament.

a. Agorazo--to purchase in the market.

The thought is of the slave markets where human slaves were exposed to sale. This implies:

- (1) That the subjects of the divine redemption are slaves; "sold under sin" Rom. 7:14, Eph. 2:2; I Cor. 12:2 ASV.
- (2) They are condemned to die. Ezek. 18:4; John 3:18,19; Rom. 3:19; Gal. 3:10.
- (3) The purchase price is the same for all.
Whoever will redeem these slaves must take their place, be made a curse for them, be "made sin" for them (II Cor. 5:21), and shed his blood for a ransom (Matt. 20:28; Mark 10:45; I Tim. 2:6).

b. Exagorazo--to purchase out of the market. Gal. 3:13

Those whom the Lord Jesus redeems with His own blood are not to be again put up for sale. Our Kinsman-Redeemer is no slave trader. We are taken "out of the market" forever.

c. Lutroo--to loose, set free, by paying a price. Eph. 1:7

Our Kinsman-Redeemer is no slave owner. John 8:36; Gal. 4:31; Rom. 8:21; Gal. 5:13. This redemption freedom is:

- (1) From the curse of the law. Gal. 3:13
- (2) From the law itself. Gal. 4:5
- (3) From slavery unto Sonship. Gal. 4:5; Rom. 8:15

But there was in Israel a privilege of affection for the freed slave Ex. 21:5,6; Ps. 40:6. In this sense Paul calls himself "the bond-slave of Christ"; and he is careful to explain that he has taken that place by constraint of love, of his own free will. I Cor. 9:19; II Cor. 5:14

II. Definition

Redemption is the act of deity in which Jesus Christ pays the whole demand of the law against the sinner, setting him free from the bondage of sin and the condemnation of the law.

N. Salvation

I. Scriptural Usage of the Word

Two Hebrew words in the Old Testament and six Greek words in the New Testament are translated "salvation," "save," "savest," "saving," "saviour," "safety," "deliverance," "deliverer," "preserver," "preservation," "soundness," "to keep safe and sound," "to rescue from destruction," "to make well," "to heal," and "restore to health."

The word "salvation" is sometimes used in the sense of a physical salvation as in Matt. 24:22; Acts 27:20 and 31.

It will appear from a careful study of the above words:

- (1) That both Hebrew and Greek have substantially the same meanings.
- (2) That the words themselves imply the ideas of deliverance, safety, preservation and of healing unto perfect soundness. (11-118)

Salvation, then, is the great inclusive word of the gospel, gathering into itself justification (into which, in turn, are gathered grace, the righteousness of God, propitiation by sacrifice, faith, imputation, and reconciliation), sanctification and glorification. (11-118)

All the work of Christ on the cross, at the right hand of the Father, within the believer, and in His glorious second coming is essential to the believer's "salvation." Into salvation enters also all the work of the Spirit, convincing of sin, imparting Christ's life and the Father's nature, indwelling, baptizing and filling. (11-118)

Salvation is wholly of God, and is received as a gift through faith alone without works.

II. The Threefold Use of the Word in the Epistles (11-119)

1. The believer is saved. Luke 7:50; Acts 16:30,31; I Cor. 1:18; II Cor. 2:15; Eph. 2:8 ASV; II Tim. 1:9

This aspect of salvation relates to the believer's deliverance from the guilt and penalty of sin, and is the justification aspect. Acts 13:39. The law can never condemn the believer who is "justified from all things." He has already been tried, condemned and executed in Christ, his substitute. Every claim of justice has been met in his behalf. He is, therefore, safe.

2. The believer is being saved from the habit, dominion and power of sin. Rom. 6:1-14; Phil. 2:12; II Thess. 2:13; Rom. 8:2; Gal. 2:20; 4:19; II Cor. 3:18

The justified believer is a safe man, never to be called in question for the guilt of his sins, but he is still the possessor of his old fleshly nature, accustomed to obey it, and, moreover, imperfectly acquainted with what is due to the holiness of God. His ethical standards are far from perfect, and he constantly fails to realize in his life even those standards. To will is present with him, but how to perform that which is good he finds not. Therefore, though safe, he is far from saved in the ethical sense of the word salvation. For this salvation the power of the Spirit, applying the Word, is the effective agency of God. This is the sanctification aspect of salvation.

3. The believer is to be saved. Rom. 13:11; Heb. 10:36; I Pet. 1:5
This aspect of salvation refers to the final and complete transformation of the believer into the image of Christ, and is the glorification aspect.

III. Definition

Salvation is that work of God, Father, Son and Holy Spirit, whereby the believer on the Lord Jesus Christ is redeemed from the curse of the law, justified, kept, set free from the dominion of sin, sanctified, and finally perfected in the image of his Lord. (11-120)

O. Prayer

The term prayer, as used in the largest sense, includes all forms of communion with God. It embraces worship, praise, thanksgiving, supplication and intercession.

Even a cursory perusal of the Scriptures will reveal the large and important place which prayer finds therein. It is the Christian's vital breath and his life cannot be properly sustained without it.

I. Importance of Prayer (2-225)

1. It is right. Luke 18:1
Christ declared that prayer is an ethical procedure and that the man who prays does what is right, and implies that the man who does not pray does not do what is right.
2. Because the neglect of prayer is grievous to God. Isa. 43:21,22 ASV; 64:6,7 ASV
Prayerlessness meets with divine displeasure and rebuke, because of the wrong attitude toward God which it represents on the part of man.
3. Because it is sinful to neglect prayer. I Sam. 12:23
In ceasing to pray for others, we not only wrong them but sin against God.
4. Because it is a positive command to continue in prayer. Col. 4:2 ASV; I Thess. 5:17
It is God's revealed will for His people to pray. Therefore, obedience to His will makes prayer necessary.
5. Because it is a medium through which God bestows His blessing. Matt. 7:7-11; James 4:2; Dan. 9:3; Matt. 21:22

There are many things which God gives and the believer receives through the medium of prayer alone.
6. Because it is essential to victory over the forces of evil. Eph. 6:12-18
There is a distinct and urgent demand for a spiritual force to enable the Christian warrior to effectively oppose adverse powers as they seek, at each point of the conflict, to hinder through him the accomplishment of the divine plan. To know how to use all that is implied in prayer is to bring on the battlefield an irresistible power.
7. Because Christ's own example puts upon us an obligation of prayer. Mark 1:35; Heb. 5:7
Since there was need and reason for prayer in the life of the Son of God Himself, it is obviously much more needful in the lives of His followers.
8. Because of the emphasis given to it in the early church. Acts 6:4; 12:5; Rom. 1:9; Col. 1:9
The apostles regarded prayer as one of the two most important forms of employment that could engage their time and attention. They gave it a place of equality with the ministry of the Word. The ministry of the Word apart from prayer leads to formalism, while prayer apart from the ministry of the Word tends to fanaticism.

II. The Nature of Prayer

"Prayer is communion with God that has been based on the confidence born of the knowledge of God."--Lewis Sperry Chafer

"Prayer is the offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercy."--Westminster Catechism

"Prayer in the highest sense is the communion of the believer with God, in which the believer speaks to God and God in turn speaks to Him."--
P. B. Fitzwater

Dr. Fitzwater illustrates this by Numbers 7:89 and shows that as Moses went to speak with God he heard the divine voice from off the mercy seat, and he concludes that the supreme triumph of the praying soul is not found in supplication to God, but in God's revelation of Himself to the one who prays. He further suggests that as Gideon spread out his fleece to get it filled with dew, similarly the believer lays his personality before the personality of God to have it quickened and refreshed by divine contact.

He says again that the closet for the believer is not a place of oratory but rather a place of vision. For this reason he believes the Lord explicitly teaches in Matt. 6:6 that we must shut ourselves alone with God in order to have a vision of God. His conclusion is that prayer is a receiving, a waiting, a learning of God, a conversant communion in which God has much to say and we have much to hear and learn.

Dr. Schauffler says, "Prayer is either a prodigious force or a disgraceful farce. If a farce, you pray much and get little; if a force, you pray little and get much."

III. The Qualifications of Prayer

1. Negatively Considered

- a. Iniquity in the heart disqualifies one for prayer. Ps. 66:18 (2-226)

The word translated "regard" is the same as that translated "behold" in Hab. 1:13 and means "to look upon with favor." Thus we see that God demands that we take the same attitude toward sin that He Himself takes, which is one of hatred and abhorrence. To take a favorable attitude toward sin God, of necessity, must take a favorable attitude toward us. Hab. 1:13; Isa. 59:1,2; I Pet. 3:7; Ezek. 8:5-18; 14:1-3. An idol is anything which takes the place of God, or that is the supreme object of our affection.

- b. Refusal to heed God's Word disqualifies one for prayer. Prov. 28:9; Zech. 7:11-13; Prov. 1:24,25,28 (2-226)

Those who will not give heed to God's Word will not be heard when they speak.

- c. Disregard for the cry of the needy disqualifies one for prayer. Prov. 21:13; James 2:14-16; I John 3:16-18 (2-227)

Those who refuse to hear the cry of those in need will also be refused when they cry to God in the time of their need.

- d. Selfishness disqualifies one for prayer. James 4:3 (10-75)

The believer may pray for things which are perfectly proper for him to possess and which ordinarily it would be God's will to grant, but when the motive in it all is entirely wrong the prayer cannot be honored of the Lord. The true purpose in prayer is that God may be glorified. If the motive actuating prayer is for the gratification of human desires, there will be no success in prayer. All praying must be in harmony with God's nature and will. (3-459)

- e. An unforgiving spirit disqualifies one for prayer. Mark 11:25; Eph. 4:32 (10-84)

Any believer who is nursing a grudge against another has closed the ear of God against his petitions.

- f. Unbelief in God disqualifies one for prayer. James 1:5-7 (10-87)

To question God's Word is to actually make him a liar. With such an attitude we do not wonder that our prayers are not answered.

2. Positively Considered

- a. Faith in Christ. 1 John 5:13-15 ASV; Heb. 11:6; Rom. 10:17 (2-227)

Faith is the inevitable and essential accompaniment of all true prayer. Our faith accepts the assurance that prayer will be heard and answered and pleads the fulfillment of divine revelation, and apart from our belief in God as the Hearer of prayer, there could not be any real prayer or genuine blessing.

- b. Righteousness and Godliness. Ps. 34:15; 32:6; Prov. 15:8; Ps. 145:19; Heb. 12:28-29; 1 Pet. 3:12; James 5:16 (2-227)

Those who are righteous and godly in their lives can offer effectual prayer.

- c. Obedience. 1 John 3:22 (2-228)

Obedience does not furnish the ground upon which God answers our prayer, but it does fulfill a required condition. A correct heart condition is reflected in obedience: not that answer to prayer is a reward for obedience.

- d. Abiding in Christ. John 15:7 ASV; Ps. 91:1,14,15 (2-228)

Those who dwell in the secret place of the Most High, which is Christ, who abide in Christ and have Christ's Word abiding in them, can pray acceptably to God.

- e. Humility. Ps. 10:17; Ps. 9:12; Zeph. 2:3 (2-228)

The figures of the "poor" whose cry is not forgotten, of the "meek" whose "desire" is heard, of the "humble" to whom grace is given, meet us constantly in psalm, and prophecy, and epistle.

True humility or lowliness of heart qualifies one for effectual prayer.

- f. Joyful trust. Ps. 37:4,5 (2-228)

God finds delight in those who find delight in Him; thus, the desires of their hearts become the desires of His heart. He will then bring to pass the answer of their prayers.

- g. Praying according to God's will. 1 John 5:14 (3-460)

The supreme standard indicating God's will is the Word of God. Successful praying, therefore, demands an acquaintance with the Word. Such definite knowledge enables the believer to pray according to God's will.

- h. Praying in the name of Jesus Christ. John 16:23 (3-460)

To ask in Christ's name means asking on the ground of what Christ is and does. His name stands for what He is and what He has accomplished for us.

IV. The Persons Addressed in Prayer

1. God. Acts 12:5; Neh. 4:9

God, the supreme Sovereign of the universe, is the proper object of prayer. Therefore, all prayer should be addressed ultimately to Him. While it is true that God is everywhere, yet there must be a consciousness of coming into His immediate presence as the Aaronic priest came before the mercy seat in the Tabernacle with the sacrificial blood, without which he would have been stricken dead. Matt. 6:9; Eph. 3:14; John 16:23; Acts 4:24 (2-228)

2. God the Son. 1 Cor. 1:2; Acts 7:59

By the precedent established by the practice of Spirit-filled men in the Scriptures, it is shown to be proper to pray to Jesus Christ. The question often arises, "Should we pray to the Holy Spirit"? There is nothing to forbid prayer to the Holy Spirit, except the absence in Scripture of any precedent or example of so doing. There is no recorded prayer in the Bible to Him, but the "communion of the Holy Spirit" is spoken of. Some think that this implies prayer. The relation of the Holy Spirit to prayer is set forth in Rom. 8:15,16,26,27. The believer is directed to pray in the Spirit according to Eph. 6:18. (2-229)

All praying is the action of the believer toward God as directed and energized by the Spirit. Since all real praying is the expression of the Spirit's influence, it is evident that most praying of the believer would not be praying to the Holy Spirit. However, since the believer's life is lived in the Spirit, it is quite proper for the believer to pray for the Spirit to take possession of all his faculties and powers to quicken him in the inner man, so that Christ may dwell in the heart by faith. (3-461)

3. Conclusion: "Efficacious prayer is the glory of the Father (John 14:13), in the name of the Son (John 14:14); in the enabling power of the Holy Spirit (Rom. 8:26,27)."--Lewis Sperry Chafer

V. The Subjects of Prayer (2-229-231)

1. Ourselves. John 17:1; 1 Chron. 4:10; Ps. 106:4,5; 2 Cor. 12:7-8

- a. As lacking wisdom. James 1:5
- b. As in destitute circumstances. Ps. 102:17; 69:33 ASV
- c. As under oppression. Ex. 22:22,23; Isa. 19:20; James 5:4
- d. As suffering. James 5:13 ASV

2. Fellow Christians. James 5:16; Rom. 1:9

3. Christian Workers. Eph. 6:18-20; Col. 4:3; 2 Thess. 3:1,2

Ministers and messengers of the gospel should have a prominent place in the prayers of Christians.

4. Young Converts. 1 Thess. 3:9,12; John 17:9,20

Beginners in the Christian life should be included among the subjects of prayer, especially those whom we have been instrumental in leading to Christ.

5. The sick. James 5:14-16

Two principles may be laid down here concerning healing:
First, there are ~~three~~ forms of healing:

The Supernatural - It is that form of healing in which God Himself, without the use of means and by the direct touch of His own omnipotence, heals the body.

The Supernatural - natural - God w/ use of means

The Natural - Where health returns through rest, sleep, nourishing food, change of scene, and cessation from violating those natural laws by the transgression of which health has been lost, and through the observance of which it again returns.

Second, all healing is divine healing; God alone heals. No physician will claim that medicines or remedies heal. They furnish a means upon which the healing life force within lays hold and uses in the process of healing. And back of all such life is the God of life. No Christian may dare say, "I will not use means," lest he may be thereby saying, "I will not obey God." To look to God only and refuse all means is to confine God to the supernatural and rule Him out of the natural. The natural is God's ordinary way of working. If it is wholly a matter for God to choose as to whether He will heal, it must be wholly for God to choose how He will heal."

6. Children. 1 Chron. 29:18,19; Eph. 6:4

Bringing up children in the nurture and admonition of the Lord makes necessary earnest prayer for them on the part of parents.

7. Rulers. 1 Tim. 2:1-3

It is God's revealed will for believers to pray for government officials.

8. Israel. Rom. 10:1; Joel 2:17; Ps. 122:6,7
Israel should be subject of unceasing prayer.

9. Those who mistreat us. Luke 6:28; Matt. 5:44; Luke 23:34; Acts 7:60

10. All men. 1 Tim. 2:1
All mankind with its many classifications and divisions is to be included in the prayer of the believer.

VI. The Results of Prayer (2-234)

1. Great achievements. James 5:16

No one can fathom the depth of meaning included in the word "much" of this passage, but there is no doubt but what it contains well nigh infinite possibilities.

2. Definite answers. John 14:13,14; Mark 11:24 (2-234)

God does not send substitutes as answers to prayer; He grants the very thing for which the Holy Spirit has led us to make request. Christians, by the millions, the world over, can and do testify to the fact that God both hears and answers prayer. The credibility, character, and intelligence of the vast number of witnesses make their testimony indisputable and incontrovertible. (1-174)

3. Accomplishment of the divine purpose. 1 John 5:14, 15

The aim of prayer is not to overcome God's reluctance but to lay hold of His willingness, to secure the purpose and provision of His will.

4. Glorification of God. John 14:13; 1 John 3:22; John 17:1

This not only constituted a result but also a worthy aim or end of prayer. The glory of God should be the motive in all of our praying, as well as in all of our life and service.

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God is sovereign
creates/controls all things
lost sheep
etc

How related

ISA. 65:1, MAT 20:15-16; 22:14 Acts 13:48, Rom 9:11, 14-18, 11:5 etc

MAN IS FREE
- RES PONSIBLE

created in image of God -
Not puppet - personability involves will

Gen 1-6 Job 24:15 Jonah, Romans 10:21
Lk 5:6-7 Heb 2:3 Rev 20:11-15

High Calvinistic

man is responsible, but not free
God preordains men to heaven: hell CALVIN

Low Arminian

election based on foreknowledge ARMINIUS

Thesis

common grace + election based on foreknowledge

Faceted View

uncomprehensible FITZWATER
we are inadequate to understand or harmonize
pre will: sovereignty maintained in extremes - oscillating act-
reactively

Samuel Fisk Seeing Both Sides

NOT CHOSEN TO SALVATION
CHOSEN TO SALVATION
NOTICE
VOICE
PAPA