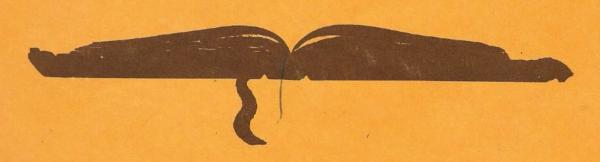
"Ye shall be my witnesses"

SHARING YOUR FAITH



GORDON C. OLSON

NATURE OF PERSONALITY

Man created in "the image of God" as to his immaterial essence, with abilities of:

INTELLECT: Reasoning powers.
Imagination.
God-consciousness.
Conscience or self-knowledge.
Memory.

EMOTION or experience of what is thought and acted upon.

FREE WILL or self-determination—the ability to originate our own actions.

All adapted and amalgamated into a harmonious PHYSICAL EXISTENCE.

OUR PERSONALITY A COMPLETE UNIFIED ENTITY

We are not a collection of isolated parts that can function independently.

Everything we do:

Proceeds from a decision of WILL.

Involves our INTELLIGENCE and perception.

Leads to EMOTIONAL REACTIONS or experiences.

Is approved or disapproved by the CONSCIENCE.

(More or less according to one's moral enlightenment.)

Is registered in the MEMORY in complete perspective.

(A composite picture of the whole procedure with all the factors involved.)

(Instinctive non-moral actions, like pulling the hand away from a hot stove) (are spontaneous habits acquired through mental conclusions of the past.)

Our DEPRAVITY is an influence that challenges the will to wrong action but is not a mandate of personality causing wrong action.

Our DEPRAVITY at a given instant is the sum total of that within which resists and becomes an impediment to right moral action.

This sum total of DEPRAVITY includes the constitutional deficiencies of our physical and mental endowments, which we have inherited, and the aggravated deposits in the memory of every wrongful endulgence or perverted use of our physical and moral capabilities.

THE KINGDOM OF GOD

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19). "Alleluia; for the Lord God omnipotent reigneth" (Rev. 19:6).

Moral Government

A government of free moral agents by motives presented to the mind for the will to make choice between, except for necessary providential interruptions of this normal moral freedom to maintain a tolerable world order and accomplish certain divine plans, all of which was made necessary by the entrance of sin into the world with the impending chaos resulting from selfishness.

agency by means of <u>internal impulse</u> or tendency, and of the vast <u>natural creation</u> not possessing the life of growth or self-locomotion by means of <u>dynamic energy</u> or divine omnipotence, the law of cause and effect functioning in both areas. Certainty is the law of

A government of animate creation not endowed with free moral

Non-moral Government

Free Moral Action

Governmental Providence

The normal course of accountable, self-caused action, where tion
man is allowed to choose between motives presented to the
mind to form his own moral character and be sole author of his temp
destiny. Here God says: "I have norm
called, and ye refused; I have coun
stretched out my hand and no and
man regarded" (Prov. 1:24).

The abnormal or unusual operation of God's wisdom in inciting men's wills to actions in various particulars through external events or internal persuasion, temporarily setting aside man's normal moral freedom and accountability under a law of cause and effect by coercing or constraining man's will.

Ex. 11:9, 10	Dan. 4: 17, 32	
Deut. 2:25	Zeph. 3:8	
Josh. 11:20	John 7:30	
Kings 22: 19-	18:31, 32	
23	19:9-11	
Ps. 22:28; 66:7	Rom. 13:1	
Prov. 21: 1	Rev. 17: 17	
ler. 32: 27-30		

5:40; 7:16, 17

Matt. 23:37

Gen. 3:11; 6:5

Deut. 30: 19 Josh. 24: 15

John 1: 11

Rom. 2: 5-11

Gal. 6:7,8

91:9

45: 22; 66: 3,

Jer. 18:5-10

Rev. 3:20

Ezek. 20:7,8

Acts 7:51

I Kings 18:21

sa. 1:19,20

Inanimate Creation

Here the mysterious law of instinct becomes a compelling

Animate Non-moral Creation

the result always follows.

plemented by direct divine impulses to stimulate man to God-consciousness, judging from the phenomenal things that are taking place that exhibit more intelligence in certain details

directive, which must be sup-

God's operations here; the cause being brought into existence,

God in omnipotence holds absolute sway over the vast realm of material creation by producing an adequate cause for every desired effect. God creates by His great omnipotence and exercises perfect control according to His ever-wise benevolence. "I am the Lord, and there is no God beside me" (Isa.

Gen. 6: 7, 13	Dan. 4:34.35
9:11	Jonah 1: 4.
19:24, 25	14, 15
Ex. 14:21-29	Matt. 5:45
I Kings 18:38	8:24-27
I Chron. 29:	24: 29. 30
10-12	Col. 1: 16, 17
II Chron. 7:	Heb. 1: 1-3
12-14	II Pet. 3:10
Ps. 50: 1; 62: 11	Rev. 11:17
93:1-4	16:1-4, 8, 13
135:5-9	18, 21
Isa, 45: 5-7.	

Mark 5: 11-13

Job 35: 10, 11 Ps. 104: 16-18

Dan. 6: 22, 24

17:27; 23:37

26:74,75

8:20; 10:29

Deut. 32: 11, 12 I Kings 17: 4, 6

Matt. 6:26

2:10

Num. 11:31 22:22,23

Gen. 9:2

Jonah 1: 17

than man possesses.

THE DOMAIN OF GOD

Nature of Control	Certain and positive	Certain and positive	Uncertain results
Result of Government	Exact desired effect	Exact desired effect	Glorious virtue or degrading disappointment
Method of Governing	Adequate cause applied	Adequate instinct incorporated or agitated	Appeal to motives by pronounced consequences
Characteristics or Qualifications	Mass without self-locomotion	Self-contained life or ability of locomotion	Ability to perceive, react and choose
Classification of God's Creation	Vast realm of material creation	Animate non-moral creation	Free moral beings

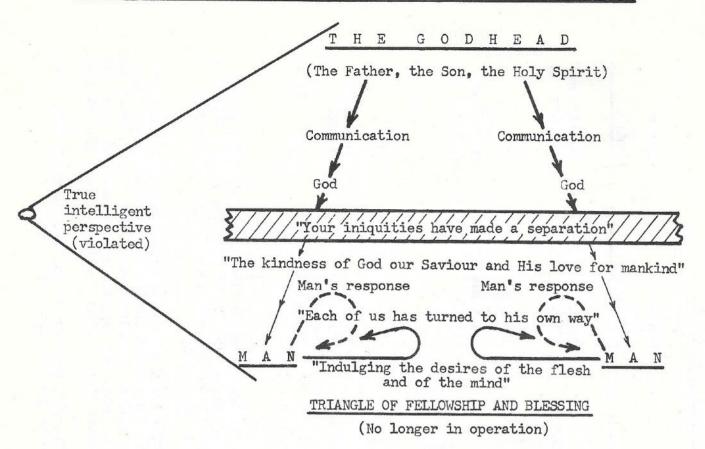
"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days" (De. 30:19-20).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Ga. 6:7-8).

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Re. 3:20).

"Yea, they have chosen their own ways, and their soul delighteth in their abominations. . When I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not" (Is. 66;3-4).

"Ye will not come to Me, that ye might have life," said the Lord Jesus (Jn. 5:40).



- "For even though they knew God, they did not honor Him as God, or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools" (Ro. 1:21-22).
- "For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever" (Ro. 1:25).
- "And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper" (Ro. 1:28).
- "Walk in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart" (Ep. 4:17-18).
- "To those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled" (Tit. 1:15).
- "The wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud. 'There is no peace,' says my God, 'for the wicked'" (Is. 57:20-21).
- "I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death?" (Ro. 7:23-24).
- "And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power" (II Th. 1:9).
- "But God demonstrates His own love towards us, in that while we were yet sinners, Christ died for us." "The kindness of God leads you to repentance" (Ro. 5:8;2:4).
- "Turn unto Me, and be saved, all the ends of the earth; for I am God, and there is no other" (Is. 45:22).

III. REBELLION against the loving and reasonable moral government of God.

"Sin is lawlessness" (I Jn. 3:4, ASV). "They (all men) are without excuse" (Ro. 1:20). "They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever" (Ro. 1:25, ASV).

rather than the Creator, who is blessed forever" (Ro. 1:25, ASV).

"They refused to have God in their knowledge" (Ro. 1:28, ASV). "They did not see fit to acknowledge God or approve Him or consider Him worth the knowing" (AMP).

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled. even by departing from thy precepts and from thy judgments. Neither have we obeyed the voice of the Lord our God, to walk in his laws. All Israel have transgressed thy law, . . (Dan 9:5, 10, 11).

"We have all become as one who is unclean, and all our righteousnesses (our best deeds

"We have all become as one who is unclean, and all our righteousnesses (our best deeds of rightness and justice) are as filthy rags or a polluted garment" (Is. 64:6, AMP). "O that thou hadst hearkened to my commandments! Then had thy peace been as a river,

and thy righteousness as the waves of the sea" (Is. 48:18).

We have seen that the Godhead are revealed in the Bible as profound moral Beings who possess intelligence, or the ability to reason upon absolute truth and design endless new existences. The Godhead also possess the ability to experience or have emotional reactions as a result of what is being thought upon or has been created. There is Divine delight or enthusiastic response to moral character being achieved and manifested in the Divine operations. The Godhead also possess the mysterious ability of creativeness or self-motivation, by which the energies of personality are directed to certain objectives and occupations. This ability of free will or self-determination is the essence of personality. Actions of God's will are not caused by any part or deposit in the Divine Personalities, but are self-caused. The Godhead have not done all that is possible to be done but have conducted Themselves and have brought into existence the universe and all creatures for wise and benevolent reasons.

We have also seen that man has been blessed beyond words in being endowed with the moral image of his Creator in tiny replica. Man is more than a machine or substance that must be activated by force. Man is more than an intricate creature that must be propelled and energized by instinct. Man is rather a moral being who can reason and delight in the moral character and greatness of his Creator. Man was to be thrilled in observing the processes of Divine intelligence and power manifested everywhere about him. Man unavoidably realizes that he is a part of this whole structure and has obligations toward the happiness of all moral beings. This enlightenment and understanding of his moral relations becomes the basis of his choices.

1. Holiness and sin are free voluntary acts of will or states of mind, and, although strongly influenced, are not caused by any internal force of nature, tendency, or

instinct, nor by persuasion from external sources.

As has been discussed, man may choose to conform to what he perceives to be reasonable and right or he may choose not to conform. Moral choices simply cannot be controlled by any kind of force or direct Divine energy, or moral character has no meaning. They cannot be controlled by implanted instinct, or man becomes an intricate mechanism with automatic propelling responses rather than a moral being. Moral choices are self-originated in view of what is perceived by the mind. This makes it possible for man to choose not to be reasonable and launch out on a course of rebellion against all that is right and proper. We may classify all actions of the will and establish what actions of will determine moral character, as follows:

(1) Moral character is a voluntary state of activity or conduct that takes place in the experiences and consciousnesses of moral beings. Moral character is

moral action or personal action.

a. Moral character is not something back of the will causing action, but the action of the will itself. It is not a tangible something lodging somewhere in our personality, not something mysteriously compelling us to act.

b. Moral character is what we are doing with our endowments of personality and the moral light that we possess. It is the thoughts we think, the attitudes we have, the things we say, the actions that we take.

c. Moral action and compulsory action are antagonistic in every sense. What is free cannot be compelled, and what is compelled cannot be free.

d. Moral action is, therefore, free or self-originated action, and moral character is a description of what habitual actions are taking place.

e. Scripture addresses man as having within himself the ability and responsibility of self-decision: Ge. 3:11; De. 11:26-28; 27:1, 10, 26; 28:1-2, 15, 45-48, 58; 30:15-20; Josh. 24:15, 20-24; I Sam. 7:3; 8:7; I Kgs. 18:21; Is. 1:19-20; 66:3-4; Jer. 18:7-10; 21:8; 36:3, 7; Eze. 5:11; 20:7-8; Mt. 23:37; Ik. 10:42; 19:14 (12-27); Jn. 1:11; 3:36; 5:40; 7:17; Acts 7:51; Ro. 6:16-18; He. 11:25; I Jn. 2:17; Re. 3:20; 22:17.

(2) Moral action or acts of will are positive and definite, and in no sense can be partial in that an object of pursuit can be partly chosen and partly not

chosen at the same time.

a. The will always acts as a unit in a given instance. The will cannot be half-right and half-wrong, cannot partly obey and partly disobey.

b. The will may choose a given course of action at one instant and choose another course of action at a succeeding instant, but to choose both at

once is plainly impossible.

c. There cannot be a mixed moral character at a particular time. Men are either obeying God up to the moral light that they possess or they are not doing so. We cannot choose to be virtuous and selfish at the same time.

d. That actions of will cannot be of a mixed moral character, or that attitudes of life may reverse themselves but not be partial or mixed, is set forth in

contrast in the following passages:

(a) We are either living in separation from or in direct consciousness of God's manifested presence: Ep. 4:18—II Pe. 1:4 (compare); I Jn. 5:12; Jn. 16:3—17:3; Jn. 8:44—Mt. 6:32; Jas. 4:4—2:23; Col. 2:13; Ro. 8:6; Re. 3:17—I Tim. 6:6; Lk. 9:24; I Co. 10:20—I Jn. 1:3.

(b) We are either living in moral darkness or in moral light as God is: I Jn. 1:5; Mt. 6:22-23; I Jn. 1:6-7; II Co. 6:14; Jn. 8:12; 3:19; Ep. 5:8.

(c) We are either bad or good as to moral character: Mt. 7:15-20; 12:33-35; Jn. 3:20-21; II Co. 6:14; He. 3:12-Lk. 8:15; Jas. 3:11-12.

(d) We are either disobeying or obeying God's reasonable requirements:
Mt. 7:21-23; I Jn. 2:15-17; Ro. 6:16-18; Ep. 2:3-I Pe. 1:14; II Th. 1:8-

He. 5:9; I Tim. 1:9; Jn. 3:20-21; Ro. 2:8-I Pe. 1:22.

(e) We are either living supremely for temporal or for eternal values: II Co. 4:18; Mt. 6:19-21; 6:24; Col. 3:2; I Jn. 2:15; Ro. 12:2; II Tim. 3:2—I Pe. 1:15; Ro. 8:6; 8:13; II Tim. 3:4; I Co. 2:14-15; II Co. 5:17; Ep. 4:22-24.

(f) We are either impenitent and rebellious or penitent and repentant:
Ro. 2:4; Ro. 2:5—Ep. 4:32; Acts 7:51—He. 12:9; He. 3:7-9—Jas. 4:10;
II Tim. 3:8—II Pe. 3:9; II Tim. 4:4—Mt. 11:15; II Th. 2:10—I Th. 2:13;
Jas. 4:6; I Pe. 5:5; Mt. 7:15—Jn. 10:4; I Pe. 2:25; I Th.1:9; Ik. 18:11-13.

(g) We are either foolish or wise in the way in which we are living:
Mt. 7:24-27; 25:1-12; Eo. 1:14; Tit. 3:3-Mt. 24:45; II Th. 3:2-Ro. 12:1:
Ep. 5:15.

(h) We are either inwardly defiled or purified: I Jn. 1:8-9; Tit. 1:15; II Pe. 2:20-I Pe. 1:22; I Co. 6:11; Re. 22:11.

(i) We are either in bondage to sin or are delivered from sin by the grace

of God: Jn. 8:34, 36; Ro. 6:17, 22.

(j) We are either in a state of doubt or in a state of faith in a given instance: Jn. 3:36; Mk. 9:22-23; Mt. 8:8, 10, 13; Mk. 11:23; Mt. 28:17; Ro. 4:20; He. 11:6; Jas. 1:6.

(3) All actions of will are related to each other, but are not all of the same

importance.

a. From early life we associate the indulgences we like with the ways in which they are achieved. The baby early learns that the way to get picked up or fed is to cry with persistence.

b. The process as to what means produce certain desired results becomes highly developed in the subconscious mind, soon becomes an unrealized instinctive habit,

c. The most important actions of will may be called ultimate or supreme choices.

as these establish the purpose and direction of our lives.

(a) We may choose or purpose to live intelligently and render loving obligations to our great Creator and Benefactor, and to our fellowmen, seeking our own happiness only in its proper proportion. These obligations, we have seen, impose themselves upon all moral beings because of their natural observations, in addition to direct Divine enlightenment,

(b) Or, we may choose to live unintelligently, with a purpose to concentrate upon our own happiness and neglect the well-being of God and of our

fellowmen.

d. A great multitude of choices are made to bring to pass those things which we think will fulfill the above ultimate or supreme choice. They may be called subordinate choices since they are made because of a higher purposeful commitment. Subordinate choices are very great in number and often very complex, since there are various grades with some depending upon others. Thus we may divide and subdivide the pattern of our lives.

e. Subordinate choices have to be brought to pass which involve no new plans, only a fulfilling of previous decisions, and thus may be called executive

volitions or resultant choices.

(4) What actions of will are we to examine to establish moral character as virtuous or sinful?

a. Not merely executive volitions or resultant choices.

(a) These are merely energies of locomotion put forth to accomplish some decision that has been previously made.

(b) Thus we must look to previous decisions to determine why the observed

action is taking place.

b. Not by looking merely at the means chosen, or by looking at subordinate choices or decisions.

(a) These choices were made to further a previous choice that was made.

(b) Since there is a higher reason for the decisions we are viewing, we must progress further up the chain of action before establishing moral character.

c. Moral character can only be determined by examining the ultimate or supreme

choice that has been made in the exercise of moral freedom.

(a) Since there is no further reason why the choice was made, except that the endowment of free will and personal functions has furnished the ability to originate personal choice.

(b) Every individual does what he does either because he loves God supremely and his fellowmen equally and desires the happiness of all moral beings according to their relative worth, or because he loves himself supremely

and hopes to further his own happiness, all things considered.

(5) The motivating purpose of "heart," then, is the only gauge of moral character. a. As our physical heart goes, so goes our body, and as our inner choice or

determination of "heart" or will is, so is our moral character.

b. Many passages in the Bible use the word "heart" to relate to this inner state of praise-worthiness or blame-worthiness. God is frequently said to search out the purpose of the heart as a basis of determining guilt or commendation: De. 5:29; 8:2; I Sam. 16:7; I Kgs. 11:9-11; I Chr. 28:9; Prov. 4:23; Jer. 17:9-10; Eze. 18:30-32; Mt. 6:21 (21-24); Mk. 7:18-23; Lk. 8:15; Acts 8:21 (18-24); I Th. 2:4; He. 3:7-8, 15; 4:12-13. Also see I Sam. 12:20, 24; I Kgs. 8:61; 9:4; II Kgs. 20:3; I Chr. 29:9; II Chr. 19:9; Ps. 7:9-10; 26:2; 32:10-11; 36:9-10; 101:1-5; 119:7; 125:4; 139:23; Prov. 17:3; 21:2; Dan. 1:8; Mt. 11:28-30; 12:33-35; 15:7-9; Lk. 16:14-15; Acts 2:46-47; 4:32; Ro. 6:17; I Co. 4:5; II Co. 9:7; Ep. 6:5; I Th. 3:11-13; He. 13:9; Re. 2:23.

(6) Sin is not, therefore, an abstract thing which invades and lodges somewhere in our personalities, but is rather an orderly sequence of wrong choices and conduct, involving our whole personalities, which we have launched out upon and energetically persist in until we bow in repentance at the feet of the

loving Saviour.

2. Man rebelled against God by refusing to continue conforming to God's loving and reasonable requirements—the great tragedy of the moral world.

When God said, "Let us make man in our image after our likeness," God was making the decision of self-limitation. Everything that had been created up to this point was under a law of causation, either by force or instinct. There could be no fellowship, properly speaking, for this involves an ability of reciprocal action. Voluntary responsible action involves the possibility of non-compliance or of contrary choice-the freedom of uncertainty. Virtuous action must be voluntary action. If no contrary choice, then no virtuous choice and no possibility of complacent fellowship. But moral beauty is exceedingly more valuable to God than the sheer mass proportions of the vast universe. The thought of happy reactive creatures, capable of understanding something of His true spiritual essence, was indeed intriguing to the great God. The fall of man, therefore, was possible by virtue of man's created endowments, which made their abuse possible.

(1) Man was created perfect in every way and started out on the pathway of life with proper inner balance and perspective (Ge. 1:31). We have seen that;

a. Moral character is moral action, what we are doing with our personalities.

b. Moral character cannot be created; it must be man's voluntary choice.

c. Man had every advantage to form his own moral character and become firmly established in righteousness. He lacked no ability, had delightful discoveries of God's character in his surroundings, had blessed moral influences of Divine fellowship, had human companionship, and had special enlightenment.

(2) Man chose to follow his Creator's example and established a moral character

of virtue and love, as evidenced by plain statements and implications:

a. Man had fellowship with God in naming the animals: Ge. 2:16-20.

b. Also certainly at Eve's creation: 2:21-24.

c. A tragic change in Divine fellowship took place after the Fall: 3:8-11.

d. Man partook of "the tree of life," was later expelled: 3:22-24.

e. Eve's reply to Satan indicates her obedience to God's command: 3:2-3.

f. Relationship of Adam and Eve radically changed after the Fall, so must have

been virtuous and unselfish before: 3:7-11; 2:25.

(3) Adam and Eve of their own free wills rebelled against the loving and intelligent will of their Creator, by blinding their minds to the obvious truths of their relationships and revolting against all the moral persuasion that God could exert to keep them in the path of virtue and happiness.

a. It was a positive act of rebellion by both Eve and Adam: 3:6.

- b. It was a violation of a known command, not a weakness or deficiency: 3:3.
- c. It was a dethronement of the supremacy of God and intelligent love, and an enthronement of the supremacy of self-gratification and self-centeredness.
- d. The inner balance of self-control was completely disrupted-emotions reigned.

(4) Adam and Eve immediately sought to excuse themselves and blame God.

- a. Adam, not deceived (I Tim. 2:14), blamed God for creating Eve: Ge. 3:12.
- b. Eve blamed Satan as personified in the serpent (3:13), and in effect blamed God for permitting the temptation.

c. Eve was deceived at the moment of indulgence: II Co. 11:3; I Tim. 2:14.

d. This deception was voluntary, after a rejection of moral light and understanding: (a) Eve plainly understood God's requirements and voiced no complaints

against any unreasonableness, as she took God's side against Satan: 3:2-3. (b) The word "transgression" in I Tim. 2:14 denotes a violation of known law.

(c) Satan is allowed only to blind "the minds of them which believe not"

(II Co. 4:4), or those who refuse or reject moral enlightenment.

(5) God will never permit excessive temptation to anyone who is responsive to the moral enlightenment that he is exposed to (I Co. 10:13). God only allows Satan to bring his "strong delusion" to those who receive not "the love of the truth," who "believe a lie," and who have "pleasure in unrighteousness" (II Th. 2:10-12)

(6) Thus mankind must take the full blame upon themselves for tragic rebellion and the ever-increasing chaos of sin. Sin is an unintelligent abuse of Godgiven endowments of personality. In this abuse man has gone contrary to all persuasive energies that the Godhead could exert to keep man in the path of intelligent submission. The passions of selfish desire were elevated to the place of supremacy, with the intelligence being directed to be their servant. 3. The Old Testament uses words to describe man's sin that show overwhelmingly man's free will or voluntariness in his life of sin, and thus man's great guilt.

Man is described as a rebel against a loving God, not as a subject of pity who has lost his ability of will and thus could not help sinning. Each is held accountable for his own sin, not that of Adam or his forefathers. Sin is a violation of moral light, a refusal to conform to what is known and perceived. Quite frequently we find two or three or more different words used in a single verse or context to describe sin, as in Ex. 34:7; Ps. 32:5; and Dan. 9:5 (above). This is in accord with a Hebrew idiom of repetition, wherein the same event is described in different words with slightly different shades of meaning for emphasis and fullness of thought. The seriousness of sin is according to one's understanding of what the will of God is. Who can review the penetrating descriptions of sin in the Old Testament and say that sin is a small thing, committed through a weakness or inability of will? Every type of word is used to present its voluntariness and viciousness. In the following summary of words we have a progression of wickedness represented. Sin is:

(1) To miss or err from the mark, to wander from the path of rectitude planned for man: Ex. 20:20; 32:30-34; I Kgs. 8:47; Eze. 18:4, 20, 24; Dan. 9:5, 15.

(2) To act perversely, or to twist and distort moral character, usually rendered "iniquity:" Ex. 34:7, 9; Le. 16:21-22; I Kgs. 8:47; Ps. 32:2, 5; Is. 53:6; Eze. 18:20, 30; Dan. 9:5.

(3) To transgress or break away from just authority, to be contrary: Le. 16:15-16,

21; Job 34:37; Is. 1:2; 53:8; Eze. 18:28, 30-31; Hosea 7:13.

(4) To refuse to obey or hearken, a verb basically meaning to listen or attend to: De. 28:45, 62; Ne. 9:16-17; Dan. 9:10; Ex. 24:7; De. 8:20.

(5) To refuse to serve God, a verb basically meaning to labor, to work, to work for another, thus to worship and serve: De. 10:12; I Sam. 12:24; De. 8:19; 30:17 (15-18); Josh. 24:14-15; Neh. 9:35; Jer. 44:3.

(6) To act treacherously or deceitfully, usually rendered "trespass:" Le. 5:15;

6:2; Nu. 31:16; De. 32:51; Josh. 7:1; Neh. 1:8.

(7) To be rebellious (to make or tend to make God bitter): Nu. 20:23-24; 27:12-14; De. 21:18-21; I Sam. 12:13-15; Josh. 1:18; Is. 1:20; Neh. 9:17.

(8) To be stubbornly disobedient, also rendered to rebel: Nu. 14:9; Josh. 22:29; Neh. 9:26; Eze. 2:3; 20:38; Dan. 9:5.

(9) To be wicked or impious (with an idea of strong excitement): I Kgs. 8:47;

Ps. 18:21; Is. 57:20; Dan. 9:5, 15.

(10) To live worthlessly or without any worthy purpose (with the idea of emptiness or vanity), often rendered iniquity: Is. 41:29 (emptiness of idols); Ps. 5:5; 66:18; Is. 55:7 ("unrighteous man" or man of emptiness or vanity); Jer. 4:14 (vain thoughts); Micah 2:1 ("iniquity").

(11) To be evil (to spoil or dash to pieces the moral worth that God intended):
Ge. 2:9; 6:5; I Sam. 12:17, 20; Ps. 7:9 ("wickedness"); 51:4 ("evil"); Is. 1:16;

Jer. 4:14, 18 ("wickedness"); 13:23 ("evil").

4. The New Testament carries forth the same idea of the wickedness and inexcusableness of sin presented in the Old Testament, by the use of many Greek words with different shades of meaning. Each group of words will be presented in an order of importance and in an order of increasing guilt. Sin is:

(1) To miss or err from the mark, to wander from the path of uprightness and honor planned for man, a misdirection of our faculties: Lk. 15:21; 18:13; 24:46-47;

Jn. 16:8-9; Ro. 2:12; 3:23; He. 10:26; I Jn. 1:7-9; 3:4-5; 5:18.

(2) To trespass, to fall beside or deviate from the right path of life, to stumble:

He. 6:6; Mt. 6:14-15; Ro. 4:25; Ep. 1:7; 2:1.

(3) To transgress or step by the side of the prescribed path, an overstepping or departure from the way of truth: Mt. 15:2-3; Acts 1:25; Ro. 2:23-25; 4:15; 5:14; Ga. 3:19; He. 2:2.

(4) To be lawless, or to refuse to conform to Divine law revealed to increase man's understanding of the right way: Mt. 7:23; 24:12; Lk. 22:37; Acts 2:23;

II Co. 6:14; Tit. 2:14; I Jn. 3:4.

(5) To disobey or be disobedient, to disbelieve or refuse belief (willfully or perversely), to refuse to be persuaded, to be obstinate or uncompliant; from a verb to persuade or be persuaded, with a negative prefix: Jn. 3:36; Ro. 2:8; 10:21; He. 3:18; I Pe. 2:7-8; 4:17; Ep. 2:2; 5:6; Col. 3:6; He. 4:6; Acts 26:19; Tit. 1:16; 3:3.

(6) To do wrong, to be unjust or unrighteous, to refuse to do what is right:
Ro. 1:18, 29; 2:8; I Co. 6:9; Col. 3:25; II Th. 2:10-12; I Pe. 3:18; I Jn. 1:9;

Re. 22:11.

(7) To be ungodly or to act impiously, without reverential awe toward God: Ro. 1:18; 5:6; I Tim. 1:9; Tit. 2:12; I Pe. 4:18; II Pe. 2:6; Jude 15, 18.

(8) To be evil, wicked, or depraved in mind and heart: Mt. 12:34-35; 15:19; 22:18; Jn. 3:19; Ro. 1:29; Ep. 6:12; Col. 1:21; He. 3:12.

From this summary of an extended study of the words used in the Bible to describe sin, we look in vain for any proof that sin is anything else than a wrong action. There is always the idea of locomotion or voluntary activity, not a static or inactive something back of the will, received by heredity, which exercises a causation over the will. The dynamic nature of sin and its solemn guilt is portrayed on every hand in such a way that none need err as to what sin is.

5. All sin can be resolved into a wrong ultimate choice to seek our own happiness supremely, which involves our whole personality and is persisted in without

virtuous interruptions from the dawn of moral accountability.

- (1) Sin is always a wrong voluntary attitude or purpose of life, or a wrong motive of heart. Sin is not a fixed something back of the will controlling its actions. The will determines the nature or character, rather than the nature the will. We are sinners simply because we choose to sin or live selfishly. We are never held accountable for what we are not the author of. Ability is always the measure of responsibility. God has given us the ability to direct our lives, either according to intelligence in recognition of our obligation to God and to our fellowmen, or according to selfishness and unintelligence in the supreme seeking of our own happiness. In this state we deny the rights of other moral beings, even though our mind vigorously protests. There are only these two attitudes of will, one of which must always be chosen. The choice, with all the means that we choose to further this which we call subordinate choices, are always according to the moral light or understanding which we ourselves possess at a given moment-not that which someone else possesses. We either submit to truth as we perceive it or we refuse so to submit. The essence of sin is set forth in the Scriptures as being in the heart of man or in the purpose of will: I Kgs. 11:9-11; 15:3; II Chr. 12:14; Ps. 28:3; 66:18; 78:37; 95:10; Jer. 17:9-10; Eze. 14:2-3 (2-8); 18:30-32; Mt. 5:27-30; 9:4; 13:15; Mk. 3:5; 7:18-23; 8:17 (13-17); Lk. 21:34; Acts 8:21 (18-24); Ro. 2:4-6; He. 3:7-15.
- (2) This wrong voluntary purpose of life or wrong motive of heart involves our whole personality and leaves no room for simultaneous actions from an opposite motive. Man is not to be thought of as a divisible being, with distinct parts that can be segregated and examined independently. Man is rather to be thought of as an integral whole personality with various endowments or abilities incorporated into his consciousness. Each of the abilities involves the whole personality in a unified action. Man is not an impulsive machine. He is a very logical creature, whether he thinks so or not. Actions of a mixed moral character, partly good and partly bad, then, are impossible, as testified to in the following passages: Mt. 6:22-24; 7:17-20; 12:33-35; Jn. 3:19-21; Ro. 6:16-18; II Co. 5:17; Tit. 1:15; Jas. 3:10-11; I Jn. 1:5-7; 2:15.

(3) This wrong voluntary purpose of life or wrong motive of heart, involving our whole personality, has been persisted in, without virtuous interruptions, from the dawn of moral accountability. We have chosen to live a life of selfishness which reigns supreme until undone by exposure to the cross of Christ. There is no admixture of good or evil, no interruptions when virtue reigns, no suspensions of selfish supremacy. Sinful indulgence in one form or another is contin-

uous. Many factors in our constitution and environment influence our choice of the main form of this selfish gratification. There are humanly amiable as well as base sinners. There are indeed many levels of degradation in sin. God "will render to every man according to his deeds" (Ro. 2:6). But all sinners of every description, from those who claim to have "done many wonderful works" to those whom God has given "up unto vile affections," have one uniform moral characteristic—"There is none that doeth good, no, not one" (Ro. 3:12). This persistency in sin is also testified to in: Ge. 6:5; 8:21; Ps. 10:4; 14:1, 3 (53:1, 3); 28:3; 94:11; Eccl. 1:14; Is. 55:7-9; 64:6; Jer. 13:23; 17:9-10; Mt. 7:21-23; 12:34-35; Ro. 1:21; 3:10-12, 23; 6:16-17, 20; Ep. 2:1, 3; 5:8; Tit. 1:15; 3:3; I Pe. 2:25.

6. Men are the authors of their own rebellion against the loving and reasonable moral government of God, and are fully to blame for the entrance of sin into the world

and for its persistent perpetuation from generation to generation.

The Bible is God's personal message to man in which God purposed to satisfy our minds upon the great problems of life. By admitting man into the secrets of Divine reactions and attitudes, God is endeavoring to enlighten man's understanding as to how the tragedy of sin has occurred and why certain dispensations have had to be taken, purposing to bring man to repentance and forgiveness.

(1) Sin did not enter the world because man was created deficient in any way. The moral character of the Godhead is revealed to be love, a voluntary state of impartial good-will toward all moral beings (I Jn. 4:8, 16; Ps. 86:5; Ro. 5: 8; II Co. 13:11). Such a God of love could not fail to produce the best possible system that goodness can produce. The Bible ascribes the creation of all things to the intelligence and wisdom of God (Ge. 1:1, 27; 2:7; Ps. 8:3-6; 102:24-27; Jer. 51:15; Acts 17:24; Re. 4:11). "It was very good" (Ge. 1:31).

(2) Sin did not enter the world because it was God's will that it should. Holiness and consequent happiness is always God's will for moral beings—sin and consequent misery is always contrary to God's will. God designed and created man to experience and enjoy the Divine presence (Zeph. 3:17; Acts 7:48; 17:28; Ep. 2:22. God has revealed His will to man, which is always to live according to the intelligence or truth of his relations (Ge. 17:1; Le. 11:44-45; De. 10: 12-13; Mt. 22:37-40; I Pe. 1:15-16; I Jn. 2:17). For this the Ten Commandments were given (Ex. 20:1-17); for this the Lord Jesus earnestly prayed (Mt. 6:10). It is God's revealed will that all should be saved (Jn. 3:17; 17:21; I Tim. 2: 3-6; II Pe. 3:9). God must always have desired man to be holy and happy.

(3) Sin did not enter the world because God failed to exert every effort to prevent its occurrence in a perfect creation. In early history the Holy Spirit is pictured as striving with men in their rebelliousness (Ge. 6:3). Man is represented throughout the Bible as resisting these persuasive pressures to his own calamity, not occasionally but continually (Ge. 6:5, 11-13; Is. 65:2; Jer. 11:7-8; Lk. 19:14, 46; Mt. 23:33; Acts 7:51; Ro. 2:4-5; I Th. 5:19). God purposes to fill men's lives with abundant blessings but is prevented by man's obstinacy. God is pictured as pleading with man in most pathetic words which evidence a most sincere concern for man's welfare (Prov. 1:24-25, 30; Jer. 2:5, 9, 13; 6:19; 25:7; Eze. 18:31-32; Micah 6:2-3; Zech. 1:4; Jn. 1:11; 5:40-42; Lk. 19:41-42; Mt. 23:37; Re. 3:20). Man has limited God's love (Ps. 78:41).

(4) The agonizing grief and disappointment that sin has brought to the loving Godhead proves conclusively that God has done everything possible to prevent sin from entering the world and from being perpetuated. God cannot be the author of His own unhappiness. This greatest sorrow will be developed later.

Man, therefore, was created perfect in every respect and started out on the pathway of life with proper balance and perspective. God did not create moral character in man as a fixed something. In the very nature of man's constitution this was impossible. Man alone could create moral character for himself by responding to his Creator's love and blessings. Moral character attaches itself only to the actions of the subject. Nothing could be done to guarantee man's continuing in a state of obedience. Man was an endowed personality throbbing with life and equipped to climb great moral heights—and fall to great depths.

THE AVENUES OF PERSONALITY

Man's immaterial essence was created in "the image of God" with abilities of

INTELLECT or spiritual capacity: With reason and understanding,

imagination, God-consciousness, conscience or self-

knowledge, and memory.

EMOTION or experience: A soulish capacity to react to what is

thought and acted upon, involving the five senses.

FREE WILL or self-determination: A "heart" capacity to originate

and be responsible for our own actions. All adapted

and amalgamated into a harmonious physical existence,

into the manner of life called will directs

into

manner of life called

"THE NEW MAN"

The intellect in its perception of truth has been made the supreme rule of life, with an earnest endeavor to increase in understanding and submission to the truth.

The emotions are subjugated to the intellect's perception of truth through the crucifixion of "the flesh" and "the world" and no longer rules the life.

Conscionce compares what we are to our knowledge of what we ought to be and becomes a great instrument of blossing as we endeavor humbly to conform.

The will once more arises in the quickening power of the Holy Spirit and the cross of Christ, to terminate the established law of self-interest and be willing to be governed by truth or reality, or re-establishes a reigning disposition of love.

"THE CLD MAN"

The gratification of the emotions. or various experiences through the five senses, have been made supreme and are restrained only by fear of consequences to one's self.

Rather than being directed to truth, the intellect has been made the sorvant of the emotions since they can only react to what the mind thinks upon.

The conscience is silenced as much as possible in its condemnation of emotional excesses, through selfexcuse and the perversions of truth.

Moral depravity and bondage, the result of voluntary action, becomes increasingly vicious in its energetic demands for more penetrating selfish gratifications through the law of habit.

IV. CONSEQUENCES of man's sin and persistent rebellion against God's mercy.

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, . ." (De. 11:26-28).

"God . . will render to every man according to his deeds. . . For there is no respect

of persons with God" (Ro. 2:4-11).

"It repented the Lord that he had made man on the earth, and it grieved him at his

heart" (Ge. 6:6).

"I am broken with their whorish heart, which hath departed from me" (Eze. 6:9).

"Your iniquities have separated between you and your God, and your sins have hid

(or have made him hide) his face from you, that he will not hear" (Is. 59:2).

"I find then a law, that, when I would do good, evil is present with me" (Ro. 7:21).

"It is appointed unto men once to die, but after this the judgment" (He. 9:27).

"So then every one of us shall give account of himself to God" (Ro. 14:12).

"These shall go away into everlasting punishment: but the righteous into life eternal"

(Mt. 25:46).

All that God does is metivated by virtuous love and true benevolence. This disposition was the moving force in the creation of moral beings, because the Godhead were conscious of all the happy experiences and blessings of fellowship that such beings could have. They would have to be created in the Divine "image" and possess the endowments of personality. Their regulation would be unique—by appeals made to their intelligence to choose their Creator's virtuous manner of life. As a benevolent moving force toward obedience, dreadful consequences were solemnly declared to most certainly follow if man should revolt against his intelligence and all the kind manifestations of his Creator. God in love has declared that He will deal in absolute righteousness with every moral being before the entire universe. The dreadful possibility of man's revolt became a reality. God now has the solemn responsibility of fulfilling the promised consequences toward man as a dutiful Moral Governor, but not without deep experiences of personal agony and compassionate manifestations of mercy.

The dreadful and tragic consequences of man's sinful rebellion against the loving and reasonable moral government of God, and the ever-increasing resistance that mankind has shown towards God's overtures of mercies, are as follows:

1. First and foremost, agonizing grief and disappointment to the Members of the Godhead.

"The most High dwelleth not in temples made with hands" (Acts 7:48). "In him we live, and move, and have our being" (Acts 17:28). "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chr. 16:9). Man can "feel after him, and find him, in the fullness of Divine consciousness, since God is "not far from every one of us" (Acts 17:27). "All things were created by him (the Lord Jesus Christ), and for him, " wrote the Apostle Paul of the original creation (Col. 1:16). God had planned to have great joy in man by virtue of his high moral endowments (Zeph. 3:17). The Godhead experienced this joy for a period of time (Ge. 3:8-11). Later on this inner Divine desire for possessive love is many times revealed (as De. 7:6-13). The revolt of mankind and the persistent resistance of the great majority against these intimate plans has deeply affected the happiness of the Godhead and has brought unspeakable disappointment. A great many passages in the Bible open to us the secrets of the Divine bosom and convey to us the wonderful fact that the Godhead are just as tender-hearted as They are great. Grief is always in proportion to intimacy and to depth of understanding in contemplating this intimacy. Who can really begin to fathom the sorrow of the Godhead? This tragedy was certainly not the will of God. God could not in any way be the cause of His own disappointment and grief.

(1) Sin had developed to such tragic proportions that God's grief of "heart" drove Him to repent or regret that man had been created (Ge. 6:12, 5-7). As "God looked upon the earth" with the sole desire to bless men with Divine experiences of joy and blessing, the Holy Spirit now had to strive with men to restrain their concentrations upon sin (6:3). This resistance brings endless grief

because of great love (Acts 7:51; Ep. 4:30; I Th. 5:19). If striving and wrath were of the nature of God, there would be no grief. Instead of a reign of love in men's hearts, Satan's "beachheads" (Ep. 2:2) and those of "the flesh" or emotional supremacy (Ga. 5:16-17) must be contended with. "God is a jealous God among you" (De. 6:15), when formal allegiances with the enemy or with selfish perversions are made. When God must be "angry with the wicked every day" (Ps. 7:11) because of love for righteousness, this is an endless intrusion into the Divine happiness.

(2) God's grief and disappointment with the nation Israel has been most painful. God chose the idea of developing a nation with special privileges as a means of reaching the world (Ge. 12:1-3) and of bringing about the advent and sufferings of the Saviour (Ga. 4:4-5). In spite of untold miracles and loving manifestations, God was almost uniformly grieved with the great majority of the nation and had great disturbances of mind in bringing about necessary judgments: De. 5:29; 8:2; Ps. 95:10 (quoted in He. 3:7-10, 17, with solemn admonition); Ex. 32:7-14; Nu. 14:21-39; II Chr. 36:14-21; Ps. 78:37-42, 56-61; Jer. 6:16-19; 11:6-8, 11; 25:3-9. Israel's rejection of God's direct rulership in demanding a king brought affectionate sorrow (I Sam. 8:5-9, 19-22; 10:17-19); more when Saul had to be dethroned (15:10-11, 22-23, 35). Isaiah likened Israel to God's vineyard, which God affectionately took care of with great resulting grief (5:1-7). To Ezekiel were given unspeakable words: "I am broken with their whorish heart, which hath departed from me" (6:9). "Oh that my people had hearkened unto me, and Israel walked in my ways," said God (Ps. 81:13-14). Who shall measure God's grief and heart-break over Israel? See also Is. 43:21-24; 48:16-19; 59:1-2; 63:7-10; 65:2-3.

(3) God's grief and unhappiness is demonstrated in God's reluctance to bring about righteous judgment for man's sin. The Bible very frequently testifies of the profound patience and longsuffering of God with rebellious mankind, as in: Joel 2:13; Jonah 4:2; Micah 7:18-19; Ro. 2:4; I Pe. 3:20 (Ge. 6:3); II Pe. 3:9. When God permitted nations to judge Israel for their sins, He was moved to send deliverance as soon as any evidence of repentance was manifested: Jud. 2:16-18: 10:13-16; Ps. 106:43-45. God was moved to change His mind while judgment was going on, without any evidence of repentance, I Chr. 21:14-15. God offered to change His mind about certain planned judgments if man was willing to turn from sin: Jer. 18:7-10; 26:2-7, 12-13; Hosea 11:8-9; Eze. 33:11. Men may take advantage of God's mercy (Ecc. 8:11), but God's compassion moves Him to restrain righteous wrath and send warnings of approaching judgment in the hope that men

will turn from sin and be reconciled to His love.

(4) It was certainly grievous to God, therefore, to bring about major changes in His whole program for man. It was certainly grievous to God to impose burdens upon man after the fall (Ge. 3:16-19), in order to restrain sinful development by too much leisure. It was certainly grievous to drive out man from the beautiful garden and from "the tree of life," which must have sustained perfect health (Ge. 3:24). It was certainly grievous to pronounce the judgment. "unto dust shalt thou return," that unnatural tearing away of the soul and spirit from the body, called "death." Later judgments must have caused a similar reaction as men "did not like to retain God in their knowledge," and God had to give "them over to a reprobate mind" (Ro. 1:28). Above all, it must have been grievous for God to assign incorrigible men to a place of eternal confinement called "hell" (Mt. 25:41, 46; Lk. 13:28; Re. 22:11) which was not brought into existence for man, where "weeping and gnashing of teeth" shall prevail.

(5) The Lord Jesus during His earthly sojourn was "a man of sorrows, and acquainted with grief" (Is. 53:3), thus manifesting the disposition of the entire Godhead (Jn. 1:18). The word "declared" literally means to put God on exhibition. He wept and had great lamentations, "with strong crying and tears" (He. 5:7), as men rejected Him (Jn. 1:11; 5:40, 42; Ik. 19:14). The blessings which He carrier in His bosom had to remain unmanifested and this broke the Saviour's heart (Lk. 19:41-42; Mt. 23:37). While He entered our sphere of life "that the world through him might be saved" (Jn. 3:17), only a comparative "few" were responding (Lk. 13:23-24). As the Lord viewed the awful destiny of remorse that most men were forging for themselves, His compassions and sympathies were taxed to the breaking point. These tender compassions manifested (as Mt. 9:36) were also those of the Father (Jn. 14:9). The goodness of God continues pleading with men with the greatest of concern (Is. 55:1-3; Re. 3:20; 22:17).

These many passages portray the great grief and unhappiness that man's sin has brought to the "tender-hearted" God. They are revealed in the Bible as factual and not as imaginary adaptations to our way of thinking and acting. They should become the greatest force to move men to repentance by bringing men to feel sorry for God rather than for themselves, in which state repentance is impossible.

- 2. Spiritual separation of man from God's favor, or a state of spiritual death:
 Ge. 2:16-17; 3:22-24; 6:5; Is. 59:1-2; 64:7; Ep. 2:1, 5, 12-13, 18; 4:18; I Tim.
 5:6; I Pe. 5:5; Re. 3:1. The basic idea of "death" is separation. Under this heading we consider the loss of the positive, the loss of that absolutely intimate experience of the Divine life for which man was created and endowed. In losing the Divine favor man has lost the very essence of his intended life. This is why the Gospel comes forth with the blunt statement: "He who is having the Son is having the life; he who is not having the Son of God life is not having" (I Jn. 5:12). To be separated "from the presence of the Lord and from the glory of his power" (II Th. 1:9) is to be separated from that real and genuine life that God intended. The direct manifested presence and blessing of God in our minds and hearts in all the relationships and observations of life was meant to be an endless thrilling experience of Divine life. All this man has sacrificed by his rebellion.
- 3. Loss of peace and joy with a permanent distortion of the inner balance of personality by the experience of sin: Is. 48:22; 57:20-21; 64:6; Ps. 51:2, 7-8, 10, 12; Jn. 3:36; Ro. 3:16-17; 8:6; II Co. 7:1; Tit. 1:15; II Pe. 2:20; I Jn. 3:20; 5:12; Re. 22:11. Man's personality is a complete unified entity-not a collection of isolated parts that can function independently. Everything we do proceeds from a decision of will, involves our intelligence and perception, leads to emotional reactions or experiences, is approved or disapproved by the conscience, and is registered in the memory in complete perspective. As long as we choose to be guided by truth as perceived in the intelligence, our emotional life experiences reactions which are approved by the conscience. This is a state of inner peace and tranquillity, with a satisfaction of joy that we are pleasing God and our fellowmen. Sin is a voluntary state in which emotional gratification is made of supreme concern, with the intellect directed to think thoughts that will further certain selected areas of indulgence. Truth as interpreted by conscience proclaims guilt, bringing about an inner disturbance that can never be silenced by relentless effort. The will is intimidated into more and more bondage. The whole proceeding is a state of chaos with devastating consequences, contrary to our nature.
- 4. Strained relations with his fellowmen, instead of free, happy friendship: Ge. 3:7; 4:8; Ex. 20:13-17; Mt. 5:43-44; Ro. 1:24-25, 28-32; Tit. 3:3; Jas. 4:1; I Jn. 2:11; 3:15. All earthly relations involve communication through the five senses. As previously discussed, we communicate our whole personalities in ways that we do not realize. Only honest and virtuous hearts can have relaxed friendship. Selfishness is antagonistic to friendship, since we are trying to get more than we deserve from others. Such selfish intentions will somehow be manifested and will bring strife and contention as they are exposed and demanded with increased intolerance. Happy relationships with our fellowmen in selfishness is impossible.
 - 5. Physical deterioration, pain, and finally death.
 (1) The body suffers deterioration, decay, and disintegration: Ge. 2:9, 16; 3:22-24; 3:19; Ecc. 12:7; Ro. 8:23; I Co. 15:53-54; II Co. 4:7, 16; 5:1; Rev. 21:4. When man was sent forth from "the tree of life," which he formerly was invited to "freely eat," his body apparently was no longer sustained in perfect health. The natural result was deterioration, disease, pain, and finally death.

(2) Physical death is a tearing asunder of man's integrated personality plainly contrary to God's plan: Ge. 2:7-9; I Co. 15:26, 55-56.

(3) The essential personality (spirit and soul) is separated from the body and departs to another realm: Ecc. 12:7; Lk. 16:19-23; II Co. 5:6-9.

6. Penalties of sin in man's earthly life or environment.

(1) Decay and death in the natural world: Ro. 8:20-23; Ge. 3:14; 9:2-3; Is. 11:6-9. (2) Material creation and vegetation changed: Ro. 8:20-22 (Ge. 1:31); Ge. 3:17-19 (ground made less productive and difficult, antagonistic growth); Acts 3:21.

(3) Han expelled from the Garden of Eden to have a life-long conflict with nature:

Ge. 3:17-19, 22-24.

- (4) Women to have sorrow, greater burdens, pain, and be in submission: Ge. 3:16; Lk. 2:34-35; Jn. 19:25-27; I Co. 11:3; Ep. 5:22-24; I Pe. 3:1-2.
- 7. Depravity of constitution, or aggravated, ever-worsening tendencies to self-indulgence, introducing a new conflict with the forces of evil, with ourselves, and with our surroundings: Ge. 3:7, 22 (man now knew evil as well as good); 3:6, 15; Jn. 8:44; Ep. 6:10-18 (a Satanic "beachhead" had now been established within man's heart for endless spiritual warfare against "the rulers of the darkness of this world"); Ro. 7:21, 24 (it now became easier to do evil than good); I Jn. 2:15-17. Depravity relates to that state of constitution and faculties by which it is easier to sin or gratify ourselves than to do what our enlightened mind declares to be right and proper. The strongest tendency is toward certain kinds of indulgences which our constitution and environment has fostered and our wills have chosen to develop by persistent effort.

(1) Our profound endowments by creation "in the image of God" makes this awful depravity possible. We have seen that God designed and created man so that his whole being shall react to everything he does. This God did expecting that man would use these marvellous endowments to climb to pinacles of triumph. But these privileges also make possible an equal descent into an abyss of prostration. Thoughts, experiences and actions become a part of us through our memories. Each cycle of actions is added to what preceded, increasing evil influence and establishing habits. A guilty conscience becomes a barrier to change. Our bodies are affected by these excesses and greatly help toward continuation.

(2) Our environment and relations, which were meant to be profound blessings, become the means toward greater degradation. Our relations to the earth and its sustaining forces imposes burdens and bodily limitations through toil. Intimate relationships which God intended for blessings have been grossly perverted. Material objects which were to be admired and appreciated have become

centers of attachment which are hard to break away from.

(3) Our weakened and unbalanced physical condition constitutes what we call physical depravity and contributes to the development of moral depravity. Physical depravity is not to be thought of as a loss of the ability of free will, but as introducing a bias or tendency toward self-gratification—an obstacle which must be overcome by right moral action. The word "depravity" means very crooked; from the Latin pravus, crooked, and de, intensive or very. Depravity of body is evidenced by the fact that there is no perfect health. Depravity extends to our minds because of a vital connection with the weaknesses of the body, thus limiting their powers. Depravity extends also to the emotions by way of sympathy for bodily ailments and nurture. Thus physical depravity by birth and circumstances is a reality, but is not the cause of wrong moral action.

(4) Moral depravity, on the other hand, is always a voluntary depravity. It is a state or condition of our moral nature that is the result of what we have done. Moral depravity is a developed habit of life, a tendency to keep on doing what we have been doing. Every wrong action deepens the ruts of our depravity until we develop mighty monsters of bondage, either a miable or degraded as men view things, that require ever-increasing energy of will to counteract. Evidently man is able to rise up to do battle with himself in turning away from his sin, for God commands "all men everywhere to repent" (Acts 17:30) and nowhere implies

that he is unable to do so.

8. Endless misery and torment in woeful separation from God and holiness.

(1) The nature of this punishment is described by the most solemn and agonizing words: Eze. 18:30-32; Ro. 6:23 (death); Mt. 7:21-23; II Th. 1:9-10 (separation from God); Re. 22:11 (continued sinfulness); Mt. 8:11-12; Jude 12-13 (darkness); Mk. 8:34-37; Jn. 3:15-16 (perish or lost); Mt. 7:13-14 (destruction or perdition); Jn. 3:36 (wrath of God); Mt. 25:46; II Th. 1:9; He. 10:29; II Pe. 2:9 (punished or punishment); I Th. 4:6 (avenger); Re. 6:10 (avenge); II Th. 1:8 (vengeance); Lk. 16:23, 28; Re. 14:10-11 (torment); Lk. 16:24-25 (tormented or in anguish); Ro. 2:9 (tribulation and anguish); Re. 14:11 (no rest); Mt. 22:13 (weeping or wailing and gnashing of teeth); Is. 66:24; Mk. 9:48 (figuratively like fire and the gnawing of worms); Jn. 5:28-29 (a resurrection of judgment).

(2) Names applied to the abode of those not reconciled to God: Ik. 16:28 (a place); Ps. 9:17 (Sheol, an Old Testament word meaning the underworld, the region of the dead, used also of the saved as a temporary abode); Ik. 16:23 (Hades, a New Testament word with the same meaning, an intermediate state, not the final state of punishment; II Pe. 2:4 (Tartarus, understood as a supposed subterranean region, the underworld); Mt. 5:29-30 (Gehenna or hell, a valley near Jerusalem where refuse was dumped and a constant fire kept, with its vermin, first used by the Lord Jesus to describe the place of eternal punishment); Re. 20:14-15 (lake of fire). The Lord Jesus gave the most awful descriptions of all.

(3) It would appear that the various words and names used are intended to portray the awful intensity of remorse of conscience and conscious spiritual torment, and are not intended to represent actual physical conditions of the place of confinement: Ik. 12:49 ("fire" used figuratively); Mt. 3:10, 12 ("tree" and "chaff" are figurative, so "fire" must be also); Mk. 9:48; Mt. 8:12; 24:51; Re. 21:8 (if "fire" is literal, so must "worms," "darkness," "cut . asunder," "lake of fire," and "brimstone" be literal); Jn. 5:28-29; Re. 20:11-15 (the resurrection bodies of the unjust appear to have similar immortal characteristics to those of the just, and would appear not to be subject to physical fire.

(4) The agonies of perdition will be in exact proportion to personal guilt, as openly declared in the judgment. God in perfect righteousness shall judge every man for his own sin according to the spiritual enlightenment that each one was favored with, no hint or mention being made of the imputation of Adam's guilt: Is. 3:10-11; Jer. 32:17-19; Eze. 18:4, 20; Mt. 11:20-24; 12:36-37; Lk. 12:47-48; 20:46-47; Jn. 5:27-29; Acts 17:30-31; Ro. 2:2-11, 12, 16; 14:10-12; I Co. 4:5; II Cc. 5:10; Ga. 6:7-8; I Tim. 5:24-25; He. 9:27; I Pe. 1:17; Jude 14-15; Re. 2:23; 20:12-13. We are emphatically told that in God's judicial rulership of moral beings, the guilt of one shall never be transferred or imputed to another: De. 24:16; II Chr. 25:4 (II Kgs. 14:6); Fs. 94:23; Jer. 31:30; Eze. 18: 4, 20. In the face of this positive assertion of principle, a contradiction would exist in the Bible if any statement could be found declaring our guilt for Adam's sin. The colebrated passage in Ro. 5:12-19, which is often referred to as establishing the dogma of the literal imputation of Adam's sin to all his posterity, merely affirms that just as Adam's sin was the occasion, not cause, of the voluntary disobedience of all men, so Christ is the occasion, not cause, of the salvation offered to all men. The one is co-extensive with the other. "Cause" is the reason for an action; "occasion" the opportunity or circumstance for an action. Just as Adam's sin strongly influenced every member of the human race to follow in his footsteps and choose for himself the life of sinful indulgence, so the Lord Jesus by His life and sacrificial death likewise provided something for each member of the human race to act upon. We have a direct parallelism drawn, extending to the same group of mankind, or, most evidently, to the whole of mankind. The article "the" inserted before "many" in verses 15 and 19, adds emphasis and affirms that the same group is referred to in both cases. In verse 18 we have "all Men" appearing on each side of the parallelism.

(5) The duration of this agonizing punishment is eternal or unending. The same words are used to assert this tragic fact as are used to declare the endless glory and existence of the Godhead and the endless happiness of those dying in a state of reconciliation to God through faith in the atoning death of Christ: Dan. 12:1-3; Mt. 25:46; Mk. 9:43, 47-48; Jn. 5:28-29; Ro. 16:27; Re. 14:11; 22:5.

SIN AND MORAL RESPONSIBILITY

(As developed in the great revivals of New England and Northeastern United States), 1820-1850

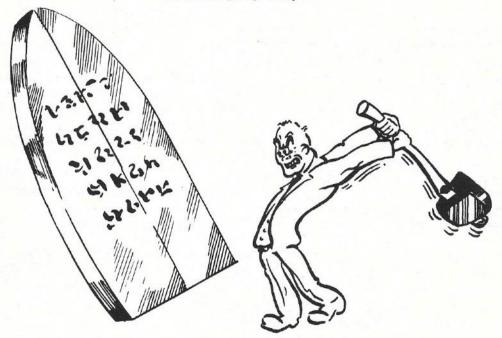
ALL SIN CONSISTS IN SINNING-There can be no moral character but in moral acts.

THE POWER TO THE CONTRARY IS ESSENTIAL TO FREE AGENCY—A free moral agent may always act contrary to any influence, not destructive to his freedom, that may be brought to bear upon him.

ABILITY LIMITS RESPONSIBILITY—Men are responsible only so far as they have adequate power to do what is required of them, or that they are responsible for nothing not under the control of the will.

"SIN IS THE TRANSGRESSION OF THE LAW"

"Every one who practices sin also practices lawlessness; and SIN IS LAWLESSNESS" (I John 3:4, ASB)



Some men think they can break God's moral law.



But only break themselves on it.

ROMANS 5:12-19:0CCASIONS-NOT CAUSES

A Parallelism

"The first man Adam"		Christ"the last Adam"	
"A living soul" (I Co. 15:45).		"A quickening spirit."	
An occasion, not cause, of our cho of sinful indulgence.	ice	An occasion, not cause, of our choice of salvation,	
"The many be dead."	15	"Abounded unto the many."	
"Upon all men to condemnation."	18	"Upon all men unto justification of life."	
"The many were made sinners."	19	"The many be made righteous."	

If <u>all men</u> are guilty and under condemnation because of Adam's sin, then <u>all men</u> will be saved because of Christ's atonement—the one is just as extensive as the other. Under no law of linguistics can "all men" on one side refer to everyone and "all men" on the other side refer only to those who are actually saved. In addition, we have "the many" twice on each side, the definite article pointing out a distinct group, obviously all men. All men are strongly influenced by Adam's sin, and that of subsequent generations, to follow his example and make choice of a life of selfishness or sin. Counteracting this, all men are strongly influenced because of the advent and atoning sufferings of the Saviour to make choice to turn from sin and be reconciled back to a loving God.

By OCCASION we mean an opportunity or "a condition of affairs that brings something about; . . especially, the immediate inciting circumstances as distinguished from the real or fundamental cause."

By CAUSE we mean that event or force which actually produces the results or the effect without any further action.

CAUSE is the reason for the action, OCCASION the opportunity or circumstances.

Ro. 5:12 simply makes the statement that "death did pass through unto all men because (or for the reason that) all did sin." The agrist tense, a climactic tense in the Greek, is used in both verbs, simply stating a fact that all men have committed sin and thus began to experience death.

Ro. 3:23—"For all did sin and are (continually) coming short of the glory of God." Here we have the same verb and aorist tense, stating a tragic fact.
Ro. 3:12—"All did turn aside from (the right way), together they were made useless (or did become depraved)." The similar verb "turn aside from" is

again in an aorist tense, stating an all-inclusive fact.

These similar verses narrate the tragic fact, therefore, that all men have followed Adam's example and have chosen to live supremely selfish lives and thus are under guilt for their own sin.

THE UNIVERSALITY OF SIN IN THE WORLD can be accounted for by:

1. Hereditary physical depravity and deficiencies of constitution.

2. The cultivation of physical consciousness through the five senses prior to the dawn of moral accountability or evaluation.

3. By moral influences of our immediate and social environment, establishing habits of life by observation and impulse.

4. By the resulting comparatively dim impact of moral enlightenment when it

occurs, as we begin to perceive our moral obligation.

5. By the determination of the will to press on in self-gratification already firmly established, against these new realizations. Here is where the habit of self-indulgence becomes sinful and now involves new concentrations in its pursuit.

The guilt of sin registered in the great mind of God extends to "every idle (non-working, useless, or careless) word," said the Saviour, for which all "shall give account thereof in the day of judgment" (Mt. 12:36). Since "there shall in no wise enter into it (heaven) anything that defileth" (Re. 21:27), some way must be found to free man of his guilt if salvation is to take place.

ARE THE PROBLEMS OF RECONCILIATION: INTERNAL OR PERSONAL in the essential nature of God, in that God insists upon absolute satisfaction of His vindictive reactions against every sin of man if salvation is to be granted? Or,

EXTERNAL OR GOVERNMENTAL in God's relations to man as a righteous Moral Governor, and thus requires a righteous solution to the ruptured moral relationship that

man's rebellion has brought about?

Upon repentance and faith, IS THE GUILT OF SIN REMOVED BY: FORGIVENESS, PARDON, OR REMISSION OF PAST SINS? Which is:

A giving up or relaxation of all claims on account of an injury.

An abandonment of all personal vindictive justice, all forms of personal retribution or retaliation for wrongs committed.

A spirit of leniency or mercy that diligently seeks a solution to the guilt

problem.

A benevolent kindness extended toward penitent sinners. Or by: STRICT JUDICIAL JUSTIFICATION, OR THE ADMINISTRATION OF ABSOLUTE JUSTICE? Which: Demands the execution of the full penalty of every transgression, the discharge of guilt only by the full punishment of a substitute in every detail. Provides no lessening of punishment in the moral world-the same sum total. Insists upon absolute retaliation or vindictive satisfaction through a literal transfer of every iota of guilt to a substitute.

Demands that an absolutely virtuous standing be provided through a literal imputation of the moral character of the substitute, separate from state. All of which must have been done before the sinful acts were done, in those being saved since the Cross, thus introducing grave complications and requiring that such an atonement be made only for those who shall actually be saved in the course of time--a general atonement would save everyone.

STRICT JUDICIAL JUSTIFICATION IS IMPOSSIBLE: TOTAL DEBT TO BE PAID would equal:

Total quantity of guilt X eternal or infinite duration. Or. The sum total of all the sinful actions of all those involved in the payment X the eternal or infinite duration of punishment pronounced against sin. If A owes B \$100, and C pays B \$100 in behalf of A, then A owes B nothing. DURATION OF SUFFERING IN THE ATONEMENT NOT INFINITE IN TIME: Our blessed Lord took upon Himself a voluntary suffering by giving Himself,

which cannot be thought of in terms of quantity (Jn. 6:51; 10:17-18). While our blessed Lord bore "the sin of the world" during His lifetime (Jn. 1:29), the climax of suffering on the Cross crushed out His holy heart unto death after a brief duration of time -- the Saviour did not die of the crucifixion. In no sense could this be the equivalent of an eternal duration of time.

Some have said that there is an infinity in the equation of suffering because of Chist's infinite Deity, or that Infinite Quantity X limited time = specific quantity X infinite duration. But our blessed Lord suffered and died in His humanity--not in His Deity (Ga. 4:4-6; He. 2:9; 10:5, 10).

THE SUFFERINGS OF THE SAVIOUR WERE SUBSTITUTED SUFFERINGS-NOT AN EXACT EQUIVALENT: The atonement of Christ was a profound measure that would solve all the problems of reconciliation, so that God "might be just (to all His obligations as a righteous Moral Governor) and the justifier of him which believeth in Jesus" (Ro. 3:26). "justification" is an explanation of the Divine mode of forgiveness through the Atonement--"forgiveness" being far more common (as Lk. 24:47; Ep. 1:7; Col. 1:14).

V. RECONCILIATION to God and to our fellowmen with its great problems.

"We beseech you on behalf of Christ, be ye reconciled to God" (II Co. 5:20, ASV). "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. 86:5).

God, who is rich in mercy, for his great love wherewith he loved us" (Ep. 2:4).

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare. his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Ro. 3:24-26).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jn. 1:9).

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Co. 7:1).

"There shall in no wise enter into it (heaven) any thing that defileth" (Re. 21:27).

The verb, to reconcile, conveys the idea of a change or an exchange, to change one thing for another, thus to cause one thing to cease and another to take its place; to reconcile those at variance, to adjust a difference, to restore to favor. The verb has a preposition, with a root meaning down, prefixed to it, evidently for emphasis of completeness or a revolutionary change in relationship. The verb occurs in Ro. 5:10-11; I Co. 7:11 (referring to a wife); II Co. 5:18, 19, 20; and the noun in Ro. 5:11; 11:15; II Co. 5:18, 19. We also have the verb with a double prepositional prefix, to reconcile completely away from: Ep. 2:16; Col. 1:20, 21.

1. What is the objective to be achieved in man's reconciliation?

How complete must salvation be? Can a God of love and wisdom undertake a partial and inconclusive reconciliation? Knowing by self-consciousness the Divine capacity of bestowment and man's endowed capacity to be overwhelmed thereby, can God make plans for less than total capitulation and transformation of man's whole inner personality to do and experience His blessed will? Are there moral forces available to complete the conquest? If so, could a God of love withhold them? We answer an emphatic "no." and therefore:

them? We answer an emphatic "no," and therefore:

(1) The happy God-man relationship of love and kindness must be restored. Man was created, not to live in isolation, but to live his life in a most intimate relationship with his Creator and Benefactor (Col. 1:16; Jn. 1:3; Acts 17:28). Man must be brought back into blessed "fellowship. with the Father, and with his Son Jesus Christ" in the fullness of joy (I Jn. 1:3-4). Man must be delivered from the abyss of sin and be "translated into the kingdom of his dear Son" (Col. 1:13). Man must once again have "the love of God" shed abroad in his heart (Ro. 5:5). "He that dwelleth in love dwelleth in God, and God in him" (I Jn. 4:16). "We will come unto him, and make our abode with him," said the Lord Jesus of Himself and of the Father to those who will turn away from sin to love and obey Him (Jn. 14:23).

(2) The happy man-to-man relationship of love and kindness must also be restored. Man must be delivered from the state of being "hateful, and hating one another" (Tit. 3:3), if happiness is to prevail. "He that hateth his brother is in darkness" (I Jn. 2:11). Love to God and hate for one's fellowmen can never co-exist (I Jn. 4:20). If we are in a relationship of love to God, we will also be to our fellowmen (I Jn. 5:1). One of the two summaries of the Ten Commandments given by our blessed Lord was: "Thou shalt love thy neighbor as thyself" (Mt. 22:37-40). "This is my commandment, That ye love one another, as I have loved you," said the Saviour (Jn. 15:12). Thus men must be brought to a state of loving one another or happiness is impossible (Ep. 4:32).

2. What must be accomplished by the means of reconciliation if this objective is to be achieved?

By "means" we understand "that through which, or by the help of which, an end is accomplished." The end to be attained is a restoration of blessed fellowship with God and man, for which we were brought into being. Certain things

PROBLEMS OF SALVATION

Our continual indulgence in a supremely selfish or sinful life has brought about the following problems:

- THE GUILT PROBLEM --- Consequences of sin in God's moral government.

 How can man's sin be forgiven consistent with God's moral character and righteous obligations to all His moral creatures?
- THE SIN PROBLEM—The impossibility of dealing with the consequences of sin while it is still going on.

 How can our wills, the very essence of our personalities, be persuaded to renounce with appropriate solemnness a completely wrong manner of life?
 - THE MORAL DEFILEMENT PROBLEM—The impossibility of living a relaxed life pleasing to God in doing His blessed will in our ruined estate, extending to our whole inner personality and its functions.

 How can the strong bondage and slavery of the will to evil habits be revolutionized and attracted to virtuous occupation?

 How can the mind or intellect, with the imagination, be purified from its corrupt habits and be inspired to a new approach to the profound possibilities of life?

 How can the conscience be silenced from its condemnation of guilt and the memory from its haunting record?

 How can the emotions be quieted from their insistent demands that wrongful experiences be perpetuated and indulged in with increasing adventure?
- THE SPIRITUAL MOTIVATION PROBLEM—If glorious spiritual victory is to become a daily happy experience, man needs a new revitalizing or energizing force in his personality, to counteract the moral weakness that he has developed by the abuse of his personal endowments or his wrong established habits of conduct. The revelation of the moral law gave man a written description of that conduct that was right and proper in all our moral relations, and thus pleasing to God and resulting in happiness of all moral beings.

 But the written regulations lacked the impetus to bring about the fragrance and moral beauty of overcoming spiritual life (Ro. 8:1-4).

 Man needed a "Christ in you, the hope of glory" (Col. 1:27). He needed a provision whereby he could behold for himself the glory of the risen Christ in his inner personality and be continually transformed or transfigured thereby (II Co. 3:18).

 Just so, Christ was raised again for our continued justification or deliverance (Ro. 4:25).
- / THE TIME-URGENCY PROBLEM--This revolutionary moral change and reconciled relationship can only take place in man's present life of probation.

 After death there is "a great gulf fixed," as the Lord Jesus so solemnly declared (Lk. 16:26).

 "It is appointed unto men once to die, but after this the judgment" (He. 9:27).

 "Behold, now is the accepted time; behold, now is the day of salvation" (II Co. 6:2).

must be brought to pass to make this end possible. Under this heading we view what must take place, rather than what the detailed problems are or how they are to be solved.

(1) The guilt of past sin must be forgiven. The Lord Jesus said. "That every idle word that men shall speak, they shall give account in the day of judgment" (Mt. 12:36). "God shall judge the secrets of men by Jesus Christ according to my gospel," wrote Paul (Ro. 2:16). "So then every one of us shall give account of himself to God" (Ro. 14:12). "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Ga. 6:7). "It is appointed unto men once to die, but after this the judgment" (He. 9:27). From these and many more passages from the Word of God, it is tragically evident that God as a meticulously righteous Ruler intends to bring absolute justice to every moral being in exact accordance with his moral choices and the moral light he possessed when such choices were made. Since God as a Moral Governor can only deal with sins that have actually been committed, only past sins can be forgiven. The Scriptures say nothing about the forgiveness of future sins. Future sins must be dealt with as they occur. Every sin must bring condemnation and defilement, and call forth repentance, confession, forgiveness and cleansing, with a fresh recourse to the atoning death of Christ (I Jn. 1:9; 2:1-2). Forgiveness of past sins can never be merited by anything we do in the future, since we can do no more than fulfill our moral requirements (De. 6:5; Mt. 22:37-40). All forgiveness must be strictly all of grace.

(2) The selfish purpose of life must be terminated. Man must be persuaded to renounce all conscious rebellion against God and all self-defense, and "come to the knowledge of the truth" (I Tim. 2:4). "Except ye repent, ye shall all likewise perish," said the Saviour (Lk. 13:3, 5). Man has forsaken truth in his sinful rebellion. He has "changed the truth of God into a lie" (Ro. 1:25). He is living in moral darkness and is refusing enlightenment (Jn. 3:19-21). It is impossible to be reconciled to God unless one is willing to begin living

a life that is agreeable and pleasing to God.

(3) The inner defilement of sin must be remedied. The devastating consequences of sin, that have become a part of man's personality, must be healed so that a new blessed relationship with God and man might become a reality. There must be "the washing of regeneration, and the renewing of the Holy Spirit" (Tit. 3:5). Every sinful indulgence has added to our depravity and bondage which has permeated our entire personality. "From within, out of the heart of men, proceed evil thoughts . . and defile the man," declared the Saviour (Mk. 7:21-23). "Fleshly lusts (or desires) . . war against the soul" (I Pe. 2:11). Men are "serving (or being a slave to) divers lusts (or desires) and pleasures" (Tit. 3:3), "fulfilling the desires of the flesh, and of the mind" (Ep. 2:3). There is a "filthiness of the flesh and spirit" (II Co. 7:1). God has had to give man up to "uncleanness" (Ro. 1:24). "Their mind and conscience is defiled" so that "nothing (is) pure" (Tit. 1:15). Man's heart condemns him so that he cannot have "confidence toward God" (I Jn. 3:20-21). We need a great transaction of deliverance. Our hearts need to be "sprinkled from an evil conscience" (He. 10:22). "The flosh with the affections and the lusts (or desires)" (Ga. 5:24), or "our old man" needs to be "crucified" in a spiritual union with Christ's death, "that the body of sin might be destroyed, that henceforth we should not serve sin" (Ro. 6:6).

(4) This transformed life must be sustained. There is a requirement that all those who are reconciled to God must "continue in the faith, grounded and settled" (Col. 1:23). Man must be induced and empowered to live in victory over sin in order that he may remain free from condemnation by forgiveness, for "he that doeth the will of God abideth for ever" (I Jn. 2:17). As has been mentioned, the Scriptures say nothing about the present forgiveness of future sins nor the forgiveness of sins presently being indulged in. Many passages of the Bible most graphically affirm that every sin brings guilt and condemnation in the righteous government of God, "for there is no respect of persons with God" (Ro. 2:11). The following will serve as examples: Ex. 32:30-33;

I Chr. 28:9; Eze. 18:24, 26; 33:12-13; Mt. 5:22; 18:32-35; Jn. 5:14; Acts 8:18-24; Ro. 6:16; 8:13; Ga. 6:7-8; He. 10:26-29; 12:14-17; Jas. 1:15 (12-16); 5:9; II Pe. 2:20-22; Re. 22:18-19. This is what our enlightened conscience affirms apart from Divine revelation. It is the view of common sense. It is this alarm over the dangerous consequences of every sin that brought forth the First Epistle of John—"that ye sin not" (2:1). The risen and ascended Saviour was needed as an advocate "if any man sin." If God has not and cannot devise a way of salvation that provides freedom from condemnation, or a state of pardon, in the present commission of sin, then measures of reconciliation must be taken that will enable the Saviour to "save his people from (or away from, implying separation, not in) their sins" (Mt. 1:21). In a real sense repentant sinners must become "dead with Christ" so that they may "also live with him" (Ro. 6:8).

(5) Preparations for heaven can only be made in this life. "There shall in no wise enter into it any thing that defileth" (Re. 21:27). "Behold, now is the accepted time; behold, now is the day of salvation" (II Co. 6:2). The Lord Jesus solemnly declared, as the sufferings of the Cross were approaching: "I go to prepare a place for you" (Jn. 14:2). Peace and love will characterize this "placo," the main feature being unending fellowship with the Godhead (14:3). Man must be restored to that happy state of "perfect love," which "casteth out fear," to qualify him for such intimate happiness. This great transformation must take place in this life of probation and be in effect at the moment of death. Death introduces all into one of two states, separated by "a great gulf fixed," for "it is appointed unto men once to die, but after this the judgment" (He. 9:27). Sin is a matter of the heart and not the body (Mk. 7:14-23), and thus death does not introduce any change in moral character. The means of reconciliation, therefore, must be such that rebellion is subdued, or this rebellion would introduce conflict into the serenity of heaven.

From these many considerations, it is overwhelmingly evident that the reconciliation that must be accomplished is not a technical proceeding taking place somewhere in the domain of God, independent of our vital consciousness, but one that demands entrance into the very "warp and woof" of human personality. Through great compassion and wisdom God must design and bring into effect a plan of reconciliation that will answer every problem and bring about a complete restoration of everyone who submits to be exercised thereby. God must in fact reconcile to Himself all who can be induced "to flee from the wrath to come" (Ik. 3:7).

3. What are not the problems to be overcome by the means of reconciliation? (1) It is not that God the Father is personally unwilling to forgive sin without full vindictive satisfaction. Strictly speaking, to require full vindictive satisfaction for a wrong committed is to be unwilling to forgive. The two concepts are opposites. To vindicate is to lay claim to, to assert a right to, to avenge, to recover by legal process. On the other hand, to forgive is to give up all claims against one on account of an injury, without any thought of compensation or retaliation. It is to remit or pardon freely all guilt charged against one for his conduct out of pure love to the one being pardoned. It is to abandon all resentment in a spirit of cheerful leniency and a restoration of the subject deserving displeasure to good-will and friendship. The existence of a merciful disposition is the evidence of a mastery of all forces of selfishness, of all gratification of one's sense of justice as a personal feeling, and may exist without forgiveness actually taking place. Forgiveness awaits the solution of other problems and the fulfillment of certain conditions. True love cannot manifest itself if harm will come to the offender, or to the society of moral beings in which he holds relationship.

It should thrill our minds to know that there is true, absolute, totally unselfish benevolence in the universe. We should highly treasure the Word of God, given and preserved by great personal sacrifice to God and man, which admits us into the very "throne room" of the Godhead and reveals to us the inner secrets of the Divine moral character. A voluntary disposition of mercy and forgiveness prevails equally among all the Members of the Godhead.

The Godhead are without personal vindictiveness. There is no unwillingness or inner antagonism residing in the essential nature of the Godhead. The problems of forgiveness are not personal but governmental. The problems do not relate to God in isolation, but to God in His relations as Moral Governor. God does not require an exact payment for sin to satisfy retributive justice, but only requires that an atonement shall satisfy public justice and all the problems of a full and free reconciliation. "God is love" and has completely subdued all thought of retaliation toward rebellious sinners. The following is a brief selection from the many passages of Scripture that reveal this wonderful fact: a. Old Testament descriptions of the forgiveness of sins:

(a) Words for pardon, conveying the idea of a readiness to forgive or an easiness of exercising mercy: II Chr. 7:14; Is. 55:7; Ps. 86:5; Neh. 9:17.

(b) To blot out, wipe off, erase or abolish: Is. 43:25; 44:22.

(c) To clear (the guilty): Ex. 20:7.

(d) To be pleased with, to accept, hence to pardon: Is. 40:2.

(e) To bear, to bear any one's sin in forgiveness, to expiate by atonement: Ps. 32:1 (forgiven), 5; Is. 53:12 (bare).

(f) To forgive through an atonement, with the idea of cleansing away: Ex. 30:10; Le. 17:11 (atonement); Is. 6:7 (purged).

(g) "Behind thy back," Is. 38:17; "remember . . no more," Jer. 31:34; "cast . . into the depths of the sea," Micah 7:19.

b. New Testament descriptions of the forgiveness of sins provide a more glor-

ious portrayal of the overcoming love of God toward sinful men:

(a) The most common words for forgiveness or pardon, involving the idea of sending sins away from one's self or letting them go as if they had not been committed: Mt. 6:12, 14, 15; 18:27, 32; and I Jn. 1:9; Lk. 24:47; Acts 26:18; Ep. 1:7; and He. 9:22.

(b) Common words involving the idea of loosing or loosing from, applied to the forgiveness of sins: Mt. 18:18 and Re. 1:5; Mt. 18:27 and Lk. 6:37.

(c) Words involving the idea of joy and gladness or cheerfulness in the bestowal of special favors or mercy, a most revealing description of the inner disposition of the Godhead: (1) To rejoice or to be glad: Ik. 15:5, 32. (2) Grace or graciousness, favor, good-will, loving-kindness, the idea of a kindness which bestows upon one what he has not deserved:

Jn. 1:14; Ep. 2:5; 3:2; Tit. 2:11. (3) To bestow grace, visit with favor:

Ep. 1:6 ("hath graced us in the beloved"). (4) To forgive graciously or freely as a favor, to do something pleasant or agreeable to one: Ep. 4:32; Col. 2:13. (5) Free gift, or a gift freely and graciously given: Ro. 6:23.

(d) Passing over or a letting pass beside: Ro. 3:25 (the incompleteness of salvation before the actual accomplishment of the atonement of Christ).

(e) To blot, to obliterate or erase: Acts 3:19.

There are no evidences from any of these blessed passages that anything is required to render the Godhead mercifully disposed to grant free pardon to repentant sinners. We have words speaking of God sending away from Himself our sins, of God loosing us or setting us free from our sins, of God experiencing overwhelming joy and gladness at the thought of bestowing forgiveness and blessings upon man.

c. Old Testament words setting forth God's willingness to forgive, by ascribing:
(a) Holiness of character, for our veneration and imitation so must be free
from all vindictiveness and retaliation: Le. 11:44-45; Is. 57:15.

- (b) Love, which moves God to defer judgment and extend pardon: Jer. 31:3.

(c) Goodness and kindness, an inner voluntary disposition: Ps. 86:5.

(d) Graciousness, a willingness to stoop in kindness to an inferior: Neh. 917.
(e) Tender compassion, a God motivated by delicacy and affection: Ps. 86:15.

(f) Mercy, the outflow of the tender spirit of compassion: Lam. 3:22.

(g) Longsuffering, a slowness to anger or patience under provocation: Nah. 1:3. d. New Testament words setting forth God's willingness to forgive, by ascribing:

(a) Holiness of character, ascribed to the Triune Godhead for our veneration and imitation: Re. 4:8; Acts 3:14; Jn. 14:26; I Jn. 1:5, 7; I Pe. 1:16.

- (b) Love, or impartial good-will, the very essence of God's moral character: I Jn. 4:8; II Co. 13:11; Jn. 3:35; 14:31; Ep. 2:4; Jn. 13:34; Ro. 15:30.
- (c) Philanthropy, love to mankind, expressing God's fondness toward man: Tit. 3:4.

(d) Goodness, moving God to bestow many blessings: Mt. 7:11.

- (e) Good, in the sense of moral beauty, permeating all that God does: He. 6:5 ("the good word of God"); Jn. 10:11 ("the good shepherd").
- (f) Kindness, that moving delicacy of the inner Being of God which breaks down man's resistance: Lk. 6:35; Ro. 2:4.

(g) Grace, involving joy and gladness in manifesting mercy: Ro. 3:24.

- (h) Cheerfulness or graciousness in providing an atonement for sin: Lk. 18:13.
- (i) Compassion, an emotional yearning in the depths of Divine consciousness for man's salvation: Jas. 5:11; Mt. 9:36; Jn. 14:9.
- (j) Pity, a mournful concern over man's tragic state: Ro. 12:1 (I Tim. 2:4).
- (k) Mercy, a fellow-feeling with the misery and woe of mankind: Ep. 2:4.

(1) Sympathy, a sharing in our weakness: He. 4:15.

- (m) Comfort, a calling to one's side to receive strength and blessing: II Co. 1:3 (the Father); I Jn. 2:1 (the Lord Jesus); Jn. 14:16 (the Holy Spirit).
- (n) Patience, a toleration of injury or abuse in the hope that good can be bestowed: Ro. 15:5.
- (o) Forbearance, a holding back or delaying of punishment, with great self-control: Ro. 2:4.
- (p) Longsuffering, a slowness to anger in avenging wrongs or injuries: II Pe. 3:9; Ro. 2:4.
- (2) It is not the extent of man's sin, or the total absence of merit, that the merciful disposition of the Godhead cannot overcome. If periods of selfish or sinful indulgence interrupted longer periods of love and virtue, or evem if periods of love and virtue interrupted longer periods of selfishness and sin, then there would be less sin to deal with. There would be periods of moral attractiveness which would make it easier for God to deal with the disagreeable periods. There would be some assets which would help God to deal with the liabilities. But since it is the sad revelation of Scripture that men's selfish choices are continually persisted in without interruptions or suspension, prior to repentance (Ps. 14:1, 3; Ro. 3:12; Is. 64:6; Ro. 3:23; 5:8), our evaluation of the prevalence of love and mercy in the Divine Being must be elevated to a higher level of appreciation and worship.
- (3) It is not man's refusal to seek God in humility for reconciliation, nor to respond in any sizeable numbers to the tender appeals of the Holy Spirit and the Gospel, that is an insurmountable barrier for the Godhead to overcome. If rebellious mankind had been willing to seek the face of God in true penitence for reconciliation to his great Creator and Benefactor, or even if masses of men had responded to God's overtures of mercy, this would have made it easier for the Godhead to exercise Their great compassion in forgiveness and be induced to longsuffering. But Scripture reveals the sad fact that man never has and is not now seeking after God to be restored to Divine favor (Ge. 6:5; Ps. 53:2, 4; Is. 64:7; Mt. 23:37; Ro. 3:11), and that comparatively few are responding to the great love and mercy which have been manifested (Is. 30:11; 53:1; Ik. 13:23-24). Yet the kindness and mercy of God persists on with great longsuffering, gently rapping at man's heart door and seeking admission (Re. 3: 20). Our esteem of the Divine love and mercy must climb still higher in view of these facts.
- (4) It is not that man is unable to repent or respond to God's mercy that requires any special means of reconciliation. Some have totally denied man's ability to repent or respond to the persuasive grace of God. Others have denied that man possesses any such ability but add that God graciously provides man with enabling power. Scripture speaks of the will or heart as the source of all moral actions (Prov. 4:23; Mk. 7:21; He. 4:12). Scripture addresses man as possessing the ability and responsibility of self-decision (De. 11:26-28; 30:15-20;

Ro. 6:16-18; I Jn. 2:17; Re. 22:17). Scripture commands "all men everywhere to repent" and nowhere implies that he is unable to do so (Is. 55:7; Eze. 18:30-32; Lk. 13:3, 5; Acts 17:30-31; 20:21, 24). Although, as we shall see, man's unwillingness to repent and be conquered by the loving mercy of God is a monumental problem, his natural ability is not for he painfully possesses this.

We are happy, therefore, to be able to conclude, with the profoundest reverence and worship, that a voluntary disposition of mercy and forgiveness does prevail equally among all the Members of the Godhead. We must look elsewhere than the inner disposition of God in our search for the reasons why profound measures of atonement have had to be taken so that sinners might be moved to repentance and might be forgiven and reconciled to the loving heart of God.

4. What are the problems to be overcome by the means of reconciliation?

They appear to be fourfold: GOVERNMENTAL, or the sin-prevention problem in the exercise of mercy; PERSONAL, or the God-ignorance and confidence problem: PREPARATORY, or the hypocrisy-pride problem; and TRANSFORMATIVE, or the defilement and renewal problem. The atonement of Christ was not made for God alone, nor was it made for man alone, but to answer the problems in restoring a ruptured God-man relationship in all that is involved. God and man must be viewed together in an intimate relationship if we are to comprehend the problems of reconciliation. The problem was not with God as an offended party requiring vindictive satisfaction, but with God as a loving Moral Governor who purposes to do justice to all His subjects. The Bible very frequently asserts the righteousness of God. God will treat all moral beings with perfect rightness (Ex. 9:27; De. 32:4; Ezra 9:15; Ps. 25:8; Dan. 9:14; Hosea 14:9; Jn. 17:25; Ro. 14:17). God is said to be "faithful and just (or righteous)" in the forgiveness of sins (I Jn. 1:9). In one of the most important passages summarizing the necessity of the atonement of Christ in the forgiveness of sins, "freely by his grace" (Ro. 3:24-26), it is twice said that it was "to declare his righteousness." The word rendered "to declare" signifies a manifestation, demonstration, public declaration, showing forth, or proof. It is God's righteous method in the administration of forgiveness that is set forth, "in order that he might be (continually) righteous (just or such as he ought to be) and be (continually) declaring righteous the (one) out of faith of Jesus."

(1) God must be just to HIS MORAL GOVERNMENT—in providing such an effective deterrent to sin, that the enforcement of moral government shall not in any way be weakened when free pardon is extended to the guilty under certain conditions.

The most difficult problem any government is required to face is how to deal with its criminals. The primary purpose of punishment is not to reform the offender, but the protection of society in the prevention of crime. It is impossible in any human government to exercise a perfect rule over its subjects. Justice and mercy cannot both be manifested at the same time. When a ruler leans too far in the direction of justice, mercy suffers in his own heart and in the hearts of the people. When pardon is exercised on the guilty, justice suffers and crime increases. God's problem in dealing with sinners in His moral government is exactly the same. Although God is ready to forgive and sinners are in such thorough repentance that it is safe to forgive, yet the great problem of doing this in perfect accord with His righteousness confronts Him. Something must be substituted for the punishment of sinners that at least equally well will uphold the moral government of God, so that its authority shall not be weakened in any way by the free pardon of penitent sinners.

a. Man was designed and created to regulate himself by free choice under a moral government. Man was given the ability to understand what is right and what is wrong conduct. God as the Moral Governor is continually active in enlight ening man and seeking to persuade him to act aright. God's requirements for man are according to truth or are absolutely reasonable, so man can have no logical reasons for refusing God's loving will. But man was endowed with the ability to act contrary to his enlightened reason and manufacture for himself false reasons to cover up his obstinacy. Man could be appealed to but not directly controlled: Ge. 1:26-27; 2:16-17; De. 30:19; Josh. 24:15; Is. 1:19-20; Jer. 21:8; Jn. 5:40; 7:17; Ro. 6:16-18; Re. 3:20.

b. The incentive to or inforcement of right choices is to be achieved by pronounced consequences, without any favoritism. As we have seen, man was to be rewarded for obedience and punished for disobedience. The idea of consequences or sanctions, then, is the only method of enforcing moral governments De. 7:9-11; 11:26-28; 30:15-18; Is. 3:10-11; Jer. 18:8; Ro. 2:6-11; Ga. 6:7-8. Punishment is a public declaration of the fact that disobedience and rebellion against God will not be tolerated, and thus becomes a barrier to all who are considering the ways of lawlessness and uncompliance. If anything were done in God's moral government that would give any proof that the great Righteous Governor was becoming lenient in His pronouncements, forces that hold back the free indulgence of sin would immediately collapse and sin would become rampant.

c. Whenever sin is forgiven, its consequences are eliminated, thus weakening the enforcement of moral government. Every pardoned criminal goes forth to proclaim to the world that crime may be indulged in without suffering the penalty that has been pronounced. This possibility of escape lets down the barrier to others, who are thereby weakened in their moral stand. This impossibility in human government to exercise both justice and mercy at the same time is aptly illustrated in the instance of Darius, king of the Medes and the Persians, who was faced with Daniel's refusal to conform to his worshipful demands. Daniel had to be thrown into the den of lions because there was found no substitutionary measure to uphold the public welfare if an exception had been made in Daniel's case in his pardon, which the king desperately desired (Dan. 5:31-6:23). The strength of their government was

that laws were not compromised (Dan. 6:12).

God has declared: "Every man shall be put to death for his own sin" (De. 24:16). "The soul that sinneth, it shall die" (Eze. 18:20). Can God now reverse His declaration and say, "the soul that sinneth it shall live," without dire consequences to His government and misrepresentations of His own moral character? God cannot oscillate between justice and mercy as human rulers do. If His moral government will be in the least weakened by His overtures of mercy, He cannot under any circumstances be merciful. If one moral being shall stumble from the path of obedience or one sinner lose his restraint which limits his indulgence, the loving and righteous God cannot extend the mercy which fills His benevolent heart. Some profound governmental measure is required.

(2) God must be just to HIMSELF AS MORAL GOVERNOR—in revealing the unspeakable grief and extreme displeasure that the Godhead have experienced because of man's rebellion against a loving rulership and his energetic persistence in sin.

To be saved is to "come to the knowledge of the truth" (I Tim. 2:4). The Lord Jesus came to introduce "grace and truth" in a fuller measure (Jn. 1: "The truth shall make you free," He declared (Jn. 8:32). Salvation apart from a realization of the true situation as it exists is an impossibility. Reconciliation involves God and man. It is a personal transaction in the consciousness of both. There must be a person-to-person knowledge of each other. God must know man, which He does (Jn. 2:25; He. 4:13). God needs no further enlightenment. But man does not know God and thus could not be reconciled to God in intelligence without a great revolution in his concepts. Man must experience a realization as to how sin has affected God if he is to know God in truth. Man thinks that because God has been longsuffering and patient in judging sinners, that He does not hate sin very much and has not been very much disturbed by it. This misunderstanding would be multiplied in the free pardon of sinners. Something must be done, therefore, to manifest the grief of the Godhead over sin, the unchangeable and unalterable intense hatred that God constantly experiences over sin, and the righteous wrath that arises in the Divine Being over man's continued rebellion.

(3) God must be just to MAN'S HYPOCRISY—in destroying all pride and bringing man to recognize the truth of his moral relations and the profound guilt of his

sin as deserving of eternal punishment.

God proposes to bless man with abundant visitations of mercy in salvation. A definite law of life was expressed by the Apostle Paul in the words:

"Knowledge puffeth up, but charity (or lovo) edifieth" (I Co. 8:1). If God would increase the knowledge of an unhumbled intellect by revelation of Himself and His truth, He would be contributing toward a greater distortion of such a one's opinion of himself. Or, God would be helping such a sinner to become a still greater sinner. God spoke to the prophet Isaiah of old: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (66:2). The Psalmist David wrote: "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (138:6). To Peter it was revealed: "Be clothed with humility: for God resisteth (is continually setting himself in opposition to) the proud, and giveth grace to the humble" (I Pe. 5:5)(also to James, 4:6). Repentance is a thorough willingness to forsake all conscious rebellion and seek the face of God for reconciliation. In view of the completely distorted concept of himself that man has developed (as set forth under The Message, W-Me-1), some great moral force will be necessary to awaken man to a realization of his true character.

(4) God must be just to MAN S MORAL FREEDOM -- in providing a means to be used by the Holy Spirit in purifying the innermost being of the repentant sinner and in

inducing him to live a new spiritual life through faith.

Man cannot be regenerated or controlled by sheer force or by Divine omnipotence, nor by some implanted instinct, but only by the application of appropriate means. In the present 'dispensation of the grace of God" the Triune Godhead propose to transform completely the inner personality of the repentant sinner: Jn. 1:13; 3:3-8; II Co. 5:17; Ep. 2:10; 4:24; He. 12:10. This spiritual birth is to introduce us into a mew consciousness of the life of God. This great change is a moral change in which the subject himself has an active part. It is not a simple act of God's power without man's agency. Therefore, some means must be brought into existence that both God and man can use in this complete inner renovation of personality. Then again, this transformed life must be sustained and thus there must be a new living spiritual force for daily life.

5. What must be the characteristics or nature of the means of reconciliation? God the Father desires man to receive the greatest possible manifestation of His love (Ro. 8:32). There appears to be certain requirements that have to be met if these glorious mercies and privileges were to be bestowed upon man:

(1) The means of reconciliation must consist of a series of unlovely events, filled with the awe of great grief. If something is to be substituted for the eternal punishment of sinners, it must have the same sobering effect upon the subjects partaking and upon the moral universe as the literal execution of the pronounced penalty for sin would have. Lovely and inspiring events cannot be substituted for unlovely and humiliating events. Like must be substituted for like. is an exceedingly unlovely and tragic event, thus its antidote must likewise be.

(2) This series of unlovely events must be of great dignity and distinction. The position and prominence of the sufferer determines the extent of its influence. The suffering of a king creates more sympathy and concern than the sufferings of a peasant. The substituted measures of reconciliation represent the dealings of God with man and thus must have a Divine dignity and moral excellence. A great tragedy requires great and forceful events as their counterpart.

(3) This series of unlovely events must be within the area of man's direct consciousness and understanding, for it is man who must be everlastingly impressed. There must be world-wide realization and knowledge of what has been done, because the news that sin was being forgiven and thus that some were oscaping the threatened punishment due them would be devastating to existing moral forces.

(4) This series of unlovely events must be of universal application, for God "is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pe. 3:9). Again, it is affirmed that God "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Further, as Peter perceived, "God is no respecter of persons" (Acts 10:34). Thus whatever God makes possible, He will make equally possible for all men.

(5) This series of unlovely events must be marked by simplicity of application. Men of all states of intellectual attainment must be able to comprehend enough

of the substituted measures to appropriate them.

SIN A DREADFULLY SERIOUS MATTER AGAINST GOD

Sin can be forgiven and its penalty waived only through a costly and awe-inspiring act of suffering of a substitute, which was only a type of the great coming suffering of the loving Saviour (Le. 17:11; He. 9:22: 10:4).

SIN AN OFFENCE TO GOD'S SENSE OF VALUES

The dreadful measures that have had to be taken in reconciliation show that God must have an unchanging hatred of all sin and a strong sense of righteousness. All rebellion must be terminated if favor and friendship is to be restored through forgiveness and transformation. (Ik. 13:3, 5; Acts 17:30).

REALIZATION AND TRUE HUMILIATION NECESSARY

God insists not only upon repentance for all sin, but also upon realization and true humiliation for sin. The repentant sinner needs to be exposed to strong moral forces to bring about this experience of guilt. To say he repents is not enough. He must be brought to the climax of repentance through the illumination of the Holy Spirit upon the broken-hearted love of God manifested in the advent and sufferings of the Lord Jesus (Ro. 5:8; 2:4), which was then prophesied as the great plan of redemption (I Pe. 1:10-12).

OFFERINGS WERE A TANGIBLE OBJECT FOR FAITH

These solemn sacrifices provided something tangible for man to commit himself to in faith for forgiveness and cleansing from his sins, through the illumination of the Holy Spirit. It was continually stressed that through the prescribed sacrifices only could the guilt and devastations of sin be healed (Le. 16:29-30).

GOD HAS A RIGHT TO FULL SUPREMACY AND DEVOTION

God as our Creator and Benefactor has an absolute right to full supremacy in our lives and our loving devotion. This was stressed in the burnt offerings where the entire sacrifice was to be consumed upon the altar (Le. 1:17b; I Sam. 7:8-10; Ps. 51:17-19).

GOD DELIGHTS IN PEACEFUL FELLOWSHIP AND COMMUNION

Those in happy submission to God are invited to partake of peaceful fellowship and communion with God and with one another. This was the main idea in the peace offerings, where the offerer and his family were permitted to feast on most of the flesh of the offering (Le. 7:15-17). Peace offerings always followed the other offerings and were used on special occasions of thanksgiving, like the giving of the Law (Ex. 24:5), the Feast of Pentecost (Le. 23:19), and on special occasions (Nu. 10:10). A happy spirit of love and devotion was to prevail (Le. 22:29-33).

TITHES AND OFFERINGS TO GOD A PRIVILEGED OBLIGATION

Meat or meal and drink offerings, a bloodless offering of fine flour with oil and frankincense, and the drink offering of wine, ordinarily accompanied the animal sacrifices. They suggested the idea of tithes for the bounties of God: "Flour, as the main support of life; oil, the symbol of riches; wine, as the symbol of vigor and refreshment." Great joy can come only through personal sacrifice of our lives to God and to our fellowmen (I Chr. 29:9-22).

THE MORAL IMPACT OF THE FULFILLMENT CANNOT BE LESS THAN THE TYPE

"He taketh away the first, that he may establish the second. . . This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (He. 10:9, 12). Surely, when the sacred life and agonizing sufferings of our loving Saviour are proclaimed in the power of "the Holy Spirit sent down from heaven" (I Pe. 1:12), saving faith will "not stand in the wisdom of men, but in the power of God" (I Co. 2:5). To all who have allowed themselves so to be exposed, salvation becomes "the power of God" (I Co. 1:18), makes one "not ashamed of the gospel of Christ" (Ro. 1:16), and prepares him for the unending ovations of heaven (Re. 5:9-13).

VI. R E D E M P T I O N through the advent and atoning death of the Lord Jesus Christ,

"The Son of man is come to seek and to save that which was lost" (Lk. 19:10).
"God was in Christ, reconciling the world unto himself" (II Co. 5:19).
Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pe. 3:18).

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for

every man" (He. 2:9).

"In whom we have redemption through his blood, the forgiveness of sins, according to

the riches of his grace" (Ep. 1:7).

"The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:13-14).

We have discovered from the previous consideration what is doubtless the most surprising revelation of the Bible. After man's rebellion and persistence therein, such is the love and longsuffering of the Godhead that They are free from all vindictiveness and are kindly disposed toward man. There is a willingness to forgive rather than an insistence upon vindictive satisfaction, a spirit of cheerful leniency rather than one of calculating rigidity, a spirit of self-denial rather than one of self-assertiveness, a disposition of mercy and pardon rather than one of revenge, a giving up of all retribution and retaliation rather than an absolute insistence upon it, a subduing of all personal righteous wrath rather than a full execution of it, a bypassing of personal justice rather than a demanding of punishment, a giving up of all claims of personal injury rather than a refusal to put aside the least claim, a cancellation of all legal claims rather than a prosecution of them, a willingness to forget personal injury rather than a concentration of mind upon what is due, an abandonment of all feeling of resentment rather than being ruled by a desire to avenge for all wrongs, a having only objective problems to be solved in man's salvation rather than having subjective problems to be gratified, a having only external problems of relationship to man as a righteous Moral Governor rather than internal problems to satisfy a vindictive disposition. God is willing to forgive man's sin "freely by his grace," without any need for personal vindictive satisfaction, when this can be done consistent with all His righteous obligations as Moral Governor.

The problems of reconciliation were temporarily overcome under the Old Covenant in Old Testament times through a sacrificial offering system which God had progressively revealed. Sacrificial offerings had been practiced since the days of Adam and Eve. The full development of the sacrificial system of mercy and worship. along with the Tabernacle and later the Temple with their sacred arrangements, were given through Moses. These furnished a tangible object for the exercise of faith and foreshadowed the final solution through the blessed atonement of Christ. The prescribed offerings may be classified in a twofold way, according to their main purpose or design: First, those offerings which were propitiatory, or for the purpose of obtaining forgiveness of sin and restoration to God. Sin offering is a designation which usually referred to the more general offerings that were to atone for the sins of one's life, rather than for specific sins. The most solemn great Day of Atonement was to be observed once each year by the whole nation of Israel (Le. 16:1-34). It was to be a time of great mourning for sin (31), with repentance, confession, forgiveness and cleansing. Trespass offerings were offerings for specific guilt or blame which any one incurs, having in view mainly the injury done by sin, thus a ransom for a special wrong (Le. 5:5-6, 7, 15-16, 17-19; 6:6-7; 7:1-2, 37; 19:21-22; Is. 53:10). Secondly, those offerings which expressed communion and fellowship with od, where the covenant relation was undisturbed: Burnt offerings, typical of entire insecration to God (Le. 1:3, 10, 14); peace offerings, a sacrifice of peace or a feast of communion (Le. 7:11-15, 16-17); and meat or meal and drink offerings, suggesting the idea of tithes for the bounties of God (Le. 2:1-16). These sacrificial offerings were designed to make a profound impression upon each individual participating and upon the whole nation Israel.

It appears from Ro. 3:25 that there was an incompleteness of salvation in Old Testament times so that God passed over sins as far as public satisfaction was concerned, looking forward to the full solution of the problems of reconciliation by the advent and atonement of Christ. "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (He. 7:19). The law with its sacrifices was "a shadow of good things to come" and could not "make the comers thereunto perfect. . . For it is not possible that the blood of bulls and of goats should take away sins" (He. 10:1, 4). The problems of reconciliation were finally and completely overcome by the advent and atoning death of the Lord Jesus—the New Covenant or the Gospel.

1. How did the advent and life of the Lord Jesus manifest the Godhead and how was the Atonement accomplished?

The Lord Jesus was born into our race without a human father and was Divinely announced after having been prophesied, taught with Divine wisdom and power, backed up by miracles, made continuous moral choice of obedience to His mission amidst endless temptations and struggles, was kept by the power of God during His lifetime and protected from a violent death, suffered alone unto death on the Cross for the sins of the whole world, with the Father and the Holy Spirit in necessary sympathetic withdrawal, was gloriously raised from the dead after a brief burial, and ascended into heaven, evermore to live as redeemed man's High Priest and as Judge of the ungodly.

(1) No mediocre opinion is possible toward Jesus Christ: Jn. 8:23, 24, 58; 1:1. (2) His advent and sufferings were determined upon from the fall of man and long

prophesied: Re. 13:8; Is. 7:14; 52:13 to 53:12; 53:6.

(3) He was born without a human father and was Divinely announced: Lk. 1:35; Mt. 1:18-20, 21; Mal. 3:1; Mt. 3:2-3, 6, 11; Jn. 3:30; Mt. 3:16-17.

(4) His teaching was endued with Divine wisdom and power, backed up by miracles: Lk. 2:47; Jn. 7:46; Mt. 9:33; Jn. 2:25; Lk. 4:32, 14, 18-19, 28-30; Mt. 5:20; 7:28-29; 8:16-17; 14:16-21; 8:26-27; Acts 10:38; Lk. 6:12; Mk. 3:13-15; Jn. 13:1.

(5) He made continuous moral choice of obedience to His mission: Ik. 2:49; Mt. 20:28;

He. 10:7; Jn. 4:34; 5:30; 6:38; 8:29; 10:17-18; He. 5:8-9.

(6) His temptation and struggles prepared Him for Saviourhood and priesthood: Ga. 4:4-5; Ep. 6:11-19; He. 4:15; 2:18, 17; Phil. 3:21; Mt. 4:4; Jn. 8:46; He. 7:26; I Pe. 2:22; I Jn. 3:5; II Co. 5:21; Re. 3:21.

(7) Prophecies of His coming as a saviour included His rejection and brutal treatment: Ge. 3:15; Ps. 118:22 (Lk. 20:17-18); Is. 8:14-15; 50:5-7 (Mt. 26:67; 27:30); 53:2-3, 7-8, 12 (Lk. 22:37); Jn. 8:12; 7:7.

(8) He was kept by the power of God during His lifetime: Jas. 4:4; Lk. 4:30; Jn. 7:30, 44; 8:20, 59; 18:6.

(9) Our Lord prophesied His rejection and crucifixion: Mt. 16:21-23; Lk. 9:44; 22:53.

(10) Our Lord fervently prayed that men's violence toward Him would not frustrate the accomplishment of the Atonement: Mk. 14:34-36; Lk. 22:44; Mk. 14:41; He. 5:7; Is. 50:7; Lk. 2:49; Mt. 16:21-23; 20:28; Jn. 18:37 (purpose of life).

(11) God the Father exerted a mental preference in the minds of the rebellious multitude so that their hatred was manifested by crucifixion (the Roman method of capital punishment) instead of by stoning (the Jewish method): Jn. 18:31-32; 19:6; Acts 3:18; 4:27-28:5:30). This made possible a death from spiritual causes.

(12) Christ suffered unto death alone for the sins of the whole world: Is. 53:6; I Pe. 2:24; Jn. 19:19; Lk. 23:34, 43; Jn. 19:26-27; Mt. 27:46 (Jn. 6:57; 8:29;16:32; 17:4, 21; Lk. 4:18; He. 9:14); Jn. 6:51; 10:17-18; Lk. 23:46; Is. 53:12; Mk. 15:39.

(13) The Father suffered sympathetically with the Son and was not vindictive: Jn. 17:5; 5:20; Ps. 86:5; Mt. 18:27; Jn. 3:16; 19:28; Mt. 27:42; Jn. 19:30; Phil.2:8-9; Lk. 23:46 (Acts 7:55); Jn. 19:30, 32-35; He. 2:9; 12:2; Mk. 15:43-45.

(14) Christ was gloriously raised from the dead, evermore to live as High Priest to those who have submitted to Him: Ro. 4:25; Mt. 28:6; I Co. 15:6; Phil. 2:9-11; He. 7:24-25.

(15) The risen and glorified Christ shall be the Judge of all men: Mt. 25:32; Jn. 5:22-23, 27, 30; Acts 10:42; 17:31; Ro. 2:16; 14:10; I Co. 4:5; II Co. 5:10; II Tim. 4:1; I Pe. 4:5; Re. 19:11. 2. Did the atonement of Christ fulfill the necessary characteristics of a means of reconciliation?

The majestic life and glorious atonement of the Lord Jesus more than fulfilled all the necessary characteristics that were required to solve the great problems in man's full reconciliation.

(1) Christ's death was an exceedingly unlovely and awesome event:

a. The Old Testament sacrificial system prefigured and prepared men's minds for this increased manifestation of tragedy: Le. 17:11; He. 9:18-22; 10:3-4; 9:11-14.

b. The whole spectacle was overwhelming with emotional impressions; Lk. 23:1-2,

5, 9, 10, 11, 18, 21, 23, 27, 36, 48, 53.

c. Men's vicious reactions indicated a very special hatred: Lk. 4:28-29; Jn. 7:7; 11:53; 15:18, 23-25; 19:12.

d. The darkness for three hours added gloom to the awful scene: Lk. 23:44-45.

e. There was a strange inward agony of suffering manifested that astonished many: Lk. 23:47; Mk. 15:39; Jn. 19:31-33; Mk. 15:43-44.

f. Even hardened soldiers were moved to great concern: Lk. 23:47; Mt. 27:54.

- g. A thief was subdued in repentance and kindled to a living faith: Lk. 23:39-43. h. The veil of the Temple separating the Holy Place from the Holy of Holies
- was rent in twain: Lk. 23:45.
- i. Earthquakes and resurrection of recently died saints added astonishment: Mt. 27:51-54.
- (2) Christ's incarnation and person manifested unspeakable dignity and greatness (Phil. 2:5-8):
 - a. Christ claimed to have come down to earth supernaturally: Jn. 6:38; 8:23; Lk. 1:35; Mt. 1:20, 23.
 - b. He was anointed by the Holy Spirit for His life's work: Ik. 3:22; 4:18-19; Acts 10:38.

c. The Father's approving voice was heard: Lk. 3:22.

- d. He manifested the Godhead in all His actions: Jn. 14:9-11; 8:46; He. 7:26-27. e. He imparted Divine instruction as no one before had done: Lk. 4:32; Jn. 7:46.
- f. His Divine mission was attested to and recognized by miracles: Jn. 3:2; 5:36-37; Mt. 8:27 (over nature); 9:33 (over demons); Jn. 6:10-14 (over men's needs); 6:15 (a desirable king); 10:17-18; 19:11; 20:28 (over death).

g. His Divine mission was declared so in the presence of all: Jn. 19:14, 19-20. (3) Christ's life and atoning death took place with the greatest possible publicity and was declared in every direction to all the known world: Mt. 4:24-25; Lk. 4:14, 37; 5:15; I Tim. 6:13; Lk. 24:17-21; Jn. 12:19; Acts 26:26; Mt. 24:14; Mk. 16:20; Acts 1:8; 8:4; 10:39; 28:30-31.

(4) Christ's ministry and atoning death took place equally for all men who would ever be born, without any favoritism whatever: Jn. 3:16-17, 36; 5:24; 7:17; Mt. 28:19-20; Mk. 16:15-16; Lk. 24:46-48; Acts 1:8; 10:34-35, 43; 22:21;

He. 2:9; I Jn. 2:2.

(5) The simple and understandable conditions of salvation (repentance, faith and continuance) are within the reach of all: Lk. 10:21; I Co. 2:4-5; Jn. 7:17; 1:12-13; 5:40; Ik. 13:3, 5; 24:47; Acts 17:30; 20:21, 24-25; Ep. 2:8; Ro. 11:20-22; I Co. 15:1-2; Col. 1:21-23; He. 3:12-15; Re. 2:10-11; 3:3-5.

3. Did the atonement of Christ satisfy the problems of reconciliation? The Lord Jesus by His life and sufferings "for the sins of the whole world" accomplished the following:

(1) Rendered satisfaction to public justice, as distinguished from retributive or vindictive justice, thus removing the governmental barrier to the free pardon of repentant sinners—the GOVERNMENTAL or the sin-prevention problem.

The advent and sufferings of Christ has provided a moral force of far greater proportions to confront the minds of moral beings as they contemplate sin, than the threatened eternal punishment of sinners had provided:

a. The great mass of unrepentant sinners have a public testimony of the awfulness of the Moral Governor's hatred of sin and the dreadful certainty that

no sin will go unpunished. If such an ordeal of suffering was endured by the Godhead to make the forgiveness of sin possible, sinful rebellion must be viewed as a colossal tragedy in the moral government of God, to be feared by all.

b. The cross of Christ becomes a "road-block" in the life of the pardoned sinner, which makes sinful detours difficult (I Jn. 3:6; Ga. 5:17; Ro. 6:1-2). To them, "the cross. is the power of God" (I Co. 1:18). It is a "sword" in the "hands" of the Holy Spirit to ward off sin (as Nu. 22:22-35).

(2) Revealed the moral character of the Godhead and thus opened the door to full restoration and fellowship (Jn. 17:3; Phil. 3:10)—the PERSONAL or God-ignorance

and confidence problem.

True friendship must be based upon a mutual intimate knowledge. Christ by His life and sufferings put the Godhead on exhibition (Jn. 1:18; 14:9, 11), unfolding before man the following realities:

a. God is love and is mercifully disposed toward sinners, willing to forgive freely upon evidence of repentance: Ro. 5:8; Jn. 3:16-17; I Jn. 4:9-10, 14,

16; Mt. 9:36; 15:32; 18:27; 5:43-48; Acts 10:38.

b. God is also righteous in all His dealings and will not tolerate the least hypocrisy and insubordination. Man must come to love truth and submit to it as God does: Jn. 17:25; 7:16-17; Mt. 5:20; Mt. 5 to 7; Lk. 6:17-49; Mt. 22: 34-40 (Mk. 12:28-34).

c. God has been unspeakably grieved and filled with indignation over man's sin and persistence therein, in rejection of the Divine measures of love: Mt. 23:37; Jn. 1:11; 5:40; 7:17; Mt. 22:18-22; 23:13-36; 15:7-9; Mk. 3:5-6.

d. All the Members of the Godhead shared in the sufferings of redemption, particularly when the Divine circle of fellowship was of necessity broken during the climax of the Cross (Mt. 27:46):

(a) The Father sent the Son and fellowshipped with Him in all: Jn. 6:57;

16:32; 17:4, 21.

(b) The Lord Jesus came to bear our burdens, suffer and die: Mt. 20:28; Jn. 6:51; He. 2:9.

(c) The Holy Spirit filled and endued the incarnated Christ for His life

work: Lk. 4:1, 16-19; Acts 10:38.

e. The "fear of God," or loving reverential confidence, is a must in man's relation to God and can only result from receiving these manifestations, as is commanded: Mt. 10:28 (Lk. 12:5); II Co. 7:1; Ep. 5:21; 6:5; Phil. 2:12; Col. 3:22; He. 4:1; I Pe. 1:17; 2:17.

(3) Provided an irresistible force of humiliation to repentant sinners who allow themselves to be exposed to the dynamic illumination of the Holy Spirit upon the life and sufferings of Christ (Amos 3:3; I Pe. 5:5; Lk. 24:32)—the

PREPARATORY or the hypocrisy-pride problem.

Humility is more than voluntary will power. The will must be subdued by moral force or disciplined. We must realize and be awed by the judgment which our sins deserve before God can allow us to escape their judgment (He. 927; Re. 20:11-13; Jn. 5:24). All must bow the knee in absolute submission, in this life or in the next (Phil. 2:10).

(4) Provided the means for man's complete transformation, and through Christ's resurrection for man's strong motivation and energetic enduement—the

TRANSFORMATIVE or the defilement and renewal problem.

Man cannot be regenerated by force or by an implanted instinct, but only by profound moral forces reaching into his innermost personality:

a. Through which the Holy Spirit can cleanse and purify our whole inner personality as we respond in faith to His enlightenment: Ep. 2:4-6; Tit. 3:4-7;

I Jn. 1:7, 9; Acts 15:8-9; I Pe. 1:22-23.

b. Through which the Holy Spirit can achieve our voluntary happy continuance in a life of submission and obedience to God: Ro. 5:9-10; I Co. 15:1-2; Phil. 2:12-13; Col. 1:21-23; I Tim. 4:16; He. 10:38-39; Jas. 5:19-20; Re. 3:3-5. "The joy that was set before" the Lord and which moved Him to endure the Cross (He. 12:2) was that He might bring "many sons unto glory" (He. 2:10).

SUMMARY — The simple statement of the Bible seems to be, that sin is such a dreadful tragedy in the kingdom of God that it cannot be disposed of in any simple manner. Some equivalently-terrible event must be brought to pass to deal honorably ith the matter. God may be ever so ready to forgive freely man's sin out of His 'eat bounty of love, but cannot do so simply because there are other conditions and roblems involved. The judgment of eternal punishment has been pronounced upon sinners for their sins. This woe was pronounced out of God's love for righteousness and because it is man's true desert. God has said: "The soul that sinneth it shall die" (Eze. 18:20). Sin has been committed and continued in with persistence. Can God now reverse Himself and say, "The soul that sinneth shall live," without some great substituted procedure being brought to pass to justify the change?

Of course, the subjects of mercy must absolutely repent of their sinful ways or no mercy at all could be extended. What! Pardon a criminal behind bars who vows by his brazen heart to continue the ways of crime when he is released? Would one respectable judge in the land be found to do such a thing? Certainly God is not less judicious. Therefore, sincere and honest and humbling repentance there must be, or no forgiveness is possible (Ps. 51:17; Lk. 13:3; Acts 17:30), to name a few passages.

But God has declared it as a fact emanating from His authority, that even if He is loving and kind and ever so willing to forgive, and if man's heart is ever so broken up in penitence and willing to forsake all sin, still salvation is impossible, for "without shedding of blood is no remission" (He. 9:22). The unloveliness of animal sacrifices were instituted in Old Testament times as a temporary measure to enable God to forgive penitent sinners. That this was temporary is evident from He. 10:4. The great fact of the atonement of Christ is stated in He. 9:13-14 and I Pe. 3:18, for example. Now the Godhead are exceedingly happy in the possibility of the free exercise of mercy on the basis of repentance and faith. The Bible does not systematize all the reasons for the necessity of the awful event of the sufferings of Christ. The Bible does state, however, that in some vital sense the sufferings of Christ from a broken heart over the world's sin, during a brief duration of time unto eath, were substituted for the endless punishment of sinners as a measure of righteous forgiveness of sins, when other necessary conditions are met. Beyond this we do not need to go, nor to attempt to exhibit brilliance in any new discovery. When the words reconciliation, propitiation, ransom, redemption, and the like, are used in connection with the sufferings of Christ, we are to understand them as modified by Bible usage and not seek to inject various shades of meanings that have been developed in the secular world. The blessed Word of God will balance itself out and convey to us the thoughts that God deemed it necessary that we know, if we accept it at face value.

Let it always be remembered that no one is saved because he professes belief in a particular theory of the Atonement, or because he has made a mental deduction that he is saved because he believes in a particular theory. We are saved when we have allowed ourselves to be exposed (in the illumination of the Holy Spirit) to the gruesome fact that the Lord Jesus Christ has come into our world and has suffered the agony of death because of our very sins, have thus been humbled under the guilt of our sins in repentance, and have committed ourselves wholly in faith to the Saviour's sufferings as the only means of forgiveness. "As many as received him (all that Christ is and did for us), to them gave he power to become the sons of God" (Jn. 1:12). When this is done in all intelligence and sincerity, we will receive abundant assurance by the witness of the Holy Spirit that all our past sins have been forgiven (Ro. 8:16) and will experience transformation of heart and life (II Co. 5:17). The Thessalonian Christians experienced "much assurance" in their salvation (I Th. 1:5), which should be rendered "much full assurance" to convey the import of the words. Peter spoke about rejoicing "with joy unspeakable and full of glory" (I Pe. 1:8).

In Old Testament times, when a repentant sinner brought his sacrifice and put his hands solemnly upon its head and saw it slain, confessing his guilt, he was abled and experienced painful reactions. In a much greater measure, when we come to e cross of the Saviour with our sins in our hands, we will be humbled and be brought anto an experience of true virtuous love for the first time in our lives. The Father has been looking for us "a great way off" and will welcome us into His loving and forgiving heart and say, "Let us make merry, and be glad." "Likewise joy shall be in heaven over one sinner that repenteth" (Ik. 15:7). Men are saved by a humbled confrontation with the blessed Atonement, then, and not by theorizing about it.

THE NATURE AND EXTENT OF THE ATONEMENT OF CHRIST

- Case I: The Atonement was a literal or an exact payment for sin.
 All are not being saved through it.
 - .'. It could not have been made for all.
- Case II: The Atonement was a literal or an exact payment for sin. It was made for all.
 - . . All will be saved through it.
- Case III: The Atonement was made for all.
 Only a small minority are being saved through it.
 - . . It was not a literal or an exact payment for sin.

+ + + + + + +

Case III: The Atonement was made for all.

Is. 53:6; Jn. 1:29; 3:17; II Co. 5:14-15; I Tim. 2:3-6; He. 2:9; I Jn. 2:1-2. Is. 1:18; 45:22; 55:1; Eze. 18:30-32; Mt. 23:37; Mk. 16:15; Acts 10:34-35; Ro. 2:11; Re. 3:20.

Only a small minority are being saved through it.

Ge. 6:5-8; 11:9; Nu. 14:1,4; I Kgs. 18:22; Is. 53:1 Lk. 13:23-24; Jn. 5:40; 6:67; Mt. 21:10; Lk. 23:21; Acts 8:1; I Co. 4:13; Jn. 16:33.

. . It was not a literal or an exact payment for sin.

VII. REALIZATION of the tragic consequences of our self-centered lives.

"That every mouth may be stopped, and all the world may become guilty before God" (Ro. 3:19).

have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps. 34:18).

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God,

thou wilt not despise" (Ps. 51:17).

"Turn ye even unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful . . " (Joel 2:12-13).

"Godly sorrow worketh repentance to salvation not to be repented of" (II Co. 7:7-10) "God resisteth the proud, and giveth grace to the humble" (I Pe. 5:5; Jas. 4:6). "The publican . . smote upon his breast, saying, God be merciful to me a sinner" (Lk. 18:13).

Man must not only recognize himself as a subject of God's moral government and acknowledge full responsibility for his own sin, but must give such consideration to the realities of his life and the revealed truths of the Bible and the Gospel as to be thoroughly humbled by them, if he is to be saved. A revolutionary moral change must take place in the process of coming to the climax of saving faith. God can only reconcile and have fellowship with one who is in a state of truth, or with one who is willing to have an intelligent and submissive attitude of love toward God and toward his fellowmen: Mt. 7:21-23; Jn. 3:19-21; 4:23-24; Ep. 5:24 (the true "church is subject unto Christ"); II Th. 2:10; I Tim. 2:4; Jas. 4:6-7; I Jn. 2:17.

Man has chosen voluntarily the pathway of supreme selfishness and has continually persisted in this selfish indulgence without virtuous interruptions, using various means or areas of gratification, until his depravity and moral bondage has had a monstrous development. In this state man has utterly lost all virtuous perspective of life as it ought to be lived in its eternal relations to God and to his fellowmen. See under The Message (W-Me-1) for summary words and Scripture references on man's state.

Man is awakened to God-consciousness as to the serious consequences of his sinful condition while in this state of selfish concern for his own welfare. He has so accustomed himself to think only of his own happiness and unhappiness, that he is at first motivated to repent only because of what sin has done to himself and the possibility that he might have to spend eternity in hell for his indulgences. He at first cannot be appealed to intelligently and objectively as to what sin has done to God and to his fellowmen. He asks only the questions: "How does sin affect me? What will my sin cost me? If I have to suffer eternal punishment for my sin, is it worth it?" See Mt. 19:16, 22, 27; Mk. 10:17, 22, 35-37; Jn. 4:15; 6:15, 24, 26; Ro. 2:4; Phil. 2:21; Jas. 4:3.

There must take place a revolutionary change from this self-centered life to a God-centered life, or from selfishness to love, if man is to be reconciled to God and be happy in fellowship with God and man. This instantaneous change is the climax of repentance, when the will yields itself up to God, which is quickly followed and associated with the climax of saving faith. It is the force of the love of Christ drawing us to Himself through His sufferings, conquering the seemingly immovable object of our entrenched selfishness. It is our first realizatiom of what true virtuous love is like and sin is embarrassed into defeat. It is so to relive in a few brief moments the sufferings of Christ for us that we are in fact and experience "crucified (together) with Christ" (Ga. 2:20). "Our old man is crucified with him, at the body of sin might be destroyed, that henceforth we should not serve sin" o. 6:6). See also Jn. 12:24-25; Ro. 6:6-8, 22; Ga. 5:24; 6:14; Col. 2:20; 3:1-4. the body as ruled by sin is terminated in the climaxes of repentance and saving faith. "If the Son therefore shall set you free, ye shall be free indeed" (Jn. 8:36).

Sin must be viewed intelligently and hated intelligently. We must forsake sin because we are fully convinced that it is intrinsically wrong and that a state of holiness, or conformity to God's reasonable requirements, is intrinsically right (Mt. 11:28-30; Lk. 9:23-25; 14:26-33; Ro. 6:16-17, 20-21). We must lose sight of what sin has done to us and look beyond cursclves to view what our sin has done to God and to our fellowmen. We must realize our awful guilt in persisting on in selfish rebellion against a loving God and against our fellowmen. Only an intimate exposure to the sufferings of Christ on the Cross for our very sins will shake us from our lethargy and awaken us to our true moral character and responsibility. It is the goodness and love of God that is leading us to repentance (Ro. 2:4). True love has succeeded where all else had failed.

Salvation is not to be brought into subjection to God contrary to our understanding, but it is to be so satisfied concerning the main elements of truth about God and ourselves that we accept it in our intelligence, agree happily to live by it, and repent with great sorrow for every day lived in disobedience and moral darkness. Repentance is to admit to ourselves that God has been wholly right and that we have been wholly wrong, and to have a climax of self-renunciation. It is to uphold God in all His dealings with men. But before this climax can take place there must be processes of thought where we in all honesty face ourselves and all the evidence that our minds have been exposed to concerning our relationship to God and to our fellowmen. The following appear to be prerequisites to true repentance and saving faith:

1. Recognition of our moral relationships and responsibilities (De. 6:4-5; Le. 19:18; Lk. 10:27).

With great difficulty man has sought to escape from his obvious and revealed responsibilities toward his Creator and Benefactor and toward his fellowmen. He is confronted with moral enlightenment on every hand. Men love "darkness rather than light," because their deeds are evil (Jn. 3:19), and are refusing to recognize what they perceive to be true because of an unwillingness to conform (20). It is absolutely necessary that we cease to suppress any moral enlightenment that dawns upon our minds from any source, if we are going to be saved. It is not that a great deal of understanding of our moral obligations to God and man is required, but that we fully recognize and submit to the understanding that we do have, with an attitude of sincerity to comprehend all that we can.

(1) Man must cease to reject the moral force of his natural discoveries and be willing to conform his life to them. By natural discoveries we mean those conclusions that man can come to apart from the Bible. The Bible very plainly teaches, and always implies, that moral beings in the right exercise of their minds are in possession of a great deal of moral enlightenment which portrays to them their essential moral obligations to God and man. These natural observations are the basis of guilt and condemnation: Ro. 1:18-20; 2:11, 12, 14-16; 3:19, 23 ("all the world . . guilty"); Jn. 1:9; 12:32; 16:8-11. Those who have never heard the Gospel, nor of the Bible, are still "WITHOUT EXCUSE" (Ro. 1:20). Unrepentant man is having great difficulty attempting to "suppress the truth in

unrighteousness" (Ro. 1:18, ASB). This moral light appeals directly to the mind for acceptance and may be dimmed, or its force eliminated, by philosophical reasoning: Acts 17:28; Ro. 1:18; Col. 2:8; II Tim. 4:4. Our native unreasoned reactions are very dependable. It appears that the following impressions or concepts are arrived at by observing minds: (1) There must be an adequate First Cause who has designed and brought all these profound things into existence. (2) This First Cause must be incomprehensibly great in power. (3) Must be exceedingly great in knowledge and wisdom. (4) Must be of great kindness and goodness, judging from the multitude of benevolent adaptations which we observe. (5) Must be absolutely faithful in the discharge of His responsibility, from the regularities which we observe. (6) This First Cause must be a spiritual personal Being above the material existences which have been created, as we affirm our real selves to be above our physical existences. (7) Must be everywhere present, not localized as we are. (8) Must possess endless duration or eternal life. (9) Our fellowmen are moral beings like ourselves, whose happiness is just as important as our own.

The EMPHATIC RESULT of all these observations is that all moral beings, in the right use of their faculties, affirm their perpetual OBLIGATION to regard supremely with appropriate veneration the Being and happiness of God, the Great First Cause and Benefactor of the universe, and equally the rights and happiness and welfare of their fellowmen. That all men affirm these obligations is attested to by the universal prevalence of religious exercises among peoples who have not heard of Biblical revelation. Some of the tortures involved testify to their deep feeling of guilt which can only spring from great moral light. Thus the knowledge of the Gospel greatly adds to the guilt of those rejecting it but is not the basis of condemnation.

(2) Man must receive and admit <u>all</u> the truth that he understands the Bible to reveal concerning God, concerning his guilty and hopeless state, and concerning the advent and sufferings of Christ. We instinctively believe that God possesses knowledge that would vindicate the Divine Being from all responsibility for the existence of evil and that God is able to communicate this knowledge to us. From the deep recesses of our souls comes the cry of the Psalmist: "Give me understanding and I shall live" (119:144). The Bible, therefore, is what we would expect a God of love and intelligence to bestow upon mankind.

We must receive the Bible as a revelation from God and be willing to learn from its pages, if we are going to be saved. We must not only "come to the knowledge of the truth" (I Tim. 2:4), but must reach out in love toward the truth in all honesty (II Th. 2:10). Salvation in a state of unbelief, or a refusal to believe what is known, is impossible (Mk. 16:16; Tit. 1:15; He. 3:12; Re. 21:8). The truth shall make you free," said the Lord Jesus (Jn. 8:32).

2. Acknowledgement of total responsibility for our sins (I Jn. 3:4 (ASV & ASB); Ro. 1:20; 3:19: 14:12).

To come to this conclusion is a very painful one and requires an honest approach to our situation. If we can blame our sin and guilt upon our constitutional nature or weakness, upon our circumstances or environment, upon injustices in God's moral government, or upon the secret permissive will of God that sin should come into the world, if not God's direct will, then we have found a legitimate excuse for our sin and can escape from an acknowledgement of total personal guilt. In this state of mind, the self-condemnation which must precede repentance and the total commitment of faith is impossible.

(1) All self-excuses for our sin must be eliminated before we can possibly acknow-

ledge ourselves as totally morally bankrupt before the great God.

a. We cannot blame our sin upon any constitutional nature or weakness which we may have inherited. We cannot say that we were unable to fulfill God's reasonable and loving requirements. As discussed under Rebellion, depravity of constitution and our own developed moral depravity strongly influences toward a life of self-indulgence, but it is not the cause of sinful actions.

b. We cannot blame our sin upon our circumstances or environment. Man is a psycho-physical personality having both spiritual and physical elements. Man contacts his surroundings through five senses: Seeing, hearing, smelling, tasting and touching. Our relation to the earth and its sustaining forces imposes burdens and bodily limitations. Our relationship to our fellowmen make possible defilement and degradation. While our environment greatly affects the development of our depravity or the increase of our moral bondage, it is we ourselves who choose these various avenues of wrongful gratification. Our environment becomes the occasion of sinful actions, but we ourselves are the cause of their furtherance.

c. We cannot find complacency by saying that sinful guilt has been unjustly charged against us in God's moral government. If the Bible affirmed that we are held accountable for other's sins, and particularly for Adam's sins, this would become such a gross injustice in the economy of God as to erect a barrier to intelligent thought and the meaning of guilt. Under Consequences (W-Me-IV-5) it was established that God in perfect righteousness shall judge every man for his own sin according to the spiritual enlightenment that each

one was favored with, no Biblical proof being found of the imputation of any one else's guilt. No one can object to God's dispensations of justice.

d. We cannot find comfort in our guilt by the thought that God may have been in some sense at least partially to blame for the entrance of sin into the world. Under Rebellion (W-Me-III-7) we concluded that man was fully to blame for the entrance of sin into the world and for its persistent perpetuation. Man having been endowed with the moral image of God was given the responsibility of creating his own moral character, which he chose to abuse by violating his understanding. Sin did not enter the world because man was created deficient, nor because it was God's will, nor because of any failure on God's part to exert every influence to the contrary. The agonizing grief and disappointment of the Godhead over sin proves that God had no part in it.

(2) We must understand that sin is always a wrong voluntary attitude or purpose of life, which we alone can change by a revolutionary choice of will. In our discussion of Rebellion (W-Me-TII-5) we saw that sin is not an abstract thing which invades and lodges somewhere in our personalities, but is rather an orderly sequence of wrong conduct involving our whole personalities which we have

individually chosen and energetically persist in.

a. Old Testament words describe man as a rebel against a loving God, not as a subject of pity who has lost his ability of will and thus could not help sinning. Man's life of sin is voluntary and inexcusable.

b. New Testament words likewise stress the idea of the wickedness and inexcusableness of sin. We look in vain for any proof that sin is anything else than

a wrong action, a voluntary activity involving locomotion or dynamic.

c. All sin can be resolved into a wrong ultimate choice to seek our own happiness supremely, which we persist in with our whole personality, and choose various areas of gratification which we think will further our own happiness the most. A change in the means of self-gratification will not change our moral character. Only a dethronement of self and making Jesus Lord of our lives will avail anything. We have no excuse to hide behind, only our own stubborn wills choosing to perpetuate our own supreme happiness.

3. Moral forces that lead us to that realization of the awfulness of our self-centered lives, which must precede the climaxes of repentance and saving faith (Job 42:5-6;

Lk. 18:13).

(1) Endless personal experiences and observations of the external universe awakens our minds to the greatness and goodness of our great Benefactor, and begins the process of humiliation and self-abasement. As we face limitations and calamities along with the intricate wonders of nature, our consciences rise up to assert our own guilt as the reason for all these irregularities and disturbances.

(2) Faithful Christian witness to the realities and truths of the Gospel arouses men's minds and furthers the process of self-examination and conviction. Most everyone who becomes a Christian has seen one in operation at some time or other, and has therefore come face to face with Divine realities of mercy. Somewhere there has been a personal contact with one who lived the words:

"Christ in you the hope of glory" (Col. 1:27).

(3) The Bible, as a revelation from God to man through "holy men of God" who "spake as they were moved by the Holy Spirit" (II Pe. 1:21), becomes the instrument in the hands of the Holy Spirit and faithful Christians through which "all the world may become guilty before God" (Ro. 3:19). The fact that God has sought the recovery of man's lost estate through the progressive revelations of the

Bible lays before man a great force of love to subdue his heart.

(4) God's reasonable approach toward man in the Bible inspires the mind to think through every problem of doubt, which is the only way that the heart of man can be thoroughly humbled. All professed humility which is not based upon a satisfying understanding of the problems of life is superficial. When we understand God's point of view and intelligently acknowledge our true rebellion and false accusations against God, then "the fountains of the deep" of our souls are unloosed and with openness and honesty we can meet God "face to face" over the sin question in our lives.

(5) The compassionate earthly life and teachings of the Lord Jesus is God's final approach to the mind of man to demonstrate what true holiness is like and to convince man of the emptiness and stupidity of every other form of life. Holiness is nothing else than an application of true intelligence as to what is right conduct in all our moral relations. If man takes time to ponder in all honesty what these relations and obligations are, he will forge within his mind the true concept of duty. Truth will purge the mind from every error. If it is submitted to and not resisted, it will lead to the application of God's great rejuvenating forces of mercy and a glorious eternal life with God and our fellowmen.

(6) The sufferings and grief of the Godhead over man's rebellion and persistence in sin, as revealed from beginning to end in the Bible, should reinforce the reasonable approach of God with such moral force as to break down our hearts in abhorrence for every hour we have contributed to the unhappiness of the great Divine Personalities, who only desire to love and bless man with Their presence. "It repenteth the Lord that he had made man on the earth, and it grieved him at his heart" (Ge. 6:6). "I am broken with their whorish heart, which hath departed from me" (Eze. 6:9). "Ye will not come to me, that ye might have life," lamented the Lord Jesus (Jn. 5:40). "Behold, I stand at the door and knock," said the resurrected Christ (Re. 3:20). Most do not open the door of their

heart.

(7) The blessed atonement of Christ, as made living and real by the illumination of the Holy Spirit (Jn. 16:14-15), leads us into a experience of "togetherness" that enslaves the humbled soul to the great love of God. When viewed in all its significance, the atonement of Christ becomes the greatest moral force that has ever been devised, in that it involves the greatest humiliation and manifestation of love that could ever be thought of in the Divine mind. No wonder, then, that everyone who has allowed himself to come closer to reality than even those who "smote their breasts" and turned away with awe at this scene of earth's greatest tragedy, will never be the same for its contemplation. They looked upon the external; we are more privileged to look within the loving heart of Christ and be assured that His was not basically a physical death, but a human expiration under the heaviest load ever borne—"the sins of the whole world" (I Jn. 2:2).

It is one of the grave problems in the reconciliation of man to Himself that God purposes in love to achieve, that man must be so totally deflated so that he will not "think of himself more highly than he ought to think" (Ro. 12:3). Humility is more than voluntary will power. True humility can only be achieved through the use of a moral force of humility. When the Saviour gathered His near ones for a last time of earthly fellowship, He was deeply grieved at their competitive spirit of pride for earthly station and recognition (Ik. 22:24). Their kind Master told them that such greatness was not the basis of operation in His kingdom. After affirming what true greatness was, in the words, "I am among you as he that serveth" (27), He proceeded to use the most barbed whip possible, the manifestation of His humility. As He took off His outer garments and assumed the place of a slave to wash their feet, the pain of pride started to be felt. Peter exclaimed in obvious embarrassment: "Thou shalt never wash my feet" (Jn. 13:8). But when his heart was humbled to the level of the Saviour's, he wanted to draw closer and partake fully of the Saviour's love, saying: "Lord, not my feet only, but also my hands and my head" (9). Thus the secret power of the love of Christ, as poured out unto death, will devastate the last vestige of pride from haughty superficial hearts. The Cross must discover ourselves to ourselves and awaken us to our total moral bankruptcy,

A Missing Link to Mental

By O. Hobart Mowrer

Mr. Mowrer is a University of Illinois research psychologist who has written extensively on the failure of religion and psychiatry to deal with mental and emotional disturbances.

Today it is widely recognized that in former times the problems of psychiatry [which literally means the care or cure of souls] were handled largely within the sphere of religion. And the indications are that during the first few centuries of the Christian era the church was extraordinarily competent in this regard. Religious "congregations" then weren't the large and relatively impersonal masses of people which today make up the membership of so many of our churches.

Instead, they were little bands or groups [sometimes known as "house churches"] whose members knew each other intimately and who deeply shared their life experiences.

Today we are finding that the essence of psychopathology lies in the fact that the afflicted person is socially alienated, out of community, estranged. Characteristically, and quite understandably, he is uncomfortable with and afraid of people, and the tendency to withdraw from human contact is an almost universal "symptom."

In early Christian times, such wayward or "lost" souls were encouraged to join a little community or group of persons who called themselves not Christians but simply "People of the Way." And this "way" was specifically designed to lead the lost and estranged back into authentic, fulfilling human existence. This was the essence of "salvation," healing.

First, Exomologesis

The early Christians understood all this well. And the first step in the restoration of the wayward was a procedure known as exomelogesis, namely, a deep, thorogoing, unreserved form of self-disclosure, perhaps first to one or two individuals and then to a small group. After this, the individual placed himself "under the judgment" of the

group. The group responded to his confession of past wrongdoing with love and compassion, rejoicing at his newfound honesty and courage.

But "forgiveness" was not automatic. The individual, depending upon the nature and extent of his misdeeds, was expected to make restitution, do penance. And when this was accomplished the person's self-respect returned, his apprehension and fear vanished, and he was restored to community, healed.

But this powerful and effective form of "psychiatry" was to undergo a strange fate. In 325 the Roman Emperor Constantine called the Council of Nicaea and there made the Christians a remarkable offer. If they would give him a consistent, monolithic description of their faith and functions, he would not only end the persecution in which he and his predecessors had engaged; he would make Christianity the state religion [and thus, hopefully, stop the impending disintegration of the Roman Empire].

Understandably, the church fathers who assembled at Nicaea accepted this proposal. But this action was disastrous. The church now had to be nopular; had to have a universal appeal, with the result that "salvation" became progressively easier—and less and less genuinely effective.

Lead to Revolution

By the 16th century, the church had, in this way, so far lost its original power and purpose that a revolution took place—the so-called Protestant Reformation.

The result was that the church now became even less effective in dealing with sick souls than it had previously been. The "insane" were said to be possessed of the devil, and were not uncommonly beaten, thrown into prison, and otherwise abused.

What is sometimes called the First Psychiatric Revolution involved a reclassification of the psychically disabled. They no longer were regarded as evil but as ill. Their abode changed from dungeons to hospitals; and instead of

Health

being punished they were to be helped, treated. Despite abundant good intentions, this movement also was unsuccessful.

The Second Psychiatric Revolution was introduced, around the turn of the present century, by Sigmund Freud. He at long last gave psychiatry a theory, and the attendant method of treatment he called psychoanalysis.

The "sick" person, he thought, had repressed some of his "instincts," notably those of sex and aggression. And the cure consisted of helping him undo these repressions and learn to be freer, more expressive. But now, after half a century of energetic application of this approach, the situation is still critical; and many believe that we are today caught up in a third revolution.

This is variously called social psychiatry, community mental health, or group therapy. But, in any case, the underlying assumption is that people get into emotional difficulties because they have been deviant and dishonest,

i. e., out of community.

The language which is thus being used is obviously different from that of the early Christians [who spoke of having been lost and then found, dead and brought to life, etc.], but the underlying principles and operations are strikingly similar. And if the church, by proceeding along these lines, was once effective, there is reason to believe that modern psychology and psychiatry can also be. Here, interestingly, science and religion seem to be coalescing.

And when conceived in this way the objectives of religion become virtually identical with those of social psychiatry and group therapy. Seen in historical perspective, the problem of personality disorder, which for a long time has been dogged by confusion and failure, is once again being approached in a way which justifies at least guarded optimism and hope.

The above article from The Chicago Tribune, 12-27-71, is a very valuable summary of a relatively recent development in the realm of research psychology, called REALITY THERAPY. It appears that this remarkable research trend has been awakened by observing the failure of the cover-up type of psychology that has been practiced during this century and the beneficial results that have followed when persons were dealt with as morally responsible beings. The psychological success of the Early Church is recorded in history and this appears to have led inquiry as to the secret of this achievement. This section of our studies has insisted that reconciliation to God must involve a total return to truth and a humble confession of guilt, with no reservations whatever. It is most refreshing to observe this secular confirmation.

VIII. A B A N D O N M E N T of selfishness or supreme self-interest as an end in life.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him" (Is. 55:7).

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions. "(Eze. 18:30-32).

"Except ye repent, ye shall all likewise perish" (Lk. 13:3, 5).

"Repentance and remission of sins should be preached in his name among all nations" (Lk. 24:47).

"God . . now commandeth all men everywhere to repent" (Acts 17:30).
"Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Salvation or reconciliation is a voluntary agreement on the part of both God and man to have a changed relationship. The word "salvation" embodies the idea of rescuing one from danger and destruction. When used in a spiritual sense, it is to rescue or deliver a sinner from the consequences of his sin. Salvation implies the idea of helplessness, for if one can save himself from a given situation, he has no need to depend upon another. We are absolutely dependent upon the mercy of God, but we must be willing to allow God to save us along with everything that is involved. It is absolutely imperative that man repents of all known sin as the first condition of salvation. Man must renounce his wrong actions in all appropriate solemnity before Divine actions can be taken to heal the wounds of sin in God and man. If only one of the parties is willing, there will be no reconciliation and no salvation.

A "condition" is defined to be something established or agreed upon as a requisite to the doing or taking effect of something else. Something is promised or offered on the basis that certain things shall be done or certain actions taken. Apart from the fulfillment of these definite requirements as specified, the promise is withheld. A condition of something is not that for the sake of which that something is done, but rather that without which that something cannot be done. It is, therefore, not a cause that merits salvation, but an attitude that must prevail if salvation is to take place. The blessed gospel of Christ is an offer of mercy and reconciliation to God, with untold joy. God has wisely determined upon what terms it is to be offered, or what man must do to partake of Gospel benefits. It is clear everywhere in the Bible that man must take certain definite action if he is to be reconciled to God. To abandon is to surrender control or ownership. Man must abandon all conscious rebellion and self-ownership and allow God to have His rightful place.

1. What voluntary attitude or state of being does man have to repent from if he is to partake of God's wonderful salvation?

We have seen that sin is a refusal to live intelligently, or to conform our lives to truth or to the true state of things. It is a refusal to fulfill our obligations to God and to our fellowmen. It is not a weakness but a rebellion. It is not a lack of understanding but a violation of understanding. God by virtue of His greatness and importance is to have man's supreme allegiance. Men by virtue of their equal status are to have equal consideration with ourselves. No other state of balance can be affirmed by the intelligence, and yet man attempts to justify himself in a supremely selfish manner of life, which is the essence of sin. God's loving and reasonable requirements for man were given in the Ten Commandments. "Sin is lawlessness" (I Jn. 3:4, ASV), or a refusal to conform. Sin must always be a voluntary something, an act of will, and cannot be a fixed something or a static deposit of some kind back of the will causing action. Man thus incurs guilt and may be punished justly for his persistence in his state of nonconformity, yea verily, the justice of God's moral government demands that rebellious man be punished. This is the defiant attitude that must be terminated in repentance before salvation can take place.

(1) Man has lost all true perspective of life in its eternal relations to God and to his fellowmen. An extended New Testament description of man's tragic state was given under The Message (W-Me-1). These many descriptions leave no ques-

tion that man needs a revolutionary repentance.

(2) The words used in the Old Testament to describe sin show overwhelmingly man's free will or voluntariness in his life of sin. See under Rebellion (W-Me-III-5).

(3) The words used in the New Testament to describe sin carries forth the same idea of its wickedness and inexcusableness. See under Rebellion (W-Me-III-5,6). Certainly a complete turn from this whole manner of life is imperative if God and man are to find happiness together and men enjoy each other.

(4) All sin can be resolved into a wrong ultimate choice to seek our own happiness supremely. Sin is a wrong motive of heart. Sin is always a voluntary state or attitude of will. The will determines the nature or character, rather than the nature the will. The unrepentant sinner is determined to make himself happy at the expense of God and man, and chooses means to further this end according to his tendencies and environment. "From within, out of the heart of man proceed evil thoughts" (Mk. 7:21).

(5) It is impossible to have a divided personality, and therefore the supreme choice of self-gratification permeates the whole being and leaves no room for isolated virtuous actions. Man's being is entirely involved in the pursuit of

sin: Mt. 6:22-24; 7:17-20; 12:33-35; Jn. 3:19-21; Ro. 6:16.

(6) This supreme selfish choice is persisted in without virtuous interruptions from the dawn of moral accountability until the awakening of genuine repentance. Sinful indulgence in one form or another is continuous. By this it is intended that when certain actions appear to be good in themselves, there is a selfish motive which eliminates virtue: Ro. 3:10-12; Mt. 6:5; Is. 64:6.

(7) The designation "our old man" is brought in by the Apostle Paul to sum up all that unrepentant sinners are (Ro. 6:6; Ep. 4:22; Col. 3:9). We notice to our humiliation that it is "our old man," something that we are the author of. It is the whole man in action, a manner of life which "is corrupt according to the deceitful lusts (or desires)." "Our old man" must be crucified or the old manner of life terminated.

2. Why is repentance necessary to salvation and reconciliation with God?

(1) A God of love can only purpose to reconcile man back into blessed fellowship, for which man was created. This is only possible if man is willing to have a

revolutionary change of purpose.

(2) Reconciliation in falsehood under the penetrating all-knowing eye of God is impossible. Therefore we must "come unto the knowledge of the truth" (I Tim. 2:4), or make such a change in our whole attitude that we have nothing that we are attempting to hide. The Father dwells in truth (Jn. 17:17), also the Lord Jesus (14:6), and the Holy Spirit (14:17).

(3) Reconciliation between two moral beings, who have been separated over some issue that involves moral action, is only possible by a voluntary agreement on

both sides to end the separation. God longs to, so must man.

(4) By the very nature of reconciliation it is assumed that the attitudes that have caused the estrangement shall be terminated. All sin separates. "God is angry with the wicked every day" (Ps. 7:11), and rightly so. Humanly speaking, no one would think of seeking reconciliation between two individuals unless the cause of the problem is remedied and terminated. It is man's voluntary actions of rebellion that aggravates God. Man must renounce his wrong action in repentance if the aggravation is to cease and peace be restored. How could God reconcile those who refuse to throw down their weapons of rebellion?

(5) The Gospel is a remedy designed to remove the consequences of sin in our lives in a cleansing and purifying our whole inner beings. How can God remove the consequences of sin if we will not let go of the very thing that caused these consequences? If God would momentarily cleanse us, our continuance in sin would make this of no avail since we would immediately defile ourselves again by wrong thoughts and actions. God cannot cleanse what we are continually adding to, thus there must be repentance or the termination of the flow of

evil in our hearts.

(6) Unless God can find a way to forgive sin while it is going on, or forgive what has not occurred as yet and therefore has no present guilt in the Divine

government, man must repent and stop the flow of sin in order to be brought to the point where he is not under condemnation. What good would it do to forgive some sins of a chain if the links of sin are still being forged? If God forgave sin apart from repentance, man would be in the predicament of continuing "in sin that grace may abound" (Ro. 6:1). The Apostle answers: "How shall we, that are dead (or did die) to sin, live any longer therein?" (6:2). The Bible says nothing about the forgiveness of present or future sins, and everywhere implies, what our common sense affirms, that all sin brings condemnation and must be repented of and confessed before forgiveness can take place through faith in the atonement of Christ. We must repent, then, to be free from guilt and condemnation. (On I Jn. 1:8, see 1:7,9;2:1,17,29;3:4,6-10;5:4,18:III Jn.11).

(7) Sin and happiness are totally incompatible. The eternal happiness of heaven can only become a reality, therefore, by the elimination of all sin. Where is sin eliminated? We have seen that all sin attaches to the heart, man's innermost being, and thus will not be eliminated in the process of physical death. There must be repentance somewhere. "There shall in no wise enter into it any thing that defileth" (Re. 21:27). Thus repentance must take place in this

life of probation.

(8) "The old man with his deeds" must be "put off" by a crucifixion in Christ's similitude, "that the body of sin might be destroyed, that henceforth we should not serve sin" (Ro. 6:6; Col. 3:9). Just as the caterpillar must emerge from the cocoon to move about in a new kind of life and be prepared to enter a higher form of life with increased mobility, just so we must emerge from "our old man" and "put on the new man" as the gateway to unlimited God-consciousness in the glory land. "Put on the new man, which after God is created in right-ecusness and true holiness" (Ep. 4:24). There is no reason, therefore, why we should not repent but every reason why we should.

3. Has repentance always been required and is it now required as the first condition of salvation and reconciliation?

Repentance from all known sin always has been and always will be the first condition of salvation and reconciliation to God. Salvation without repentance is totally impossible for the reasons mentioned. God is dealing with free and responsible moral agents in salvation—not with machines or creatures who are moved by instinct. God can save no one against his will. God can save no one without transforming the entire personality of the one being saved. The sinner must be willing to be transformed by the grace of God. He must be willing to give up his sinful ways and be separated from his sins. "Thou shalt call his name Jesus: for he shall save his people from their sins," said the angel to Joseph (Mt. 1:21). No one is to be saved in his sins. Just as sin is a turn to our own supreme selfish gratification (Is. 53:6), so repentance is a turn away from this rebellious and unintelligent state of mind to conform our lives to truth and to the will of God (I Jn. 2:17).

(1) That men must turn from all sinful ways, or repent toward God from the very bottom of their hearts, before God can extend His merciful forgiveness, is

directly asserted in both the Old and New Testaments:

Ge. 6:3, 5, 8; 7:1 (N	oah "a preacher of	righteousness," II	Pe. 2:5).
De. 4:29-31 (25-33).	Eze. 18:27-28.	Lk. 24:45-47.	II Co. 7:9-10.
II Kgs. 17:12-14.	18:30-32.	Mt. 28:19-20.	Ep. 2:1-3.
II Chr. 7:14.	33:11, 14-16.	(Lk. 14:33)	5:14.
Ps. 34:18.	Hosea 10:12.	(Jn. 10:27)	Phil. 3:7-9.
51:17.	Joel 2:12-14.	Acts 2:37-39.	I Th. 1:9-10.
Prov. 28:13.	Jonah 3:5-10.	3:19, 26.	Tit. 2:11-14.
Is. 1:16-18.	Zech. 1:3-4.	5:29-32.	He. 6:1, 6.
55:6-7.	Mal. 3:7.	11:12-18.	Jas. 1:19-22.
Jer. 4:14.	Mt. 3:2.	17:30-31.	I Pe. 1:22-23.
36:3.	Mk. 1:14-15.	20:20-21.	3:12.
Eze. 3:16-19.	Lk. 5:32.	26:18-20.	II Pe. 3:9.
14:6 (2-8).	13:3, 5.	Ro. 2:4.	Re. 2:4-5.
18:20-23.	Mk. 6:12.	I Co. 6:11.	3:19-20.

(2) Men must fear God or have a reverential attitude toward God, with proper respect to the austere dignity of the Godhead, if they are going to be saved. Thus there must be repentance. Some passages declaring this are: II Chr. 34: 26-28; Ps. 2:11; 103:13; 111:10; 138:6; Is. 57:15; 66:2; Lk. 1:50; Mt. 5:3-4; Lk. 4:18-19 (Is. 61:1-2); Acts 9:6; 16:29-30; Phil. 2:12-13; He. 12:28-29; Jas. 4:6; I Pe. 1:17; 2:17; 5:5; I Jn. 4:18 and 5:14 (humble confidence).

(3) Men must turn from a state of disobedience to a state of obedience, and continue therein, if they are going to be saved. Men must repent in such a way that they remain in a state of repentance: De. 13:17-18; II Chr. 30:8-9; Ps. 84:10-11; 86:11; Micah 6:8; Mt. 7:21-23 (24-27); Lk. 11:28; Acts 5:32; Ro. 1:5; 2:6-11; 6:16-18; II Co. 10:5; II Th. 1:8; Tit. 2:11-14; He. 5:9; I Pe. 1:22;

I Jn. 2:4, 17; 3:10.

(4) Men must turn to love God and man if they are to partake of the only salvation that God offers, thus there must be a repentant renunciation of the life of selfishness if God's mercy is to be exercised: Ex. 20:6; Le. 19:18; 19:34; De. 6:4-6; 7:9-11; 10:12-13; 11:1; 30:15-20; Josh. 22:5-6; Nah. 1:4-5; Ps. 145:20; Mt. 5:44-48 (Lk. 6:31, 32-36); Lk. 10:25-28 (Mt. 22:37-39); Jn. 5:42; 8:42; 15:6, 9-10, 12; Ro. 5:5; I Co. 8:3; 16:22; Ga. 5:22; I Th. 4:9; II Th. 2:10; Jas. 2:5; I Pe. 2:17; I Jn. 2:5; 3:14; 4:7-8, 20; 5:2-3; Jude 21.

(5) Men must turn to a benevolent forgiving state of mind if God is to exercise mercy in the forgiveness of sin, and must remain in this state as a condition of continued mercy. Thus repentance or a revolution of mind is imperative: Ps. 18:25-26; Mt. 5:7; 6:12-15 (9-15) (Lk. 6:37); Mk. 11:24-26; Mt. 18:32-35 (27-35); Ep. 4:32; Col. 3:12-13. It would be completely wrong for God to forgive an unforgiving spirit, and thus such a state prevents God from extending mercy. Repentance sees the immensity of our debt toward God as compared to any man's debt to us and freely forgives (Mt. 18:24, 28). Notice that no former state will void the consequences of verse 35.

(6) God is no respecter of persons, and therefore it is man's reactions to God's pleadings in mercy that enables God to make a difference between men in forgiving one and not another. Man's reaction determines God's reaction: Job 34:10-12; Ps. 62:12; Prov. 24:12; Jer. 32:17-19; Eze. 7:27; 18:30; 33:17-20; Mt. 16: 26-27; 22:16; Acts 10:34-35; Ro. 2:6, 11; Ga. 2:6; Ep. 6:9; Col. 3:25; I Pe.1:17.

(7) Men must repent with such sincerity and earnestness that they will seek God with all their heart in a humble attitude of prayer if the barrier to the exercise of God's loving mercy is to be removed. God does not need to be persuaded by prayer to be merciful, for He is merciful already, but God must be persuaded that we really purpose to forsake our sins before He can see it wise and safe to open to us His "flood-gates" of mercy. In this process of humiliation and prayer, man comes to that full willingness to confess and forsake all his sins. This climax is the moment of repentance for which God is looking, and causes joy to spring up in heaven "over one sinner that repenteth" (Lk. 15:7). The following Scriptures indicate how all men must seek the Lord in penitence before pardon can be extended:

Acts 22:16 Lk. 13:23-25 II Chr. 30:18-19 Is. 45:21-23 Ps. 25:6-7, 11 18:13-14 Ro. 10:13 55:6 Acts 2:21 I Co. 14:24-25 Jer. 29:13 32:3-5 Dan. 9:3-5, 9-10, 34:18 9:9, 11, 17 II Co. 6:2 (15:8-9). 41:4 17-19 7:9-10 Joel 2:12-14 15:17 Jas. 4:8-10 51:1-2, 17 17:24-27, 30 I Jn. 1:9 86:15-16 Mt. 7:7-8 He. 11:6

4. What is not repentance?

(1) Not remorse, regret, sorrow, or penance, although these elements of experience will always precede repentance. Repentance is more that this (II Co. 7:9).

(2) Not a change in subordinate choices or the means of self-gratification, but only a renunciation of the supreme choice of selfishness.

(3) Not a partial change in ultimate intention or purpose in life. We cannot partly repent and partly not repent, or be partly selfish and partly not selfish at the same time.

- (4) Not a professed reversal of life under emotional pressure or fear of the consequences of our sins. While these elements are always present in the process of moral awakening, we are intelligent beings and must decide to forsake sin because it is wrong and love God supremely and our fellowmen equally because it is right. We must not only submit to truth but must come to have "the love of the truth."
- (5) Not an endeavor partially to merit salvation by turning to live in such a way as to commend ourselves to God and make it easier for God to forgive us. This is a natural tendency for an awakened sinner before he realizes how selfishly corrupt his life has really been. He thinks that by doing a little extra for God or giving a sum of money his situation with God will be eased.
- 5. What words are commonly used in Scripture to describe repentance?
 (1) Old Testament words commonly used:
 - a. To repent (naw-kham',S-5162*)--The word basically implies difficulty in breathing and properly means to sigh, to pant, to groan, to breathe strongly or draw the breath forcibly. The word came to signify to be sorry, to grieve, to lament, to regret, to suffer remorse or to repent because of one's actions; also to grieve on account of the misery of anyone, hence to pity, console or comfort. It is translated repent about 40 times, of which about 33 times refers to the actions of God in an aroused state of emotion (as Ge. 6:6-7; Ex. 32:12, 14; I Sam. 15:11, 35; Jer. 18:8, 10; Jonah 3:9-10; 4:2). Some of the instances where it is used in this sense of man are: Ex. 13:17; Jud. 21:6; Job 42:6; Jer. 8:6; 31:19.
 - b. To turn (shoob,S-7725)—To turn about, to return, to turn back, thus metaphorically to be converted, as a sinner; to turn one's self to a person or thing, to have a radical change in one's attitude toward sin and God, with a complete turn to righteousness. The verb is very extensively used in various structures and renderings. It is used many times concerning God's actions, as Ps. 90:13. Examples concerning man turning from sin are: De. 4:30-31; I Sam. 7:3; II Chr. 6:24-25, 37-39; Neh. 1:9; Is. 55:7; Jer. 3:12-14; 18:8; Hos. 14:1-2; Jon. 3:8, 10; Zech. 1:3-4; Mal. 3:7. In Eze. 14:6 and 18:30-32 we have a double use of the same verb, "Return ye and turn yourselves" (ASV), giving "idea of grief and altered relation."
 - (2) New Testament words commonly used:
 - a. To repent (metanoéo, S-3340*)-To change one's mind or purpose, to undergo a change in frame of mind and feeling, to make a change in principle and practice, to reform, equivalent to the Old Testament word "turn;" derived from "metá," expressing the idea of change, and "noéo," to think, understand, conceive, apprehend. Some usages are: Mk. 1:15; 6:12; Ik. 13:3, 5; 15:7, 10; Acts 2:38; 3:19; 17:30; 26:20; Re. 2:5, 16, 22; 3:3, 19.
 - 15:7, 10; Acts 2:38; 3:19; 17:30; 26:20; Re. 2:5, 16, 22; 3:3, 19.
 b. Repentance (metanoya, S-3341)—A change of mind or mode of thought and feeling, the noun form from above verb; from "meta" and "noya," which is from "nous," the intellect, mind, or understanding in thought, feeling, and will. Some usages are: Ik. 3:3, 8; 5:32; 24:47; Acts 5:31; 11:18; 20:21; 26:20; Ro. 2:4; II Co. 7:9, 10; II Pe. 3:9.
 - c. To turn about (epistrepho, S-1994)--To turn back, around, or towards, to return, to convert, to turn one's self about or around; from "epi," upon, also used for emphasis, and "strepho," to turn or change (used in Mt. 18:3). See the following usages: Mt. 13:15; Lk. 22:32; Acts 3:19; 9:35; 11:21; 14:15; 15:19; 26:18, 20; I Th. 1:9; Jas. 5:19-20; I Pe. 2:25. The noun form appears only in Acts 15:3. A kindred verb, "apostrepho" (S-654), to turn away, appears in Acts 3:26.

^{*}Transliterations of the various Hebrew and Greek words into English letter equivalents are given, along with the number references from the Hebrew and Greek Dictionary portions of Strong's Concordance, for identification.

6. What is repentance?

Repentance is, <u>negatively</u>, an intelligent climactic renunciation of the whole principle of supreme selfishness as an end of life, with proper evaluation of the awfulness of sin and its consequences to God and man, and a firm determination to be through with it forever because of its intrinsic hatefulness; and, <u>positively</u>, a presentation of ourselves to God as ruined moral beings for full Divine ownership for whatever the grace of God can make out of us.

Repentance is to "turn about (instantly) toward (or facing, denoting direction) God from (or away from, implying separation) the idols (phantoms or fantasies of the mind, false gods) to yield obedience (continually) (to be a slave or servant) to God living and true, and to wait for His Son out of from the heavens" (I Th. 1:9-10). Repentance is an intelligent evaluation of one's past life of self-centered gratification, with a firm resolve to abandon all sinful indulgences in a return to discipleship and the Lordship of Christ as Saviour. It is a revolutionary change in the ultimate intention in life, with a vow to be diligent in the choice of subordinate actions to the glory of God (I Co. 10:31). It is to "put off . . the old man, . . and . . put on the new man" (Ep. 4:22-24. "For ye were as sheep (continually) going astray (wandering or roaming about), but ye did turn yourselves about (or turn around, instantly) now to the Shepherd and bishop of your souls" (I Pe. 2:25).

7. Is man able to repent?

In our discussion of the nature of sin we saw that it is always a voluntary state or attitude of will in supremely preferring our own happiness rather than God's and our fellowmen's. While depravity strongly influences the will and has been developed to its present strength by our own actions, nevertheless we are the author of our own actions. So-called inability is a question of "will not" rather than "cannot" obey God's reasonable requirements. It should be enough to review the Biblical descriptions of sin, and the plain commands of God for man to repent, to establish beyond doubt man's present ability (Is. 1:16-18; 55:6-7; Hosea 10:12; Mt. 3:2; Lk. 13:3, 5; Acts 17:30-31). Would a God of love command man to do what he is unable to do and then threaten eternal punishment because man does not do what he is unable to do? This needs no answer.