

STUDIES IN BIBLICAL THEOLOGY

Volume II

Soteriology

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Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Two into four sections: Christology, Soteriology, Ecclesiology, and Eschatology. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

PREFACE

The following study was compiled as a result of the need for a class-room handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for class-room use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

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SURVEY OF WORK

This text is compiled so as to cover one unit's work. The study given is not intended to be exhaustive. At best a text like this will serve as a guide to further study of the Bible and other writings on theology.

Meaning of the word.

The term Soteriology is derived from two Greek words, one meaning salvation, and another meaning discourse, doctrine. Thus Soteriology means the doctrine of Salvation.

Soteriology deals with the provision of salvation through Jesus Christ and the application of it through the Holy Spirit. Hence the subject is studied under the two general headings, the Provision of Salvation, and the Application of Salvation.

TABLE OF CONTENTS

I. THE PROVISION OF SALVATION	5
II. THE APPLICATION OF SALVATION	26
A. Thus far we have been concerned with the Provision of Salvation.	26
B. The Application of Salvation in its Beginning.	26
C. The doctrine of election.	26
D. The Doctrine of God's Call.	29
E. The Doctrine of Conversion.	30
F. Doctrine of Justification.	34
G. The Doctrine of Regeneration.	38
H. The Doctrine of Adoption.	40
III. THE APPLICATION OF SALVATION IN ITS CONTINUATION	42
A. Introduction:	42
B. The Doctrine of Sanctification.	42
C. The Means of Grace.	55
D. Perseverance.	62

I. THE PROVISION OF SALVATION

A. Under the heading of General or Natural Revelation we learn that *“The heavens declare the glory of God; and the firmament showeth His handiwork.”* (Ps. 19:1).

1. This verse tells us that God can be known as well as his work, but it does not tell us how a man is to be saved. We learn too that *“The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.”* (Rom. 1:20).

2. Natural theology thus gives us teaching that there is a God, that He is the Creator, that He is Sovereign, and that we are responsible to Him. Beyond this we are left to another Revelation, a Revelation in the Word of God regarding Jesus Christ and His power to save.

B. The Purpose and Plan of God.

1. The Purpose of God.

a. Paul declares that God has made, *“known unto us the mystery of His will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ.”* (Eph. 1:9,10).

b. Further he speaks of *“the eternal purpose (‘purpose of the ages’ Greek) which he purposed in Christ Jesus our Lord.”* (Eph. 3:11)

c. We note that God’s eternal purpose is linked with Jesus Christ. All things should be consummated in Him, hence all things will be worked out by Him and through Him. These verses do not tell us exactly what His purpose is, but they do indicate that God has a will and purpose for all things.

2. The Plan of God. God has a plan of salvation. If one is to study this plan of salvation, he must resort only to the Scriptures. Man’s reason as well as nature only serve to show us that we are shut up to the Scriptures. An extensive study of the Scriptures show us that this plan may be examined under the following headings:

a. The means by which salvation is provided. The Scriptures teach that God has provided salvation in the person and work of His Son Jesus Christ. This son was made to assume our flesh, to die in our stead, rise again from the dead, ascend to the Father, receive the place of power at God’s right hand, and appear before God in the believer’s behalf, He is to come again to consummate redemption.

b. The objectives that are to be realized. The work of God’s son was for the purpose of saving us from the guilt, and penalty, the power, and ultimately the presence of sin. It also embraced the redemption of nature, which has been subjected to vanity because of man’s sin.

c. The persons that are to benefit by it. Salvation was provided for the world in some general sense, but more particularly for the elect - those who will believe on Christ and walk in His ways.

d. The condition on which it is to be made available. The conditions by which man obtains salvation are repentance and faith. Repentance is necessary to salvation, but merely as a preparation of the heart and not as a price paid for the gift of life.

e. The agent and means by which it is to be applied. The Holy Spirit is the Agent in the application of salvation to the individual soul. He uses the Word of God to bring about

conviction, to point the way to Christ, and to regenerate the soul. He also continues the work of sanctification and will ultimately present the redeemed to Christ as His second coming.

3. God's Method with Man in Time Past.

a. Although God has but one plan of salvation, He has had various ways of dealing with man in regard to it. The "*Lamb of God*" verily was "*foreknown before the foundation of the world, but was manifested at the end of the times.*" (1 Peter 1:20)

b. When Eve bore Cain she seems to have thought that he was the promised Redeemer; for she said, "*I have gotten a man, even Jehovah.*" (Gen. 4:1, Strong's trans.). But she was mistaken, for Cain became a murderer instead of a savior. The Scriptures intimate that a long time of preparation was needful: "*But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law.*" (Gal. 4:4).

c. The object of this time preparation was three-fold:

(1) To show man that he is a sinner.

(2) To reveal to him that he cannot save himself.

(3) To teach him that forgiveness and restoration are possible only on the ground of substitutionary sacrifice.

C. The Death of Jesus Christ. (As stated in the "Survey of Work" only that part of the study of the person and work of Christ which pertains to the provision of salvation is taken up here. Hence most of the study will concern itself with the Death of Jesus Christ).

1. Its Importance. Contrary to the facts in the case of ordinary men, the death of Christ rather than the life of Christ (i.e., the earthly life) is of supreme importance. This is evident from many considerations.

a. In the first place, the death of Christ is the subject of many types and prophecies in the Old Testament.

(1) Beginning with the Protevangelium in Gen. 3:15 and the animal that died to supply coats of skins for Adam and Eve (Gen. 3:21), we can trace a scarlet cord through the whole Bible. Thus we have the sacrifice of Abel (Gen. U:U), the ram on Mount Moriah (Gen 22:13), the sacrifices of the Patriarchs in general (Gen.8:20; 12:8; 26:25; 33:20; 35:7), the Passover Lamb in Egypt (Ex. 1:1-28), the Levitical sacrifices (Lev. 1-7), Manoah's offering (Jud.13:16,19), Elkanah's yearly sacrifice (1 Sam 1:21), Samuel's offerings (1 Sam. 7:9,10; 16:2-5), David's offerings (2 Sam 6:18), Elijah's offerings (1 Kgs.18:38), Hezekiah's offerings (2 Chro.29:21-2U), the offerings in the days of Ezra (Ezra 3:3-6), and Nehemiah (Neh. 10:32,33); and they all point to the one great offering to be made by Christ.

(2) Besides this we have prophecies that point forward to the death of Christ. For example, we have the prophecies of the betrayal of Christ (Ps. 41:9-11; Acts 1:16), of the crucifixion of Christ and the attendant events (Ps. 22:1, 7, 8, 18; Matt. 27:39-41, 45, 46; Mark 15:34; John 19:23, 24), and of the resurrection of Christ (Ps. 16:8-10; Acts 2:22-28) in the Psalms. In the prophetic books we are told that He "*was wounded for our transgressions and bruised for our iniquities.*" (Isa 53:4-6). Daniel says that after sixty-nine weeks Messiah will be cut off and have nothing (Dan. 9:26). Zechariah foretells the selling of Christ for thirty pieces of silver and the investment of that sum in potters field (Zech. 11:12,13,). Matthew tells us that this prophecy was fulfilled in Judas's crime in selling Christ (Matt. 26:15; 27:9-10). Zechariah

also predicts the smiting of the shepherd (Zech. 13:7). We thus see that the death of Christ is an important part of the teaching of the Old Testament.

b. In the second place, the death of Christ has a prominent place in the New Testament. The last three days of our Lord's earthly life occupy about one-fifth of the narratives in the four Gospels. If all the three and a half years of His public ministry had been written out as fully as the last three days, we would have a "Life of Christ" of some 8,400 pages. Manifestly, the death and resurrection of our Lord were esteemed of supreme importance by the Holy Spirit. Torrey claims that the death of Christ is mentioned directly in the New Testament more than 175 times (What the Bible Teaches, p. 144). Since there are 7,959 verses in the New Testament, this would mean that one out of every 53 verses refers to this theme. The frequent mention of this truth is well known; it is not necessary to list the references.

c. In the third place, the death of Christ is the chief purpose of the incarnation. We may list the principal Scriptures that prove this point. They are: Mark 10:45; Heb. 2:9, 14; 9:26; 1 John 3:5. Thus, we repeat, Christ did not come primarily to set us an example, or to teach us doctrine, but to die for us. His death was not an afterthought or an accident, but the accomplishment of a definite purpose in connection with the incarnation. The incarnation is not an end in itself; it is but a means to an end, and that end is the redemption of the lost through the Lord's death on the Cross.

d. In the fourth place, the death of Christ is the fundamental theme of the Gospel. The term "Gospel" is simply "good news." Accordingly the term is used in various ways as in the four accounts of the earthly life of Jesus. More narrowly it is used of the "good news" of salvation. Paul says that the Gospel consists of the death of Christ for our sins, His burial, and resurrection (1 Cor. 15:1-4). The death of Christ for our sins is good news, because it implies that we do not need to die for them. In this sense neither the Mosaic Law, nor the Sermon on the Mount, nor the teaching and example of Christ are the Gospel. All of these reveal to us the need of a Savior, but they do not present Him as that Savior. They show us our sin, - what we ought to be and what we are, - but they do not point out the remedy for sin. This remedy is found only in the death of Christ.

e. In the fifth place, the death of Christ is the essential thing in Christianity. Other religions base their claim to recognition on the teachings of their founders; Christianity is distinguished from all of them by the importance it assigns to the death of its Founder. Take away the death of Christ as interpreted by the Scriptures, and you reduce Christianity to the level of the ethnic religions. Though we would still have a higher system of ethics, were we to take away the Cross of Christ, we would have no more salvation than these other religions. Napoleon said when banished to St. Helena, that Alexander, Caesar, Charlemagne, and he had founded mighty kingdoms on force, but that Jesus Christ had founded His on love. This is true, if we mean love expressed in His substitutionary death.

f. In the sixth place, the death of Christ is essential to our salvation. The Son of Man must be lifted up if man is to be saved (John 3:14,15); the grain of wheat must fall into the ground and die, if it is to bring forth fruit (John 12:24). God can not pardon sin merely on the ground of the sinner's repentance. That would be impossible for a righteous God to do. God can pardon only when the penalty is first paid. In order that God might be able to pardon a sinner and

to remain righteous at the same time, Christ paid the sinner's penalty. He had to die if God was both to justify the ungodly and Himself remain just (Rom. 3:25,26). Christ repeatedly said that He must suffer many things, be killed, and be raised up the third day (Matt. 16:21; Mark 8:31; Luke 9:22, 17:25; John 12:32-34). The two men who were in the tomb after Jesus death saying that He must be crucified and arise again (Luke 24:7); and Paul sought to prove to the Thessalonians the necessity of Christ's death (Acts 17:3). From God's standpoint the death of Christ is an absolute necessity, if man is to be saved.

g. In the seventh place, the death of Christ is the subject of supreme interest in heaven. We may expect those who have gone to heaven to have a fuller and truer conception of life's values than those who are still limited in their vision by their existence in the body. We are told that when Moses and Elijah appeared on the Mount of Transfiguration, they conversed with Christ "*about the decease which he was about to accomplish at Jerusalem.*" (Luke 9:30,31). We also find that the four living creatures and the twenty-four elders sang the song of redemption through the death of Christ (Rev.5:8-10). Even the multitude of angels around the throne, though not in need of redemption themselves, joined in the song of the Lamb that was slain (Rev. 5:11-12). Since those who have the veil of human limitations completely removed from their eyes - those who have entered into the fuller fruits of redemption through the blood of Christ - extol Christ's death above everything else, we mortals ought to study into the true meaning of that death.

2. Its Misinterpretation. In order to obtain a clearer apprehension of the Scriptural doctrine it is well to look first at the erroneous views of This truth that have been put forward.

a. The Accident Theory.

(1) This view projects no significance to the death of Christ. The crucifixion was something unforeseen, an accident insofar as He was concerned. In other words, Jesus' death in this manner was unexpected and unforeseen.

(2) Reply! We reply to the above theory by stating:

(a) The Scriptures foretold that Christ would die an ignominious death. See Isaiah 53, Psalm 22, Zechariah 11.

(b) Furthermore, Jesus predicted repeatedly that He would die by force.

1] See Matt. 16:21-23 "*. . . and be killed and be raised again the third day.*"

2] See Mark 9: 31- "*. . . be rejected, . . . and be killed.*"

3] See John 12:32- "*. . . if I be lifted up.*"

b. The Martyr Theory.

(1) This view holds that Christ died just as any other martyr who died for a cause. He lived for certain principles and died because he would not give them up. Such a death thus sets an example and should teach men to repent of his sins and to reform. This view is also called the Example Theory.

(2) Reply!

(a) Jesus Christ did not say that He was going to die just a martyr. He stated definitely that He was going to die and in so doing "give His life a ransom for many. This verse indicates that Christ's death was substitutionary, the fundamental idea of the atonement.

(b) If Jesus was merely a martyr why should Jesus have suffered so in Gethsemane? Should a man the caliber of Jesus have shrunk from mere death? He would be less brave than many others who have faced death, if that was all he was facing. He was facing the penalty of sin, the wrath of God, the anguish of hell, and the punishment for all mankind.

c. The Governmental Theory.

(1) The view holds that in order to maintain respect for His holy law, God made an example of His hatred for sin in the death of Christ.

(a) This Theory holds too that Christ did not necessarily take the penalty of every sinner, but took the penalty for sin. Christ suffered for sin, but he did not suffer an identical penalty and not necessarily an equivalent penalty. He simply took God's wrath for sin.

(b) Furthermore, those who hold to this theory do not see the need of God Himself being propitiated; His divine government needs to be satisfied. The death of Christ is not regarded as an execution of the penalty of the law which individual sinners had broken, thus Christ need not die in the place of and for every sinner as a personal substitute but took merely the penalty of sin.

(2) Reply!

(a) If God was going to punish sin (merely) why did He take an innocent person? Neither does this theory explain the intensity of Christ's sufferings (Mark 15:23, Luke 22:44; Matt. 27:46).

(b) Of greater importance in answer to this theory is that regard for the law can be maintained only so long as the penalty is equivalent. Christ did not necessarily suffer the identical penalty for every sinner but he did suffer an equivalent penalty.

(c) We say further that the death of Christ is regarded in the Scripture as being substitutionary. Hebrews 2:9 tells us that Christ "*tasted death for every man;*" Romans 8:32 states that Christ was delivered up "*for us all;*" Galatians 1:4 says that Christ "*gave Himself for our sins.*"

d. The Commercial or Anselmic Theory.

(1) The so-called Commercial theory of the atonement was set forth by Anselm in the eleventh century.

(a) This theory holds that sin violates the divine honor and since it is committed against an infinite being it deserves infinite punishment. Inasmuch as man is sinful and cannot pay the debt, an infinite person, Jesus Christ, took the penalty.

(b) Further explanation is made that because Jesus Christ is Divine, He could take an infinite penalty, as sinless and human, He could represent man. It holds further that as a sinless person Christ was not obliged to die, hence by voluntary death he obtained an excess of merit which could be placed to the credit of sinners (Roman Catholic theory).

(2) Reply!

(a) To Anselm's view we reply that this theory makes the atonement simply a work that is wrought out in abstract terms of honor, justice, satisfaction and merit, apart from regard for the personal relation between God and man, and specific New Testament teachings.

(b) Furthermore this theory emphasizes the divine honor rather than righteous love and holiness, and leaves the atonement rather an external act than a vital divine deed for

human redemption.

e. The Moral Influence Theory.

(1) A fifth view of the atonement is best described as the moral influence theory. It has come to be one of the most popular of modern theories and has been held by many leading preachers and theologians.

(a) Its chief characteristic is its claim that in the atoning work of Christ no necessity of the divine nature was met.

(b) The aim of the atonement was rather to influence men to repent. God was already reconciled.

(c) The atonement was the expression of God's love and sympathy for sinful men.

(d) The incarnation united Christ to the sinful race, and his death was the outcome of his sympathetic efforts for their salvation.

(e) There was no obstacle to forgiveness in God. The only obstacle was man's own unbelief and stubborn will. Its effect is to move men to repentance and loving obedience.

(2) Reply!

(a) Here again we have a partial truth.

(b) The moving power of Christ's death is unquestioned. But it was more than a moving spectacle addressed to men. The theory fails to explain many passages of Scripture which we shall soon consider.

(c) It does not satisfy the requirements of Christian experience. There are other elements in justification than those suggested by the moral influence theory.

(d) Besides, the theory seems very unreal and dramatic. Spectacular suffering on the part of Christ, merely to touch the human heart, is an irrational conception.

1] A father might be badly burned in the effort to rescue his child which had fallen in the fire. We would applaud such a deed. But we would consider a father lacking in rationality who should call his child to the fireside and then attempt to prove his love by thrusting his hand into the flame.

2] Unless the necessity for Christ's death is found somehow in the nature of things, that is, in the moral constitution of man and in the nature of God, then we come short of an adequate explanation.

3. The True Meaning of the death of Christ.

a. As it satisfies God the Father.

(1) GOD IS PROPITIATED. Rom. 3:25; I Jn 2:2; I Jn 4:10; Heb. 2:17; Ex. 12:13. In the first place, we say that the death of Christ made a sufficient propitiation to God the Father.

(a) By propitiation is meant that a satisfaction or appeasement of divine wrath has been accomplished.

(b) God is the one who needs to be satisfied or propitiated inasmuch as he is the one who is sinned against and offended.

(c) This matter of propitiation is vividly illustrated in the Old Testament mercy seat.

1] The mercy seat was located immediately above the ark of the covenant which was placed in the Holy of Holies in the tabernacle and later in the temple.

2] Within the ark itself was found the broken stones of the law, the pot of manna, and Aaron's rod that budded.

3] Once a year the High Priest went into the Holy of Holies to sprinkle the Mercy-Seat with blood. Hence, when God looked upon the ark he saw, not the broken law, but the blood which satisfied (or propitiated) him.

(d) The same idea is found in the carrying out of the First Passover. The blood was to be placed on the door posts of each household. God had explained that "*When I see the blood I will pass over you.*" (Ex.12:13). Hence God was satisfied or propitiated.

(e) In the New Testament we have the same expression in Luke 18:13 and Hebrews 2:17. In the Luke passage the publican cried out, "*God be thou propitiated to me a sinner.*" (Rv margin) In other words, if the divine wrath at sin is propitiated, God can release the sinner from his sin and its penalty.

(f) Paul's explanation of the remedy for sin is the same. He explains in Romans 3:25 that Christ was set forth by God to "*be a propitiation.*"

(g) Thus the death of Christ renders God favorable. In death Christ became forever identified with the race - a race that had sinned against God - and in that death He exhausted the judgment of God against sin; he appeased God's wrath against sin. In so doing he removed the wrath of God from men who were under the power of the sin-death principle. See 1 John 2:2; 4:10; Heb. 2:17; Ex. 12:12.

(2) GOD IS RECONCILED; II Cor. 5:18; Rom. 5:10; Col. 1:20. In the second place, we say that by the death of Christ, God has been reconciled.

(a) Shedd explains the reconciliation as meaning, "to pay the exchange, or difference." (Shedd Vol. II p.395). As a result of God being propitiated, He is reconciled. It must be remembered that God is the offended party and that any reconciliation to be made must come from without. Thus Christ, who took the place of the offender in death, now offers a reconciliation to God, having put away the offense by the death of himself. See 2 Cor. 5:18; Rom. 5:10; Col. 1:20.

(b) Dr. Thiessen's illustration serves to clarify this point: "*At first God and man stood face to face with each other. In sinning, Adam turned his back upon God. Christ's death has satisfied the demands of God and now God has again turned his face toward man. It remains for man to turn about and face God. Since God has been reconciled by the death of his Son, man is now entreated to be reconciled to God.*"

(3) THE RANSOM HAS BEEN PAID; I Cor. 6:20; I Cor. 7:23; I Tim 2:6. In the third place, we say that God has been satisfied in that the ransom has been paid. Jesus said He came to give his life a ransom for many (Matt. 20:28; Mark 10:45). The idea is that man is held as a slave to sin, the sentence of death having passed upon him, but the death of Christ ransoms him, or "purchases him out of the market." (exagerazo, Greek) The ransom is paid, neither to Satan nor to sin itself, but to God. Thus penal justice has been unconditionally and completely met in the death of the Son of God, satisfying the just claims of God against the sinner. See 1 Cor. 6:20; 7:23; 1 Tim. 2:6.

(4) HOLINESS RECTIFIED; Rom. 3:24-26. In the fourth place, we say that God is satisfied in that His holiness has been rectified. The necessity for an atonement is revealed in that fact that sin had violated God's holiness. An atonement is demanded by a holy God whose

veracity is dependent upon the carrying out of an immutable law that sin must be punished by death. (Berkhof, p.362). To rectify means to make right by making proper adjustment. Thus God purposed according to his own good pleasure (Gal. 1:4, Col. 1:19,20), that His own Son might give *“himself for our sins, that he might deliver us out of this present evil world.”*

(5) In conclusion, therefore, the death of Christ satisfied God the Father by making a sufficient propitiation, by reconciling a sinned-against God, by paying a ransom for sin, and by rectifying the holiness of God which had been violated by sin.

b. As it Concerns the Sinner. (Note to the student: the headings under which this subject are studied are correlative with the headings under which the study was made of the death of Christ as it satisfied God the Father, that is, the first heading in this study should be compared with the first heading under “As it Satisfies God the Father.”)

(1) MAN’S GUILT EXPIATED; Rom. 3:24-25; Rom. 8:33.

(a) In the first place, because God the Father is propitiated by the death of Jesus Christ, the sinner, or his guilt is expiated. Hence, expiation is a term that is correlative with propitiation.

(b) If God is rendered propitious by the death of Christ, it is now consistent with His nature to release or remove the guilt from the sinner. This is the true meaning of expiation.

(c) Romans 3:24-25, bear out the thought of the sinner being released from his guilt and punishment. Because sin has been remitted, man is freely justified and guilt removed. He is released from his sin to the extent that God may regard him as one who had never sinned. A fuller explanation of this transaction will be given under the heading of Justification. See also Rom. 8:33.

(2) FORGIVENESS IMPARTED; Eph. 1:7, 4:32; Acts 5:31; Col. 1:14; Heb. 9:15. Secondly, because man is expiated or purged from his sins, God grants forgiveness.

(a) Forgiveness is a term correlative with reconciliation. According to Gesenius, forgiveness has the idea of “lightness, lifting up,” or “to be at peace or rest.” (Shedd after Gesenius, p. 383). A sinner at conversion often speaks of having his burden lifted; actually his burden has been lifted because God has granted forgiveness of his sins.

(b) In Ephesians 1:7 we read, *“In whom we have our redemption through his blood, the forgiveness of our trespasses,”* and later in the epistle Paul wrote, *“Even as God also in Christ forgave you.”* Thus forgiveness is something which has already been afforded the sinner. He has been forgiven on the basis of the death of Christ. Of course, the sinner needs to believe it for himself in order to be saved but this does not change the fact that God has forgiven all men their sins in the death of Christ. See also Acts 5:31; Col. 1:14; Heb. 9:15.

(3) REDEEMED BY BLOOD; Rom. 3:24; Gal. 3:13; Titus 2:14; Rev. 5:9.

Thirdly, because the ransom has been paid by the death of Jesus Christ, man is now redeemed or “set free.”

(a) We read in Romans 3:24 that man is justified freely, *“through the redemption that is in Christ Jesus.”* Paul tells us in Galatians that *“Christ has redeemed us from the curse of the law.”* Gal. 3:13.

(b) Again, Paul instructs Titus that Christ *“. . . gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people.”* Tit.2:14.

(c) The idea throughout these Scriptures is that because the price has been paid, man is set free. He is redeemed. God has no more claim upon him; sin has no claim; death has no more claim upon him. He has been redeemed *“by thy blood,”* (Rev. 5:9) and is thus set free from guilt and punishment. Paul told the Romans that their *“redemption”* was in Christ, more particularly, *“in His blood.”* Rom. 3:24-25.

(4) PARDON GRANTED; Fourthly, because God’s holiness has been rectified by the death of Jesus Christ, man is pardoned.

(a) Pardon also finds its true meaning in man’s justification. (Rom. 3:24-25)

(b) Isaiah tells us that the lord will abundantly pardon (Isa. 55:7) That is, man is granted an outright release from the penalty of his sin and is given a new right to live and enjoy life. Having found life in the person of Jesus Christ, God grants unto him the right to live that life free from all fear and bondage.

(5) In conclusion, we say that the Death of Jesus Christ therefore secures man’s expiation or release from sin, imparts forgiveness, redeems or sets him free from sin and grants him a full pardon.

c. As it fulfills the Mosaic System.

(1) We read in Matt. 5:17 that He came to *“fulfill”* the law. How did He fulfill the law? He fulfilled the law in the first place by an act of obedience wherein He took its penalty which rightly belonged to sinners who had violated it. (Phil. 2:8; Rom. 5:19). We read in Galatians that Christ was born under the law (4:4) and thus being born into the race under the law He became responsible to the law. To fulfill it, He not only needed to keep it, but as a member of the race should also suffer its penalty. In suffering its penalty - death - He thus fulfilled the law.

(2) In the second place, Christ fulfilled the law in all of its anti-typical aspects. The law required a sacrifice or sin - Christ was that sacrifice as indicated in Hebrews 9:26, *“he hath been manifested to put away sin by the sacrifice of Himself.”* The law required blood and *“apart from the shedding of blood there was no remission.”* (Heb. 9:22) Christ shed His blood (Heb. 10:1-19) and thus made it possible for all sins to be remitted. The law required a substitute for the sinner (Lev. 1:1-4) and Christ was that substitute as Peter says that Christ *“once suffered for sins, the just for the unjust,”* (1 Peter 3:18). The law involved a consciousness of sin and guilt on the part of the offerer, (Lev. 17:11), and Christ who offered Himself to God *“one sacrifice for sins,”* (Heb. 10:12), knew no sin of His own *“was made to be sin on our behalf, that we might become the righteousness of God in Him.”* (2 Cor. 5:21).

(3) In the third place the death of Christ fulfills the law in that His death makes it possible for Christ to become the end of the law to them that believe (Rom. 10:4). In other words, if He has suffered its penalty as a member of the race, why then can He not rescue all others who were under that same law and subsequent penalty by imputing to sinners His death? As the sinner reckons Christ’s death to be his death, he is removed from the penalty of the law and actually the law itself as he believes.

d. As it Defeats Satan. The death of Jesus Christ forever sealed the certain doom of Satan, and his power. We read in Heb. 2:14, *“Since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is the devil.”* Two things are noted in this verse:

- (1) That the death of Christ brings to nought the devil himself,
- (2) That the death of Christ brings to nought the power that Satan holds over the world, i.e. death.

(a) Satan evidently came into control of the world at the time of the fall. Satan is the God of this world, the world being the area of fallen nature (1 John 2:16) over which Satan has complete control. In Christ's death this power of Satan was broken and made available to all who will believe.

(b) The idea of Christ dying to pay a price to Satan in order to redeem a world surrendered in the fall of Adam is a false conception.

1] We recognize that Satan is called "*the prince of the power of the air,*" (Eph. 2:2), "*the prince of this world,*" (John 14:30; 16:11) but no where do we read that God ever surrendered any sovereignty over the universe that he created. Any authority that Satan may have claimed would be usurped and temporary - both of which are in keeping with the general tenor of the teaching regarding Satan.

e. As it Affected Sin.

(1) The writer to the Hebrews states in Heb 9:26 that Christ, "*once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.*"

(2) The same writer explains that under Old Testament economy, the blood of bulls and goats could not take away sins (Heb. 10:4) neither could the Old Testament priests take away sins (Heb. 10:11); but Jesus Christ by one offering forever remitted the sins of mankind, thus making it unnecessary for an offering to ever be offered again for sin (Heb. 10:12).

(3) The sins of mankind were forever washed in the blood of the Lamb (Rev. 1:5), and at the present time remembered no more by the Father. (Heb. 10:17).

f. As it Relates to the Person of the Son of God. Although all of the subjects dealt with thus far relate to the person of the Son of God, it is intended that three things in particular be considered under this heading, namely, that the death of Christ is (1) vicarious, (2) efficacious, and (3) sacrificial.

(1) His Death was Vicarious.

(a) When we say that the death of Jesus Christ was vicarious we mean that his death and suffering was endured by Him in the place of another.

(b) THE MEANING OF VICARIOUS. Hodge defines the term vicarious as ff: "Vicarious suffering is suffering endured by one person in the *stead* of another, i.e. in his place. It necessarily presupposes the exemption of the party in whose place the suffering is endured. A vicar is a substitute, one who takes the place of another, and acts in his *stead*." (Hodge Vol LL. p. 475)

(c) SCRIPTURAL TEACHING ON VICARIOUS. The Scriptures bear out the thought that Christ died for the sins of others and in the stead of others.

1] Heb. 2:9 - "*But we see Jesus . . . that he by the grace of God should taste death for every man.*"

2] 1 Peter 3:18 - "*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.*"

3] 1 Peter 2:24 - "*. . . Who his own self bare our sins in his own body upon the tree.*"

4] Romans 5:8 “ . . . *In that while we were yet sinners, Christ died for us.*”

5] Isa. 53:5 - “*He was wounded for our transgressions.*”

6] 2 Cor. 5:14 - “ . . . *if one died for all.*”

7] Romans 8:32 - “ . . . *but delivered him up for us all.*”

8] Gal. 1:4 - “*Who gave Himself for our sins . . .*”

9] See also 2 Cor. 5:21; Romans 8:3; 1 Cor 15:3; Rom. 4:25.

(d) Everywhere the Scriptures teach that Christ died in our stead as the true pass over lamb, the true sin offering. He was the vicar for all sinners, dying in their stead and taking their penalty. He gave His life a ransom for many. He was our substitute and died in our place.

(e) The student would do well to read E.Y. Mullin’s, The Christian Religion and Its Doctrinal Expression, pp. 322-337 on this subject.

(2) His Death was Efficacious.

(a) In the next place, we say that the death of Christ was efficacious. For an atonement to be entirely effective it must accomplish a remedy for those particular factors that made an atonement necessary, namely:

1] To rectify God’s Holiness.

2] To cleanse the Sinner.

3] To meet a Broken Law.

4] To defeat Satan.

5] To take away sin.

(b) THE MEANING OF EFFICACIOUS.

1] Efficacious to Rectify God’s Holiness.

a] God’s holiness was outraged by sin, and the only complete appeasement possible was to be found in the punishment. We ask the question therefore, “Did Christ suffer God’s complete punishment for sin?”

b] HOW GOD’S HOLINESS IS RECTIFIED. Mullins states that the broadest expression of God’s wrath is the death-penalty for sin. (Mullins, p. 323). It is hard for us to understand Christ’s taking this penalty as an innocent person. It is equally difficult for us to understand Him dying as a sinful person. How then are we to understand Christ’s death as satisfying the wrath of God?

1} In the first place we are to understand that the wrath of God is not a mere hatred against mankind because of man’s sin. If that were true and Christ simply took this ‘hatred’ in the form of dying, there would actually be no atonement. Atonement must do more than merely take punishment. Atonement must satisfy the one whose integrity has been violated as well as give standing to the one who did the sinning. Hence, Christ did not merely take the wrath of God so that man might escape such punishment.

2} More positively we are to understand that the wrath of God is directed against sin. Hence, if Jesus Christ could enter into a sin-relationship” with man he would rightfully suffer its penalty. Hence, “*He (hath) made him to be sin for us, who knew no sin . . .*” (2 Cor. 5:21) and having been made sin, God’s wrath was poured out upon him. This wrath that was already being directed against sin and sinful mankind is now directed against all sin as it is laid upon Christ. Christ endured it because he voluntarily entered the estate of sinful man

and endured death which is the expression of God's wrath and the penalty for their sin.

3} Thus we safely conclude that God is rectified. He is appeased, he is satisfied and propitiated. Christ having borne the full and complete penalty for sin makes it mandatory that the wrath of God be forever appeased, His death was efficacious or effective therefore in rectifying a God whose holiness had been outraged by sin.

2] Efficacious to Cleanse the Sinner.

a] MAN PURGED FROM SIN AND GIVEN LIFE.

b] Secondly, the death of Christ was efficacious in that it actually purges man from his guilt so that he may live with a conscience void of offense toward God and man. See Acts 24:16 and Heb. 9:14. The death of Christ actually purges a man from his sin. Such sin is not only atoned for in the sense that God can pardon a man because the price has been paid, but it is washed away and no longer present.

c] The death of Christ is efficacious further in that man is not only cleansed from his sin but restored and made righteous. Man is given righteousness in place of depravity - life in exchange of death. In other words, the death of Christ is efficacious in restoring to man all that was lost in the fall, in addition to the blessings he receives in the new Christ life which are enjoyed for both time and eternity.

d] Not only did Christ suffer for sins and be smitten of God, but he suffered eternal death. If Adam's sin brought in eternal death, Christ's death must therefore be of an eternal nature in order to give eternal life in exchange for eternal death. Of this type of suffering we know nothing. Human consciousness has no way of realizing the eternal agony, the eternal pangs of separation from God, the eternal torment, or the eternal death that man would have had to suffer had not Christ died. Thus we can say that Christ's death was efficacious not only provisionally but in kind.

e] With Peter one may say, "*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.*" I Peter 3.18.

3] Efficacious to Meet a Broken Law.

a] PENALTY OF BROKEN LAW.

b] Thirdly, Christ's death was efficacious in that it fulfills the demands of a broken law. A broken law demanded death. In this respect Christ's death was unique in that he himself did not have to die for breaking the law, but as the Spotless Lamb of God offered himself to God (Heb. 9:14). See above "As it fulfills the Mosaic System."

4] Efficacious to Defeat Satan and His Power.

a] Satan at the present time is the "*prince of the power of the air,*" (Eph. 2:2) and as such is at the head of a vast host of demons (Matt. 7:22). More than that he has been given the power of death (Heb. 2:14), a power that he will hold until he is ultimately bound.

b] The death of Jesus Christ is efficacious in a two-fold manner to overcome and defeat Satan: 1} to keep the Christian from Satan's present power, and 2} to destroy his power eternally.

1} We read in I John 2:1-17 that Christians have overcome the wicked one because of the work of Christ. Because of the advocacy of Jesus Christ we are kept

from the power of the Devil. His ability to overcome the Christian is limited as we put our faith in Jesus Christ. Jesus stated quite clearly to Peter that Satan desired to have him but He (Jesus) prayed for him and would thus be kept.

2} We read in the 20th chapter of the Revelation of the certain doom of Satan. Because Jesus overcame him with His own blood, Satan will be cast into eternal torment. With his doom the power of death is released and Jesus Christ is victorious.

5] Efficacious to Take Away Sin.

a] We read in Hebrews that it was not possible for the blood of bulls and goats to take away sin (Heb. 10:40), but Jesus Christ put away sin by the sacrifice of Himself. (Heb. 9:26) They are remembered no more by the Father (Heb. 10:18).

(3) His Death was Sacrificial.

(a) When we say that Christ's death was sacrificial, we refer to that actual substitutionary offering of Himself to God wherein he endured suffering and death as he took the sinner's place. "*He gave himself for us an offering and a sacrifice to God.*" (Eph. 5:2)

(b) In His offering "*he tasted death for every man.*" (Heb. 2:9) If Christ were to take upon Himself the sin of the world, he must suffer its punishment. As the Lamb of God, "*He gave Himself for us that he might redeem us from all iniquities.*" (Titus 2:14) He was not sinful or guilty, but by his substitutionary act he voluntarily made himself the bearer of the world's sin and guilt.

(c) The suffering that he endured because of this act is inexplicable because it has no parallel in human consciousness. We may understand in some degree his thirst, hungering, weariness, and grief, but to be "*smitten of God, and afflicted . . . wounded for our transgressions, bruised for our iniquities,*" (Isa. 53:5) we know nothing.

(4) The Extent of the Death of Christ.

(a) The question stated briefly is this: "Did Christ die for the whole world, or did he die only for the elect?"

1] If for the whole world, then why are not all saved?

2] And if for the whole world, in what sense?

3] We recognize that the answers to these questions will overlap some of the subjects being dealt with later in this course, but for purposes under this heading, reference to them will be made in a secondary manner.

(b) Although there are various modifications, there are two views to the above question, namely, (1) Augustinian and (2) Anti-Augustinian (according to Charles Hodge). These two positions follow, together with objections and conclusions.

1] The Augustinian View (stated and defended by Chas. Hodge, Vol II, pp. 544-555). This view holds that God elected some to salvation, and that God had a special reference to their salvation in the mission and work of his Son. In other words, God provided salvation just for his own people, and not for the world. This view does not deny that Christ's death was infinite and thus sufficient to save all the World, but the question revolves around God's purpose in sending Christ to die., i.e., that he should die for those whom God elected and gave to his Son for an inheritance.

a] Certain arguments are advanced as proof of this position.'

1} From nature of the covenant of redemption. Men, by their fall sunk into a state of misery and sin, might justly have been left as were the fallen angels to perish in their sins. But God in his mercy having decided to save a multitude whom no man could number, gave them to his Son for an inheritance, provided he would assume their nature and fulfill all righteousness in their stead. Thus Christ came to the world, suffered, died, in the place of Those whom the Father gave Him. This was the definite object of his mission.

2} Argument from the doctrine of election. (Christ died just for the elect.) See Rom. 9:11-12.

3} Argument from Scripture. It is said that there is no ransom unless it redeems; an offering is no sacrifice unless it actually expiates and propitiates. Thus Christ must have died just for those who would actually benefit from such a death. Some of the proof texts are:

a} Eph. 5:25 “*Christ gave himself for the church.*”

b} John 10:15 - Christ laid down his life “*for the sheep.*”

c} John 15:13- Christ laid down his life for “*his friends.*”

d} Acts 20:28 - Christ purchased “*the church*” with his own

blood.

e} Matt. 1:21 - Christ should save “*his people*” from their sins.

4} Argument from the Special love of God.

a} Christ did not die equally for all men but especially for those who would be his own. See 1 John 4:10, “. . . *he loved us, . . . propitiation for our sins.*” Rom. 5:8, “*God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*” etc., etc.

b} Note: Mention of the word “*world*” does not necessarily mean everybody, even as the second “*all*” in 1 Cor. 15:22 does not mean all; see also Rom. 5:18.

5} Argument from the Believer’s union with Christ.

a} A certain portion of the human race was given to Christ before the foundation of the world, thus all given to him will certainly come to him and be saved. This union therefore was a federal union, not one of nature, nor of faith, nor by the indwelling of the Holy Spirit. Christ therefore was the federal head and representative.

b} As a representative of that group of people, he acts for all of that group. What he did and suffered in their place as their representative, they, in the eye of the law, did and suffered. By his obedience they are justified. As in Adam they died, so in Christ they are made alive. As sin did not make the condemnation merely possible but was the ground of their actual condemnation, so the righteousness of Christ did not make their salvation just merely possible it actually secured the actual salvation of those for whom he wrought.

b] Certain objections may be offered to this view:

1} If the atonement was limited in design, then it must be limited in offer.

2} The general teaching of the Scripture and words of Jesus offer salvation to all. See Matt. 11:28; John 12:32; John 6:37, Mark 16:15.

3} The Scriptures also teach that Christ died for the whole world. See John 1:29; 1 Tim. 1:15-16; 2 Pet. 3:9; 1 John 2:2.

4} Certain Scriptures speak about men dying for whom Christ died. See 1 Cor. 8:11.

2] The “Anti-Augustinian” view (As stated and defended by A.H. Strong, pp. 772-ff). The Scriptures represent the atonement as having been made for all men, and as sufficient, for the salvation of all.

a] The atonement of Christ secures for all men a delay in the execution of the sentence against sin, and a space for repentance, together with a continuance of common blessings of life which have been forfeited by transgression. See Rom. 3:25; Acts 17:30,31.

b] The atonement made objective provision for the salvation of all by removing from the divine mind every obstacle to pardon and restoration of sinners, except their willful opposition to God and refusal to turn to him.

c] The atonement of Christ has procured for all men the powerful incentives to repentance presented in the cross, and the combined agency of The Christian church and the Holy Spirit, by which these incentives are brought to bear upon them.

d] Strong concludes that Christ is specially the Savior of those who believe in that he exerts a special power of his Spirit to procure their acceptance of his salvation. This phase of the question, however related to the application of salvation, which Strong admits is limited (both sides of the question admit this).

2] Conclusion. Wm. Evans gives a quotation as to his conclusion of the extent of the death of Christ which is fitting:

“The atonement is sufficient for all; it is efficient for those who believe in Christ. The atonement itself, so far as it lays the basis for the redemptive dealing of God with all men, is unlimited, the application of the atonement is limited to those who actually believe in Christ. He is the Savior of all potentially (1 Tim. 1:15); of believers effectually (1 Tim. 4:10). The atonement is limited only by men’s unbelief.” (Evans, *Great Doctrine of the Bible*. p. 79).

D. The Resurrection of Jesus Christ. The Objective aspect of our salvation includes more than the death of Christ: it includes also His resurrection, ascension, and exaltation. We must look at each of these also, if we are to have a full Scriptural view of the plan of redemption. Let us turn, then, next to a study of the resurrection of Christ in its bearing on our salvation. We need not go into great detail here, as some of the ideas embraced in His resurrection have already been noted in connection with the study of His death.

1. Importance of Resurrection. Let us consider first, the importance of the resurrection of Christ. Many admit the necessity of the death of Christ who deny the importance of the bodily resurrection of Christ.

a. Fundamental connection with Christianity. Christ’s physical resurrection is vitally important, first from the fundamental connection of this doctrine with Christianity. In 1 Cor. 15:12-19, Paul shows that everything stands or falls with Christ’s bodily resurrection:

- (1) Apostolic preaching is vain (v.14).
- (2) The Corinthian’s faith is vain (v.14).

(3) The apostles are false witnesses (v.15).

(4) The Corinthians are yet in their sins (v.17).

(5) Those fallen asleep in Christ have perished (v.18).

(6) And Christians are of all men most miserable (v.19), if Christ has not risen.

(7) All through the Book of Acts and in Paul's preaching the emphasis is upon the resurrection of Christ (e.g., Acts 2:24,32; 3:15, 26; 4:10; 10:40; 13:30-37; 17:31; Rom. 4:24-25; 6:4, 9; 7:4; 8:11; 10:9; 1 Cor. 6:14; 2 Cor. 4:14; Gal. 1:1, Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 2 Tim. 2:8; 1 Pet. 1:21).

b. Part that Christ's resurrection has in Application of Salvation.

(1) Thus God has raised Him up, and exalted him to his own right hand, that he might be the head over all things to the church (Eph. 1:19-23).

(2) Thus also He must rise before He can baptize us in the Holy Spirit (John 1:33; Acts 2:32,33; cf. John 15:26; 16:7).

(3) Thus also His death, resurrection, and ascension are definitely preparatory to His bestowing gifts upon men (Eph. 4:8-13).

(4) And thus finally He must rise to be a Prince and a Savior, to give repentance and remission of sins to Israel (Acts 5:31).

(5) Paul sums it all up when He says that while Christ's death reconciled us to God, His present life perfects our salvation (Rom. 5:8-10).

c. Polemic for miracles.

(1) And thirdly, the resurrection of Christ is important as a polemic for miracles. Strong says that in attempting to prove the miracles of the Bible we should not begin with Balaam's ass or Jonah and the big fish, but with Christ's resurrection (op.cit., p. 130). That having been proved all other miracles will present no difficulty.

(2) Lord Lyttleton and Gilbert West perceived that the resurrection of Christ and the conversion of Paul were the two strongest supports to the Christian faith. Since they were unbelievers in early life, they determined to show that both these teachings were unfounded. So they set to work by the study of the Scriptures and history to disprove these miracles. But since they were honest men, they did not carry out their designs. Their consideration of the evidence convinced them that both doctrines were true, and so they wrote their books to prove the very thing that they had set out to deny.

2. Nature of Resurrection. Let us next consider the nature of Christ's resurrection. That it was a bodily resurrection has been repeatedly assumed in this study, but we need to present the proof.

a. An actual resurrection. And first of all we note that it was an actual resurrection. The theory of Paulus and Strauss that Jesus did not actually die, but that He merely fell into a swoon, from which the cool air of the tomb and the spices revived Him, is blasphemy and a gross perversion of the plain meaning of Bible terms. That Christ had actually died, is evident from the fact,

(1) That the centurion and the soldiers declared Him to be dead (Mark 15:45; John 19:33).

(2) That the women came with the expectation of anointing a dead body (Mark 16:1).

(3) That blood and water flowed from His opened side (John 19:34-35) concerning which fact Evans says: “Physiologists and physicist agree that such a condition of the vital organs, including the heart, precludes the possibility of swoon, and proves death.” (Great Doctrine p. 86)

(4) That He did not appear to His disciples on the third day as one half-dead, but as a mighty conqueror of death,

(5) That Christ Himself declared that He was dead (Rev. 1:18).

b. A bodily resurrection.

(1) In the second place we note that it was a bodily resurrection. Many who claim to believe in the resurrection of Christ refuse to believe that His was a bodily resurrection. They explain His death and resurrection as being merely the two sides of the one experience: in His death He passed out of His physical life, and in His resurrection He passed into His spiritual life. Thus His death and resurrection are declared to be simultaneous events.

(2) The appearances of Christ are explained as those of His spirit (as in the Spirit-theory of Keim), or as mere subjective hallucinations (as in the Vision-theory of Renan). Except for differences in the explanation of Christ’s post-resurrection appearances, this theory is held by the destructive critics of our day, by the Millennial Dawnists, or Jehovah’s Witnesses, by the Christian Scientists, and others. The Millennial Dawnists explain the disappearance of Christ’s body by suggesting that it may have been dissolved into gases, or that it may be miraculously preserved somewhere.

(3) Proof of Bodily Resurrection. To all this we reply:

(a) That Jesus Himself declared after His resurrection that He had flesh and bones (Luke 24:39-40).

(b) That Matthew declares that the women who met Christ on the resurrection morning held Him by the feet (Matt. 28:9).

(c) That David declared before-hand by the Spirit that Christ’s flesh should not see corruption (Ps. 16:10; Acts 2:31).

(d) That the tomb was empty and the grave clothes were in order when the disciples examined the tomb (Mark 16:6; John 20:5-7).

(e) That Christ partook of food in the presence of His disciples after He had arisen (Luke 24:41-45)

(f) That He was recognized by His own after the resurrection, even to the nail prints (John 20:25, 27, 28; 21:7, Luke 24:34, 37-40).

(g) That Christ predicted that He would rise bodily (John 2:19-21, Matt. 12:40).

(h) That the angels in the tomb declared that He had arisen as He had said (Luke 24:6-8).

(i) That many Scriptures would be unintelligible on the theory that His was a spiritual resurrection (John 5:28, 29; 1 Cor. 15:20; Eph. 1:19-20).

c. A Unique Resurrection. And finally we note that His was a unique resurrection. The Shunamite's son, Jairus' daughter, the young man of Nain, Lazarus, and Tabitha undoubtedly all died again. Surely they did not receive a resurrection body, as Christ did. Concerning Christ's body we note the following:

(1) It was a real body. It could be and was touched (Matthew 28:9); it had flesh and bones (Luke 24:39-40).

(2) It was recognized as the same body, not another. Christ Himself mentions His opened side (John 20:27). It appears that these marks of His passion will be visible even at His second coming (Rev. 1:7; Zech. 12:10). At different times we are told that His own recognized Him after the resurrection (Luke 24:41-43; John 20:16, 20; 21:7).

(3) Yet His body was in some respects different after the resurrection. He passed through closed doors (John 20:19), and undoubtedly did not need to eat and sleep after that time.

(4) He is now alive forevermore, (Rom 6:9,10; 2 Tim 1:10; Rev. 1:18).

3. Credibility of Resurrection. In the third place let us consider the credibility of the resurrection of Christ, that is, is the evidence capable of being believed and substantiated. As we have stated more than once, the resurrection of Christ is a miracle. The kind of evidence we need to prove this fact is the same as that which we need to prove any other miracle. Inasmuch as all miracles involve a departure from the usual operations of natural law, miracles are not to be proved by reference to such laws. They have valid proof of their occurrence, but it is not proof such as the naturalist insists upon as necessary. As proof of the physical resurrection of Christ we suggest the following:

a. Argument from testimony. In what has just been said it is implied that the unusual manifestations of God's power are not to be deduced from the usual ones. They must be established on other grounds, the argument from testimony being one of these. Three things are necessary to make a testimony trustworthy: (1), the witnesses must be competent, i.e., be eye-witnesses; (2) they must be sufficient in number; and (3) they must have a good reputation, if their testimony is to be received at full value.

(1) Testimony of Apostles. The apostles qualify in all these respects. They repeatedly refer to the fact that they were eye-witnesses (Luke 24:33-36; John 20:19, 26; Acts 1:3, 21-22). That is, they did not base their teaching on the reports of others.

(2) Scriptures affirm. Again, the Scriptures affirm that there were more than five hundred who saw the risen Lord (1 Cor. 15:3-8). Evans says: "that in our courts one witness is enough to establish murder; two, high treason, three, the execution of a will; seven an oral will;" and he adds that "seven is the greatest number required under our laws." (Great Doctrines of the Bible, p. 92).

(3) Character of witnesses. And as to the character of the witnesses it is sufficient to say that neither the Scriptures nor any honorable opponent has ever assailed them on ethical grounds. Even Strauss admitted that the apostles firmly believed that Jesus had arisen. When we remember in addition to this that they could not have had any ulterior motive for proclaiming so stupendous a fact, and that they proclaimed Christ's resurrection at the risk of their lives, we perceive how strong is their testimony.

b. Argument from Cause and effect. Every effect has a cause. There are a number of effects in Christian history that must be traced to the bodily resurrection of Christ for their cause.

(1) Empty tomb. There is first, the empty tomb. The Scriptures tell us that the tomb was empty. Surely, if this were, not true, some one would have shown that the disciples were deceivers - that the tomb was not empty. The lie invented by the chief priests and the elders of that day - that the disciples came and stole the body while the soldiers slept, has been accepted by some moderns as the truth. But the evidence for the resurrection of Christ is established by the fact that the Lord's grave-clothes were found undisturbed - only the napkin that had been around His head had been removed and laid to one side (John 20:3-6). Surely, this could not have been the case had the disciples come and stolen the body.

(2) lord's Day.

(a) There is, in the second place, the Lord's Day. The Seventh Day Adventists claim that Sunday observance originated with the pagan Romans centuries after Christ, and then quote "*Catholics in such a way as to give the impression that these Catholic authorities say that their Roman Church, hundreds of years after Christ, made the change.*" (Canright, The Complete Testimony of the Early Fathers, p. 54). Canright, who for many years was a Seventh Day Adventist, shows that the Lord's Day originated with the apostles and not with pagan or ecclesiastical Rome (see the above work, and also his larger work, The Lord's Day from Neither Catholics nor Pagans).

(b) Some who admit that the apostles changed the day, hold that they did it in order to set up a new religion or to honor their now dead Master. But the remarkable thing about that is the fact that the apostles were Jews; and that any Jews should turn from the observance of their time-honored Sabbath Day, which had been given in Eden and been made a sign of their covenant-relation with God (Ex. 31:13; Ezek. 20:12, 20), for such reasons as these, is absurd. As poor fisherman they were in no position to introduce a holiday in honor of any mere man. The origin of the Lord's Day can be accounted for only on the ground that the apostles changed it in honor of Christ's physical resurrection and with His approval.

(3) The Christian Church. In the next place, the Christian Church has to be accounted for. The Christian Church is an effect that is traceable to some cause. Great was the impression made upon the disciples by the life of Christ among them, but all their hopes were blasted when He was crucified. Nothing could have nerved these discouraged disciples to assemble themselves for meditation and the worship of a Master whom they regarded as dead; and certainly nothing could have induced them to proclaim His name to their fellow Jews in the face of persecution, but the absolute assurance that Christ had arisen from the dead. Their assemblies were the beginnings of the Christian Church. Thus the Christian Church can be accounted for only on the assumption of the physical resurrection of our Lord.

4. The Results of the Resurrection. We note next briefly the results of Christ's resurrection.

a. Attests to Deity of Christ. First of all, Paul teaches that it attests the Deity of Christ (Rom. 1:4). Christ had pointed forward to His resurrection as a "sign" that would be given the people of Israel (Matt. 12:38-40; John 2:18-22), and Paul declares that it was a sign of His Deity.

b. Assures us that God accepts atonement. In the second place, the resurrection of Christ assures us that God has accepted the atoning work of Christ (Rom. 4:25). The preposition in this reference with the accusative, has the force of "on account of," "because of," "for the

sake of.” (Green’s Handbook to the Grammar of the Greek New Testament, p.247). We could not have the same confidence that God has accepted Christ’s sacrifice, had He not risen from the dead.

c. Gives Christ His Rightful position. In the third place, through the resurrection, Christ became the Intercessor, Executive, and Protector of His people, (1 Tim. 2:5-6; Rom. 8:34; Eph. 1:20-22; Rom. 5:9-10).

d. Gives Personal realization of salvation. A further result is the fact that by Christ’s resurrection provision has been made for the personal realization of the salvation which He has provided, in His bestowal of repentance, forgiveness, regeneration, and the Holy Spirit (Acts 5:31; 3:26, 1 Pet. 1:3; John 16:7; Acts 2:33).

e. Gives basis for power and service for believers. Again, His resurrection is made the basis of assurance to the believer that all necessary power for life and service is available to Him, (Eph 1:18-20; 4:8). If God could raise Him from the dead, He is able to supply all the needs of the believer (cf. Phil. 3:10).

f. Guarantees resurrection of believer. Paul further tells us that the resurrection of Christ is a guarantee that our bodies too will be raised from the dead (Rom. 8:11; John 5:28-29; 6:40; Acts 4:2; 1 Cor. 15:20-23; 2 Cor. 4:14; 1 Thess. 4:14).

g. Gives proof there will be a judgment. And again, the resurrection of Christ is God’s concrete proof that there will be a judgment of the godly and the ungodly (Acts 10:42; 17:31; cf. John 5:22). The day of judgment has been appointed, and so has the Judge. Of these facts God has given assurance unto all men, in that He bath raised Christ from the dead.

h. Prepares the way for the coming kingdom. Finally, the resurrection of Christ prepared the way for Him to sit on the throne of David in the coming kingdom (Acts 2:39).

E. The Ascension and Exaltation of Christ.

1. MEANING OF ASCENSION AND EXALTATION. These must be distinguished from each other. By the ascension of Christ we mean His going back to heaven in His resurrection body; by the exaltation of Christ we mean that act of the Father by which He gave to the risen and ascended Christ the position of honor and power at His own right hand. Modernists deny not only the physical resurrection of Christ, but also His bodily ascension. But the New Testament abundantly teaches that Christ ascended to heaven after His resurrection.

2. The Ascension of Jesus Christ.

a. SCRIPTURE PROOF. Scripture Proof of Ascension. Matthew and John do not narrate the fact of the ascension, and Mark speaks of it only in one verse (16:19). Luke, in his Gospel (24:50-51) and the Acts (1:9), gives some details of the event. Though, as we have just said, John does not narrate the fact of Christ’s bodily return to heaven, he represents Christ as having clearly predicted it (John 6:62; 20:17; cf. 13:1; 14:26, 16:10, 16, 17, 28). Paul seems definitely to teach it in Eph. 4:8-10; Phil. 2:9; 1 Tim. 3:16. Peter speaks of Christ’s “*having gone into heaven,*” (1 Peter 3:22), and the writer to the Hebrews says that He “*passed through the heavens.*” (4:14) It is evident, therefore, that the early church regarded the ascension as an historical fact.

b. Objection to Ascension by Critics. Modern criticism objects to the reality of the ascension. It objects to this doctrine mainly on two grounds.

(1) DENIAL OF HEAVEN AS A DEFINITE PLACE. First, it contends that the Copernican system excludes the belief that heaven is a definite place above us and beyond the stars. But Scripture does not tell us where heaven is, even though it represents it as a place as well as a state. Heaven is where God dwells, where the angels and the spirits of the just are, and where Christ went in a true body. Such a body must occupy space. The angels, not being infinite, cannot be ubiquitous or omnipresent; they must be in some definite place. Likewise Christ said “*I go to prepare a place for you.*” (John 14:2).

(2) REAL BODY VS. HEAVENLY BODY.

(a) Secondly, it argues that a tangible or palpable body is not adapted to a super-terrestrial abode. But this is ignoring the fact that the stars and the planets are super-terrestrial, and yet they are material. Paul says, “*There are also celestial bodies, and bodies terrestrial.*” (1 Cor. 15:’40).

(b) Admit the bodily resurrection of Christ, and the question of Jesus bodily departure from this earth is not difficult. In fact, the bodily ascension of Christ is a necessary historical presupposition to belief in His bodily return, since He is to come back to earth as He went away, and to belief in our own bodily resurrection, since we shall be like Him.

3. The Exaltation of Jesus Christ.

a. Scripture Proof of Exaltation. The Scriptures likewise speak of Christ’s exaltation. Luke mentions it several times (Acts 2:33; 5:31); Paul teaches it (Rom. 8:34; Eph. 1:20, Phil. 2:9; Col. 3:1). The writer to the Hebrews mentions it (10:12); and Jesus Himself intimates it (Matt. 22:41-46; Ps. 110:1; Rev. 3:12).

b. Nature of Exaltation.

(1) CROWNED WITH GLORY AND HONOR. A number of things are embraced in the exaltation of Christ. We read that He was “*crowned with glory and honor.*” (Heb. 2:9). The glory appears in His present “*glorious body.*” (Phil 3:21) John saw Him in this body on the Isle of Patmos (Rev. 1:12-18). Both the glory and the honor are seen in His receiving a name that is above every name (Phil. 2:9). Our Lord refers to His new name (Rev. 3:12; 19:12, 13, 16). With this new name went also His enthronement at the right hand Of the Father (Matt.28:18; Heb. 10:12). Stephen saw Him “*standing*” there (Acts 7:55-56). Some day Christ will sit upon His throne (Matt. 25:31).

(2) This exaltation included also, no doubt, His appointment as Head of the Body, the Church (Eph. 1:22). Today He directs the affairs of His Church, He serves it as High Priest (Heb. 4:14; 5:1-10; 6:20; 7:21; 8:1-6; 9:24), offering His own blood (1 John 2:1), and praying for the keeping and unifying of His own (Luke 22:32; John 17). Today, angels, authorities, and powers are subject to Him (1 Pet. 3:22). Indeed, all things have been put under His feet (Eph. 1:22). In this sense He is today King in a kingdom (Col. 1:13; Rev. 1:9 A.V.).

4. Result of Ascension and Exaltation. The results of His ascension and exaltation may be treated together.

a. First, He is now not merely in heaven, but is spiritually present everywhere. He fills all (Eph. ‘4:10). Thus He is an ideal object of worship for all mankind (1 Cor. 1:2).

b. Secondly, He has led captivity captive (Eph. 4:8). This may mean that the Old Testament believers are no longer in Hades, but have been transferred to heaven. The New Testament believer certainly goes into the immediate presence of Christ when he falls asleep

(Phil. 1:23; 2 Cor. 5:6-8).

c. Thirdly, He has entered upon His priestly ministry in heaven (Heb. 4:14; 5:1-10; 6:20; 7:21; 8:1-6; 9:24).

d. Fourthly, He has bestowed spiritual gifts upon His own (Eph. 4:8-13). These are both personal gifts to individuals (1 Cor. 12:4-11) and gifts to His Church (1 Cor. 12:28-30; Eph. 4:8-13).

e. And fifthly, He has poured out His Spirit upon His people (John 16:7; 14:16; Acts 2:33).

f. He is giving repentance and faith to men (Acts 5:31; 11:18; 2 Tim. 2:25; Rom. 12:3; 2 let. 1:1; cf. Eph. 2:8).

g. He is baptizing believers into the Body, the Church (John 1:33; 1 Cor. 12:13).

h. These are the results of His ascension and exaltation. It is evident that we cannot stop with the death of Christ, important as that is, if we are to have a complete redemption: the physical resurrection, ascension, and exaltation of Christ must also be historical facts.

II. THE APPLICATION OF SALVATION.

A. **Thus far we have been concerned with the Provision of Salvation.**

1. Our study has shown us that this Provision is found entirely in Christ: He paid the debt that we owed; He reconciled us to God; He completely satisfied the demands of a holy God and a holy law. Our redemption is in Him; in none other is there salvation.

2. It is perfectly clear, however, that provision and application are two different things. Inasmuch as Christ has rendered penal satisfaction to the Father, He has the right to declare on what terms the benefits of His death and resurrection are to be bestowed. He is no more obligated actually to save everybody now that He has died than He was to die for any man in the first place. As He was moved by grace to provide salvation so He is moved by grace to lay down the conditions on which salvation may be experienced.

3. We shall, therefore, next inquire as to the nature of salvation in experience, and the conditions on which it may be enjoyed. It is Convenient to treat this aspect of the subject in two parts; The application of Salvation in its Beginning, and The Application of Salvation in its Continuation.

B. **The Application of Salvation in its Beginning.**

1. We have already Indicated that God must take the initiative.

a. Men who are dead in trespasses and sins, whose very wills are perverted, cannot take a step toward God until God first does something for them.

b. And we believe that God is taking the initiative. Titus 2:11 - *“For the grace of God was manifested, bringing salvation to all men, disciplining us that denying impiety and the lusts of the world, we might live soberly and justly and piously in the present life.”* (Alford’s trans.)

2. This grace to all men is manifested in connection with God’s revelation of Himself, in nature, in man’s conscience, and particularly in the Scriptures. Consequently all men are without excuse (Romans 1:20). With this background we shall better able to understand the doctrines of election & vocation.

C. **The doctrine of election.**

1. Foundation words.

a. There are a number of foundation words in the Bible, upon which the structural interpretation of the doctrine of election are built. We shall make a brief survey of them.

(1) Bachir (Hebrew)

(a) This word is used approximately 200 times in the Old Testament. On almost every occasion it depicts the Lord choosing someone or some thing for His own use. See Isa. 42:1; 45:4; 65:9, 22.

(b) The last two references refer to Israel as the nation “*chosen*” of God. We must here be reminded that Israel as a nation traces its genealogy as a “*chosen race*” to Abraham, Isaac, and Jacob. It was only when Abram became Abraham (“friend of God”) that Israel as a nation was called “*chosen*” by promise. Abraham believed God, and it was reckoned to him for righteousness. (Rom. 4:3-5) Thus, we may conclude that Abraham’s right relation to God was the basis of Israel’s being “*chosen*.”

(c) From these uses of bachir, then, we may conclude that the term “chosen” in the Old Testament, when used in connection with God as the chooser, is applied to a person or nation in right relationship with God, in experience with God, and obedient to God.

(2) Eklektos (Greek)

(a) This word is used approximately 28 times in the New Testament, usually translated “*chosen*”, or Thayer adds to these “*laid out*” (as plans laid out); “*choice*” (exemplary, favorite), See Mark 13:27; 1 Peter 1:1,2.

(b) Eklektos is an adjectival form used substantively, and needs an object to modify. Hence, in reality, eklektos means “chosen (one)” or “*elect (one)*.” It places a distinction on the one selected.

(c) Eklego.

1] This root verb is used approximately 18 times in the New Testament, and means “*to chose*,” “*to pick out*,” “*to choose for one’s self*.”

2] The same word is used in the Gospels with regard to the choosing of Christ’s disciples (Lk 6:13), Mary’s choosing to sit at the feet of Jesus (Lk 10:42) and simple matters of choice (Lk 14:7).

3] Ekiego can refer to any act of choosing, whether to be a “chosen one,” or not, whether in simple matters of choice or not. From this we can say that not all whom the lord chose (eklego) are “chosen ones.” (eklektos).

a] James 2.5 illustrates this use, “*Hearken, beloved brethren, did not God choose them that are poor in the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?*”

b] Notice, too, here, that the ones who are chosen to be heirs of the kingdom are those who love Him. The choosing is on the basis of their love for Him.

4] ekloge. Still another derivative from eklego. This word is used six times in the New Testament. Rom. 9:11; 11:5, 7, 28; 1 Thess. 1:4, 2 Pet. 1:10. The basic meanings of the word are these : “*choice*,” “*election*,” “*a laying out*,” “*act of picking out*,” “*choosing*.”

5] CONCLUSIONS.

a] We have seen that the “chosen” both in the Old Testament and New Testament are the ones in right relationship with God, “*in whom His soul delighteth*.” Isa. 42:1.

b] We have seen that those chosen (ekiego, verb) to be the elect (ekiektos) do not become on the basis of the act of choosing itself, but that the act of choosing, on the other hand is on the basis of their love for God.

(3) Election and Foreknowledge.

(a) But how can we be “*chosen from the foundation of the world in Him*,” (Eph. 1:4) if we are chosen on the basis of the new birth, limited to this world? It must be on the basis of the foreknowledge of God.

(b) Thus the Scripture seems to teach, e.g., “*‘elect’ . . . according to the foreknowledge of God*.” (1 Pet. 1:1-2). Also Eph. 1:4-5. “*He (God, the Father), chose us in Him (Christ), before the foundation of the world, that we should be holy and without blemish before Him in love having predestinated us unto the adoption as sons through Jesus Christ unto himself*.”

(c) Accordingly, in the mind of God we are in Christ before the choosing transpired. It is only in Christ Jesus that this choosing and predestinating happens, and God pre-knew who would be in Him before the foundation of the world.

(4) Election and Predestination.

(a) This brings to attention another key word of direct bearing on this question, “predestinate”. This word has nothing to do with God’s selecting certain ones to be saved and certain to be lost. That is the question of election. Predestination takes place on the basis of election, and is really an aspect of it.

(b) Immediately as one becomes a Christian he becomes “*chosen*” in Him. God then enacts a legal right in favor of the believer, adopting him as son. This idea is followed in John 1:12, “*but as many as received Him, to them gave He the authority (legal right) to become sons of God.*” Now since this happens only after one receives Jesus Christ, it becomes safe to say that predestination hinges on becoming a Christian, a “*chosen one*,” (eklectos), for this reason: Eph. 1:5, “*Having predestinated us through Jesus Christ unto Himself.*”

(c) “Predestination,” from the Greek word proorizo, meaning “to mark out boundaries,” or “limit beforehand.” When God foreknew one would receive Christ, he became “chosen.” He marked out boundaries for the life of that one as of a son, that of a life “*without blemish before Him in love.*” But that life standard becomes effective only when that one actually received Christ in time. Until that time he is at liberty to choose whatever way he pleases to go through the free agency which God committed to Him. God knows which way he will go.

b. CONCLUSIONS concerning Foreknowledge, Election and Predestination.

(1) God chose those whom He foreknew would accept Christ. The Scriptures definitely base God’s election on His foreknowledge: “*Whom he foreknew, He also foreordained to be conformed to the image of His Son.*” Rom. 8:29. It may be argued that the Scripture does not indicate what He foreknew, but obviously the use of “foreknew” would be without meaning if God did not foreknow something concerning man. The only conclusion to be reached is that He foreknew that man would believe as belief is the only condition to justification mentioned later in the statement.

(2) This viewpoint of election does nothing to constrain God so that He cannot act in a sovereign way. If, in His sovereignty God has ordained that He would choose for eternal life them that believe, what constraint is placed upon that sovereignty in the carrying out of such a plan?

(3) The fact that He chose men in Christ (Eph. 1:4) makes this a non-arbitrary, moral act. He could not choose men in themselves because of their ill-desert; He must choose them in the merits of another.

(4) And for those whom He has so chosen, He has “laid out the boundaries “ (predestined) for their lives. God who has chosen has a plan for everyone of His own; and the basis and framework for such a plan is found in the purpose He has for man, that he “might be conformed to the image of His Son.” (Rom. 8:29),

(5) Acceptance of this view of election tends logically to great missionary endeavor. Christ sent His disciples into all the world, and He instructed them to preach the Gospel to every creature. If, then, election means that all those whom God has arbitrarily chosen

will certainly get to heaven, and that all those whom He has not thus chosen will certainly not get there, no matter how faithfully and frequently the Gospel may be preached to them, then why be greatly agitated about it?

(6) True, we have the command to take the Gospel into all the world; but if only some are thus “elected,” why be greatly disturbed about it? Furthermore, how shall the servant of Christ keep up his courage in a difficult field, if men are thus ‘elected’ or not chosen? Perhaps there is no one in the hard field that belongs to the favored few! It is easiest to conclude that further effort is in vain and that one had just as well stop and go elsewhere. But both Scripture and experience testify, that often fruit appears only after many years of prayer and effort.

D. The Doctrine of God’s Call. The grace of God is magnified, not only in the provision of salvation, but also in the offer of salvation to the undeserving.

1. Definition. God’s call is that act of grace by which He invites men to accept by faith the salvation provided by Christ.

2. The persons called.

a. The Scriptures indicate that salvation is offered to all. It is offered to:

(1) The “*predestinated.*” (Rom. 8:30)

(2) To all that “*labor and are heavy laden.*” (Matt. 11:28)

(3) To “*whosoever believes,*” etc. (John 3:15, 16; 4:14; 11:26; Rev. 22:17),

(4) To “*all the ends of the earth.*” (Isa. 45:22; Ezek. 33:11; Matt. 28:19; Mark 16:14; John 12:32; 1 Tim. 2:4; 2 Pet. 3:9)

(5) And to “*as many as ye shall find.*” (Matt. 22:9)

b. In the light of these passages we dare not distinguish between a general call to all and a special call to the elect. Nor need we decide whether God’s general call is sincere and His special call is irresistible. God does not mock men. If He offers salvation to all, then He also desires to save all, and to extend the same help to all who choose Him. Man’s will is the only obstacle to the salvation of anyone. God does not give one man the will to do good and leave the other without all help in this respect.

3. The object of God’s call. The things to which God calls men are:

(1) Repentance:

(a) Matt. 3:2 - “*Repent ye, for the kingdom of heaven is at hand.*”

(b) Mark 1:1 - “*Repent ye, and believe in the gospel.*”

(c) See also Matt. 4:17; Acts 2:38; 17:30; 2 Pet. 3:9)

(2) Faith (to believe):

(a) John 6:29 - “*This is the work of God that ye believe on him whom he hath sent.*”

(b) John 20:31 - “*These are written that ye may believe that Jesus is the Christ.*”

(c) See also Mark 1:15; Acts 16:31; Romans 10:9).

4. The means of the call. God has a variety of means by which to call men.

(1) There is first of all His Word. He calls men through the Word of God directly (Rom. 10:16,17; 2 Thess. 2:14). That is why it is necessary to get the Bible into all parts of the world.

(2) Then He also calls men by His Spirit. (John 16:8; Gen. 6:3; Heb. 3:7-8). The Holy Spirit urges the sinner to come and accept Christ.

(3) Further, He calls men through His servants. (2 Chron. 36:15; Jer. 25:4; Matt. 22:2-4, 9; Rom. 10:14-15).

(a) Jonah is a good example of His use of human messengers to bring a city to repentance.

(b) The Word of God must be brought to the unsaved by regenerated persons, persons who can testify to the power of that Word in their own lives.

(4) And finally, He calls by His providential dealings with men.

(a) His goodness is Intended to bring men to repentance (Rom. 2:4; Jer. 31:3), but if that does not succeed, then His judgments are to do it (Isa. 26:9; Ps. 107:6,13).

(b) The means by which God calls men is sometimes referred to as “prevenient grace;” that is, those means which God uses to bring a person to Himself.

E. The Doctrine of Conversion.

1. What is the logical order in the experience of salvation? There is, of course, no chronological sequence, conversion, justification, regeneration, and adoption, all take place at the same instant. Sanctification alone is both an act and a process. But there is a logical sequence, and we shall follow the order just indicated.

2. THE MEANING OF CONVERSION.

a. The Scriptures appeal to man to turn himself to God.

(1) Isa. 31:6 *“Turn ye unto him from whom ye have deeply revolted. O Children of Israel.”*

b. Ezek. 14:6 - *“Thus saith the word Jehovah: Return ye and turn yourselves from your idols.”*

c. Matt. 18:3 - *“Except ye turn. . . ye shall in no wise enter into the kingdom of heaven.”*

d. I Thess. 1:9 - *“ . . . turned unto God from idols.”*

e. Thus conversion is that turning to God.

3. THE ELEMENTS IN CONVERSION.

a. Repentance.

(1) THE MEANING OF REPENTANCE. Repentance is defined as “a sincere and thorough changing of the mind and disposition in regard to sin involving a sense of personal guilt and helplessness.” (Standard Dictionary)

(2) Although repentance is essentially a change of mind and disposition, there are some three aspects of it, namely, (a) an intellectual, (b) an emotional, and a (c) volitional aspect.

(a) THE INTELLECTUAL ELEMENT IN REPENTANCE. The intellectual element implies a change of view, particularly with regard to sin, God, and self. The Scriptures speak of this aspect as the knowledge of sin. See the following Scriptures:

1] Rom. 3:20 - *“For through the law cometh the knowledge of sin.”*

2] Psa. 51:3 - *“For I know my transgression and my sin is ever before me.”*

3] Luke 15:17 - "*But when he came to himself . . .*"

(b) THE EMOTIONAL ELEMENT IN REPENTANCE. The emotional element implies a change of feeling. The Scriptures represent this idea by the Greek word metamellomai, "to have a care afterwards."

1] Matt. 21:32 - ". . . *And ye, when ye saw it, did not even repent yourselves afterward, that ye might believe in Him.*"

2] Matt. 27.3 - "*Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver.*"

(c) THE VOLITIONAL ELEMENT IN REPENTANCE.

1] The volitional element implies a change of will and disposition. This is the inward turning from sin. It is represented in the Scriptures by the Greek word metanoia which means, "change of mind."

2] The noun is found some 22 times in the Greek Testament and the verb 34 times,

a] The following being exemplary of the former (noun):

1} Matt. 3:8 - "*Bring forth therefore fruit worthy of repentance.*"

2} Acts 5:31 - "*Him did God exalt . . . to give repentance to Israel, and remission of sins.*"

b] The verb is found in the following verses:

1} Luke 13:3 - "*Except ye repent, ye shall all in like manner perish.*"

2} Acts 2:38 - "*Repent ye, and be baptized every one of you in the name of Jesus Christ.*"

(3) CONCLUDING OBSERVATIONS CONCERNING REPENTANCE:

(a) Repentance must not be represented as a work to perform. Confession of sin and reparation for wrongs done to men are fruits of repentance, but not repentance. We are not saved for repenting, but if we repent.

(b) Repentance is not a satisfaction rendered to God, but a condition of the heart necessary before we can believe unto salvation.

(c) True repentance never exists apart from faith. That is, one cannot turn from sin without at the same time turning to God. Conversely we may say that true faith never exists without repentance. The two are inseparably bound together.

b. Faith. THE MEANING OF FAITH.

(1) Uses of the term. We must distinguish between the biblical usages of the term "faith".

(a) As a body of truth. Jude said that we should contend earnestly "*for the faith which was once for all delivered to the saints.*" (Jude 3).

(b) As a system contrasted with works. Paul questioned the Galatians whether they had received the Spirit "*by the works of the law or by hearing of faith?*" (Gal. 3:2). See also Rom. 3:27.

(c) As a personal trust. Most of the references in the Bible that refer to faith involve this meaning. Paul said that the Romans were justified "*by faith in His blood*" (Rom. 3:25). This faith is a personal trust or acceptance of the truth concerning the blood of Christ to

justify. However, this kind of faith is understood further in the Scriptures to be used in at least two ways:

1] As an initial act. Faith is something which is exercised initially as a once for all action. In a sense it is complete and final. The Gospel of John (the Gospel of belief) gives a number of instances where such faith was exercised. It is said of the Nobleman, “. . . *and himself believed,*” which was a once for all action. He did not need to believe on Christ again. Likewise, the blind man, after hearing and realizing who Christ was, said, “*lord, I believe.*” (John 9:38). See also John 10:42; 11:45; etc.

2] As a continuing way of life. Paul told the Romans that the righteousness of God was revealed in the gospel “*from faith unto faith.*” (Rom. 1:17).

a] Salvation was not only dependent upon an initial act but upon a continuing, progressive exercise of faith. He continues by saying, “*As it is written, But the righteous shall live by faith.*” (Rom. 1:17) Paul said that this was also his own personal experience, he was not only initially saved by faith but “*that life which I now live in the flesh, I live in faith . . .*” (Gal. 2:20). He also told the Corinthians that “*we walk by faith, not by sight.*” (2 Cor. 5:7) See also 1 Pet. 1:5, 5:9, 1 Tim. 2:15; 2 Tim. 1:13; Eph. 3:12.

b] Initial conversion is based upon faith as an initial act; the continuance of the Christian life is based upon faith as a way of life. In our study of conversion, therefore we will concern ourselves with faith as meaning a personal trust.

(2) Involvements of Faith. Perhaps no other subject in theology needs clarification as much as the subject of faith. We have already distinguished between its usages and concluded that in conversion we are talking about faith as a personal trust. We now endeavor to clarify what is involved in this personal trust. You will discover from the Scriptures that personal trust includes both “time” elements (1) initial, and (2) continuing. The following four elements are given to show what is involved in this kind of faith.

(a) ACCEPTANCE OF THE TRUTH concerning Jesus Christ.

1] Acceptance of the truth that Christ died in my place, therefore my sins are forgiven Col. 1:14; Eph 1:7; Isa 53:4-6.

a] It is the acceptance of the truth (not necessarily the person) that is going to save. If faith “comes by hearing and hearing by the Word,” (Rom. 10:17), then when the Word is accepted by a person and he personally trusts it to be true for him, faith will be engendered and he will be saved.

b] Upon acceptance of the truth and the coming of faith, the Spirit then does His work to impart the spirit of Christ to the individual. Note again, this acceptance of the truth precedes the incoming of the Spirit of Christ. This acceptance of the truth not only forms a basis for conversion but also for regeneration, justification, and adoption all of which belong to the same experience.

2] Acceptance of the truth that when Christ died, I died with Him; also that when He arose, I arose with Him. See Rom. 6:3-5; Gal. 2:20.

a] Here again is the acceptance of the truth, the truth that not only did Christ die in my place but when He died I died with Him. If I died with Him, I also arose with Him.

b] This truth in particular is the basis of sanctification, that is, our union with His death and resurrection sanctifies and makes it possible for a man to live a holy life.

(b) SUBMISSION TO THE LORD.

1] Faith is an act of the will placing one's life under the authority of another.

a] The basic meaning of the word 'kingdom' is "reign of God, authority, rule of God, sovereignty." Hence, to enter into the kingdom (or to be converted or to be saved) one must accept this rule of God, this reign of God for his own life.

b] When Jesus said, "Seek ye first the kingdom of God" (Matt. 6:33) he was saying seek first God's rule for life - be sure that God reigns in your heart. The rich young ruler sought out Jesus that he might inherit eternal life. The answer that Jesus gave involved making Christ Lord of his life which the young man could have done by simply doing what the Lord commanded. (Mark 10:17-23).

2] Faith is submission or a yielding of one's life to a new Lord. See Rom. 6:16 that expresses the principle that to whomsoever one yields himself he becomes that one's servant.

(c) DEVOTION TO A NEW MASTER.

1] Faith involves setting of one's affections upon Jesus Christ to love and obey. See Ex. 21:1-6 which describes the servant becoming a permanent slave because he loves his master.

2] Faith involves acceptance of a life partner whom you will love and love only Him. Col. 3:24; Matt. 4:10.

(d) OBEDIENCE TO GOD.

1] Faith involves taking up a way of life. See John 14:15.

a] The keeping of His commandments are not be construed as being kept in a legalistic fashion or as a body of works that will save.

b] The way of life is actually the constant yielding of our members to Christ who is in us, who in turn fulfills the law in us (Rom. 8:2-4). This is the Christ life.

2] Faith involves living our lives as unto the Lord. 1 Cor. 10:31; Col. 3:23.

(3) THE OPERATION OF FAITH. Faith must be a working dynamic within the individual if it is going to accomplish all that is promised concerning it. Faith becomes operative in the following order:

(a) Faith comes from hearing of the Word of God (Rom. 10:17). In other words, faith has its beginning in the Word of God.

(b) Faith is engendered in the hearer when he rightly relates himself to the object found in the Word. This object may be a person, a fact, a statement, a promise, or an event. Now as the reader rightly relates himself to the object, faith comes and with it the reality of whatever was indicated in the Word of God.

(c) How does one become rightly related to the Word? By an acceptance of the truth for himself. This acceptance will many times involve what has been indicated above, i.e., submission, devotion, and obedience.

(d) Faith therefore to become operative may be diagramed as follows:

<u>Source</u>	<u>Object</u>	<u>Relationship to the Object</u>
Word of God	Person, Fact, Promise, Statement, or Event	Acceptance, Submission, Devotion and obedience.

4. In conclusion, may we describe THE EXPERIENCE OF CONVERSION.

a. In the first place the sinner must hear the Word of God which the Spirit of God will use to bring conviction (John 16:8-11).

(1) Conviction is followed by repentance as described earlier.

(2) He now changes his viewpoint with regard to sin and himself and turns toward God. (See Luke 15:17-20 which gives a good description of repentance, including all of the elements described earlier).

b. As the sinner turns to God he must accept the truth of God's Word for himself.

(1) He accepts the first truth that Christ died in His place and secondly, that when Christ died, he died with him, and if he died with Him he also arose with Him.

(2) The truth of the Scripture is that he is already in Christ in his death and resurrection, therefore it can become Subjectively real by accepting this truth as true for him. The work has been finished, he is in Christ in His death and resurrection, now he must accept it as being true.

c. The consequent acceptance of the truth brings about actual conversion together with the working of the Holy Spirit whereby the Spirit of Christ is placed in the individual.

d. THE RESULTS OF FAITH. Several of the results of faith should also be mentioned.

(a) Assurance seems to deserve first place here (Heb. 11:1; Ps. 27:13). True, assurance comes by the witness of the Holy Spirit (Rom. 8:16; 1 John 4:13; 5:10), but nevertheless He refers the soul to the promises in the Word of God.

(b) Closely connected with assurance are peace (Rom. 5:1; Isa. 26:3) and rest (Heb. 4:3) with the resulting joy (I Pet. 1:8).

(c) In the third place we would mention good works.

1] We have been saved apart from works (Eph. 2:9, Rom. 3:20), but yet "*for good works*" (Eph. 2:10).

2] James emphasizes the manifestation of faith in "works" (Jas 2:17-26); Paul, the insufficiency of "*good works*" to save a soul (Gal 2:16; 3:10). Notice how Paul stresses "*works*" as the outgrowth of faith (Tit. 1:16; 2:14; 3:8). Christian service is one of these "*works.*" (Gal. 5:6; Ps. 116:10).

F. Doctrine of Justification.

1. The definition of Justification. MEANING OF JUSTIFICATION.

a. Justification, according to Bible usage, is the act of counting, declaring or pronouncing one righteous and free from guilt and exposure to punishment. The sinner is declared righteous before God on account of the finished substitutionary work of Jesus.

b. This declaration is made upon the condition of faith in the blood of Christ to propitiate God and cleanse man from his sins. The declaration is made in heaven, and is available to the sinner the moment he receives the truth of Christ as his substitute. As a result his guilt and penalty are removed and he is restored to favor with God.

2. Two-fold aspect of Justification. There are two things involved in justification: a. the remission of the penalty, and b. restoration to God's favor.

a. Remission of the penalty.

(1) The penalty for sin is death, spiritual, physical, and eternal (Gen 2:16,17,' Rom. 5:12-14; 6:23). If a man is to be saved, this penalty must first be removed. It was removed by and in the death of Christ, who bore the punishment of our sins in His own body on the tree. (Isa. 53:5-6; I Pet. 2:24).

(2) Since Christ has borne man's penalty for sin, God now remits it in the case of him who believes on Christ.

(a) Acts 13:38-39 - *"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."*

(b) Rom. 8:33 - *"Who shall lay any thing to the charge of God's elect? It is God that justifieth."*

(c) II Cor. 5:21 - *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

b. Restoration to favor.

(1) The remission of the penalty is one thing; restoration to favor is another. Hodge says: "A pardoned criminal may be restored to his civil rights, so far as the penalty remitted involved their forfeiture, but he is not reconciled to society. He is not restored to favor. Justification, however, does secure a restoration to the favor and fellowship of God. We become the sons of God by faith in Jesus Christ (Gal. 3:26)." (op.cit., III p.128).

(2) The penalty being remitted God is now able to do something positive in man's behalf. He restores man so that he (man) may have fellowship with God. Such fellowship is possible because of a two-fold work by God in behalf of man, namely, (a) the forgiveness of sins, and (2) the imputation of righteousness.

(a) The forgiveness of sins.

1] The death of Christ provided for the forgiveness of sins as indicated in Paul's word to the Ephesians, *"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace."* (1:7)

2] Again in Colossians, Paul states, *"And you being dead in your sins . . . having forgiven you all trespasses."* (2:13)

3] Again in Romans 4:7 he says, *"Blessed are they whose iniquities are forgiven, and whose sins are covered."*

(b) The imputation of righteousness.

1] In contrast to man being constituted a sinner in Adam, Paul explained to the Romans that we were also constituted righteous in Christ, *"even so through the obedience of the one shall the man be made righteous."* (Rom. 5:19).

2] Paul told the Corinthians that Christ was made sin for us *“that we might be made the righteousness of God in Him.”* (2 Cor. 5:21).

3] He also told these Corinthians that Christ *“was made unto us wisdom from God, and righteousness.”* (1 Cor. 1:30) This righteousness is revealed in the gospel and it is from faith to faith (Rom. 1:17).

4] In other words, the sinner must not only be pardoned for his past sins, but also supplied with a positive righteousness before he can have fellowship with God. This need is supplied in the imputation of the righteousness of Christ to the believer. To impute is to reckon to one. Paul asked Philemon to reckon Onesimus’ debt to him (Philemon 1:18).

5] David declares that man blessed, *“unto whom Jehovah imputeth not iniquity.”* (Ps. 32:2) Paul says of this statement, that David *“pronounceth blessing upon the man unto whom God reckoneth righteousness apart from work.”* How can God do that? By imputing to the believer the righteousness of Christ.

6] We should observe that this is not God’s attribute of righteousness, for our faith has nothing to do with that; but the righteousness which God has provided for the one who believes in Christ. Thus God restores us to favor by imputing to us Christ’s righteousness. This is the wedding-garment that is ready for every one who accepts the invitation to the feast (Matt. 22:1-12; cf. Luke 15:22-24).

(c) The method of justification. As early as the days of Job we find man asking the question: *“How then can man be just with God? Or how can he be clean that is born of a woman?”* (Job 25:4). This leads us to a consideration of the method of justification. We observe first negatively, that justification is not by the works of the law.

1] Justification is NOT BY THE WORKS OF THE LAW.

a] It is true that Jesus referred the rich young ruler to the law, when he asked how he might inherit eternal life (Mark 10:17-22); but it is evident that He did this simply to demonstrate to the young man that salvation is impossible on that basis. He that would be justified by works, must continue in all things that are written in The law (Gal. 3:10; Jas. 2:10). This no one has done nor can do.

b] Paul declares that by the works of the law no flesh is justified in His sight (Rom. 3:20, Gal 2:16). The law merely serves to reveal sin (Rom. 3:20, 7:7) and to impel the convicted soul to flee to Christ (Gal. 3:24). Jesus, on another occasion, taught that ‘the work of God’ is to “believe on Him who He hath sent.” (John 6:29).

2] Justification is by the grace of God.

a] We note secondly that justification is by the grace of God. Two Scriptures may be quoted:

1} Rom. 3:24 - *“Being justified freely by His grace through the redemption that is in Christ Jesus.”*

2} Tit. 3:7 - *“that being justified by His grace, we might be made heirs according to the hope of eternal life.”*

b] THE GRACE OF GOD. This denotes the SOURCE OF OUR JUSTIFICATION. It is not of works of righteousness which we have done, but *“according to His mercy”* that He saved us (Tit. 3:5). Justification thus originates in the heart of God. Realizing not only our lack of righteousness, but also our inability to attain to it, He in His

kindness decided to provide a righteousness for us. It was His grace that led Him to provide it; He was under no obligation whatever to do it. In His grace He had regard to our guilt, and in His mercy, to our misery.

3] Justification is by blood, the blood of Christ.

a] We have already seen that we are justified by His grace *“through the redemption that is in Christ Jesus,”* (Rom. 3:24), but more definitely we read in:

1} Rom. 5:9 - *“Being now justified by His blood, we shall be saved from the wrath of God through Him.”*

2} Heb. 9:22 - *“And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.”*

b] This sets forth the GROUND OF OUR JUSTIFICATION IS IN THE BLOOD OF JESUS CHRIST. Because Jesus Christ has borne the punishment of our sins in His own body, God is able to remit the penalty and to restore us to His favor. In other words, in justification our sins are not excused but punished in the person of Christ our Substitute. The resurrection of Christ is one proof that His death on the Cross has satisfied God’s claim against us (Rom. 4:25).

4] Justification is by faith. THE CONDITION OF JUSTIFICATION IS FAITH.

a] Many Scriptures state justification by faith. We note only a few.

1} Rom. 3:26-30 - says it twice: In v. 26 God Is said to be *“the justifier of him that hath faith in Jesus,”* in V. 28 - *“We reckon therefore that a man is justified by faith apart from the works of the law.”*

2} Rom. 5:1 - *“Being therefore justified by faith we have peace with God through our Lord Jesus Christ.”*

3} Rom. 10:10 - *“with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”*

4} Gal. 2:16 - *“a man is not justified by the works of the law, but through faith in Jesus Christ.”*

5} See also Acts 13:38, 39; Gal. 3:8, 24.

b] This is the condition of our justification, not the meritorious ground of it.

c] *“We are not justified on account of our faith, considered as a virtuous or holy act or state of mind . . . Faith is the condition of our justification.”* (Hodge op.cit., III p. 118).

d] It is not “for” faith that we are justified, but “by” faith. Faith is not the price of justification, but the means of appropriating it. It is evident that the Old Testament saints were justified as well as the New (Acts 13:38, 39; Rom. 4:5-12; Gal. 3:8).

e] See explanation of the meaning and operation of faith under “Conversion.”

5] CONCLUSION - In conclusion may we say that justification leads to righteous living. Righteous living is the result not the cause of justification. As John told his readers, *“let no man lead you astray. he that doeth righteousness is righteous, even as He is righteous.”* (1 John 3:7).

G. The Doctrine of Regeneration.

1. The MEANING OF REGENERATION.

a. Regeneration has the following three-fold meaning:

(1) The communication of divine life to the soul (John 3:5; 10:10; 1 John 5:11-12).

(2) The impartation of a new nature (2 Pet. 1:4) or heart (Jer. 24:7; Ezek. 11:19, 36:26).

(3) The production of a new creation (2 Cor. 5:17; Eph. 2:10; 4:24).

b. These are the Biblical ideas of it, but several explanatory observations seem necessary. In the first place, the term heart in Scripture means the soul, the self. It is that which thinks, feels, wills and acts. It is clear from this that regeneration is not a change in the substance of the soul.

c. Hodge well says: "*As the change is neither in the substance or in the mere exercise of The soul, it is in those immanent dispositions, principles, tastes, or habits which underlie all conscious exercise, and determine the character of the man and all his acts.*" (op.cit., III p.3~).

2. The necessity of regeneration.

a. We read in Ephesians 2:1 - "*And you did he make alive, when ye were dead through your trespasses and sins.*" Man in his sinful state is dead and alienated from God. Scripture repeatedly declares that a man must be regenerated before he can see God. These claims of the Word of God are supported by reason and conscience. We note the following details.

b. Holiness is the indispensable condition to acceptance into fellowship with God. But all humanity is by nature depraved. In its condition by nature, therefore, mankind cannot have fellowship with God. Now this moral change in man can be brought about only by an act of the Spirit of God. He regenerates the heart and communicates to it the life and nature of God.

c. The Scriptures represent this experience as a new birth, whereby a man becomes a child of God (John 1:12; 3:3-5; 1 John 3:1). By nature all men are "*children of wrath,*" (Eph. 2:3, "*sons of disobedience*" (Eph. 2:2, "*sons of this age,*" (Luke 16:8), and "*children of the devil.*" (1 John 3:10; cf. Matt. 13:38; 23:15; Acts 13:10). This latter term is especially used of the Christ rejectors in John 8:44. Only the new birth can produce that holy nature within sinners that makes fellowship with God possible.

d. There is such a thing as the growth of a child, but there is no such a thing as growing into a child. Adoption is not to be confounded with regeneration. By regeneration a sinner becomes a child of God and So is introduced into the divine family; by adoption one already a child is placed into the position of an adult son. The Old Testament believers were, no doubt, regenerated as well as justified (John 3:3,5,7; Luke 13:28; Rom. 4:1-12); but they did not have the adoption, as we shall see later.

3. The means of regeneration. Scripture represents regeneration as the work of God. But there are a number of means and agencies involved in the experience.

a. There is first the will of God. We are born "*of the will of God.*" (John 1:13) James 1:18 makes that even clearer, "*Of His own will He brought us forth by the word of truth.*"

b. Secondly, the death and resurrection of Christ. We must remember that the new birth is conditioned on faith in the crucified Christ in John 3:14-16; and that in 1 Pet. 1:3 the resurrection of Christ is involved in our regeneration.

c. Again, the Word of God is necessary to our regeneration. This we have already seen in Jas. 1:18 (above). The same thought is also expressed in John 3:5; 1 Pet. 1:23.

d. Fourthly, the Scriptures associate the ministers of the Word with the regeneration of the unsaved. Their contribution, however, consists simply in the proclamation of the truth and the appeal to decision for Christ (1 Cor. 4:15; Phil 10; cf Gal 4:19; Isa. 66:8).

e. In the last place, the real efficient Agent in regeneration is the Holy Spirit. (John 3:5-6; Tit. 3:5)

(1) Truth does not in itself constrain the will; besides, the unregenerate heart hates the truth until it is wrought upon by the Holy Spirit.

(2) Strong says: "No mere increase of light can enable a blind man to see; the disease of the eye must first be cured before external objects are visible . . . Although wrought in conjunction with the presentation of truth to the intellect, regeneration differs from moral suasion (the act of persuasion) in being an immediate act of God." (op. cit., p. 820).

4. The results of regeneration.

a. H. S. Miller lists the following as the results of regeneration.

- (1) Saves, cleanses, renews (Titus 3:5).
- (2) Makes one a born child of God (John 1:12,13; 1 John 3:1).
- (3) Gives life (1 John 5:12).
- (4) Puts one into the kingdom of God here and heaven hereafter (John 3:3-5).
- (5) Gives a living hope by the risen Christ to an inheritance incorruptible, undefiled, that fades not away (1 Pet. 1:3-4).
- (6) Causes one to do, or practice, righteousness (1 John 2:29).
- (7) Saves from continued sin and willful lawlessness (1 John 5:18; see Rom. 6:7, 14).
- (8) Makes one love every child of God (1 John 3:14; 4:7-8; 5:1).
- (9) Overcomes the world (1 John 5:4).
- (10) Receives and enthrones Jesus as the Christ and the new Lord, thereby dethroning Satan, the old Lord (1 John 5:1; Rom. 10:9-10).

b. NOTE -

(1) In these verses in I John the verbs are in the present tense and denote continuous and progressive action. He who is born of God is habitually practicing righteousness, or those acts which satisfy the just demands of God's law. Not single and isolated acts of righteousness, but the continuous practice of it.

(2) So also he is not doing, committing, or practicing sin, acts and deeds of lawlessness (1 John 3:4), contrary to God's will as revealed in His Word. He will not intentionally nor habitually break God's law if he is born again.

(3) If single acts of disobedience are committed they will be confessed as soon as known (1 John 1:9; 2:1). The new nature makes it impossible to continue in sin. (H. S. Miller (The Christian Workers' Manual p. 125).

(4) (See appendix on "Baptismal Regeneration.")

H. The Doctrine of Adoption.

1. The doctrine of adoption is purely Pauline, and we give to it the last place. The other New Testament writers associate the blessings which Paul connects with adoption with the doctrines of regeneration and justification. The Greek word rendered adoption in our English versions occurs but five times in the Scriptures, and they are all in Paul's writings.

a. Rom. 8:15 - "*For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.*"

b. Rom. 8:23 - "*And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.*"

c. Rom. 9:4 - "Who are Israelites; whose is the adoption . . ."

d. Gal. 4:5 - "*That he might redeem them that were under the law, that we might receive the adoption of sons.*"

e. Eph. 1:5 - "*Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.*"

f. You will note that once Paul applies the term to Israel as a nation (Rom. 9:4); once he refers the full realization of adoption to the future coming of Christ (Rom. 8:23); and three times he declares it to be a present fact in the life of the Christian.

2. The Meaning of Adoption.

a. As the Greek word indicates, adoption is literally placing as a son. Scofield says: Adoption "is not a word of relationship, but of position."

b. The believer's relation to God as a child results from the new birth (John 1:12,13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4:1-5).

3. Experiential Realization. The indwelling Spirit evidently bears witness to the believer's spirit (Rom. 8:16) thus giving him an "experiential" knowledge that God is his Father. In turn, this knowledge releases him from "*the spirit of bondage,*" (Rom. 8:15) in that he "instinctively" calls God This Father. See also Gal. 4:6.

4. The time of Adoption. Adoption has a three-fold time-relationship.

a. In the councils of God it was an act in eternity past (Eph. 1:5). Before He ever began with the Hebrew race, yes, before creation, he predestinated us to this position. "*And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.*" (Heb. 11:39-40).

b. In personal experience it becomes true of the believer at the time of his accepting Jesus Christ (Gal. 3:26, not "children of God," as in A.V.)

(1) This is true so far as the reckoning of God is concerned; so far as realization is concerned many are no better than the "elder" son (Luke 15:25-32).

(2) Though they are sons by position, they are still servants by occupation, as in v. 29: "*Lo, these many years do I serve thee.*" Instead of entering into their privileges as sons, they are out in the field with the servants (v. 25), and know actually less about the Father's business than some servants (v. 26). They may even go so far as to be envious when the returning prodigal heartily accepts the gifts of the Father (vv, 28-30).

(3) To such the Father says: “*Son, thou art ever with me;*” and, “*All that is mine is thine.*” (v.31). Cease to act like a servant and by faith enter into your privileges as a son (cf. 2 Cor. 6:17-19).

c. The full realization of sonship awaits the coming of Christ. It is at this time that the adoption will be fully consummated (Rom. 8:23). Then our bodies will be delivered from corruption and mortality and be made like unto His own glorious body (Phil. 3:20-21).

5. The results of Adoption.

a. Perhaps first among them is deliverance from the law (Rom. 8:15; Gal. 4:4-5). The believer is no longer under “*guardians and stewards,*” but is free from such bondage.

b. Next may be mentioned the earnest of the inheritance. This is the Holy Spirit Himself (Gal. 4:6-7; Eph. 1:11, 13-14). The Father starts His adult son out with the investiture of the Spirit. It is the initial payment of the full inheritance which he will receive when Christ comes.

c. Then there is the witness of the Spirit, or assurance (Rom. 8:15-16, Gal. 4:6).

d. If the believer appreciates these high endowments, he will spontaneously enter into fellowship with the Father. That is, he will manifest a filial spirit in relation to the Father (Gal. 4:6; Rom. 8:15).

e. This will naturally be followed by a walk in the Spirit, for the believer will be led by the Spirit (Rom. 8:14, cf. Gal. 5:18), resulting in a greater and greater conformity to the image of God’s Son (Rom. 8:29).

f. And for the future the believer has the prospect of one day made manifest as a son (Rom. 8:19).

III. THE APPLICATION OF SALVATION IN ITS CONTINUATION.

A. Introduction:

1. Thus far we have studied the doctrines which are concerned with the beginnings of salvation, namely, election, calling, justification, conversion, regeneration and adoption.

2. We are now concerned about Those doctrines that have to do with the continuation of salvation. We shall study the doctrines of:

a. Sanctification (which includes the doctrine of our union with Christ).

b. The Means of Grace.

c. And the doctrine of Perseverance.

3. Some writers choose to include the doctrine of our union with Christ under the heading of the beginnings of salvation. Recognition is taken of the fact such a doctrine does primarily come under the latter heading, although as will be seen later the emphasis of such a doctrine is placed in connection with the doctrine of sanctification and not primarily initial salvation.

4. We wish to emphasize also that the consequences of this union with Christ do not primarily indicate the eternal security of the believer. But, that the emphasis in the Scripture concerning the consequences of our union with Christ is that the believer has been provided with the dynamic to make himself free from the dominion of sin, thus possessing the power enabling him to be free from the law, and qualified to perform the Christ life by the indwelling Person of the Holy Spirit.

B. The Doctrine of Sanctification.

1. (FORE NOTE: Sanctification and the work of the Holy Spirit is studied fully under the doctrine of Pneumatology. However, we feel it necessary to include the following study on sanctification in this volume.)

2. We will miss the purpose entirely if we study sanctification in a mere technical and theological manner. Inasmuch as sanctification deals with the Christ life made real in the life of the believer by way of personal appropriation, it is difficult to explain such an important doctrine according to the letter. Definitions are necessary, yet it is possible that theological definitions of sanctification may forever keep one from coming into the reality of the Christ life.

3. Meaning of Sanctification.

a. Dr. A. Strong defines "Sanctification" as "That continuous operation of the Holy Spirit by which the holy disposition imparted in regeneration is maintained and strengthened." (Strong. op.cit., p. 869)

b. The Greek word hagaimos means separation, or setting apart. The Hebrew word qadash means sanctify, which is a corresponding meaning. The dominant idea of sanctification, therefore, is separation from the secular and sinful, and setting apart for a sacred purpose.

c. In the Old Testament economy, things, places, times as well as persons, were sanctified, consecrated to holy purposes. Connected with this were the Mosaic rites of purification. See Gen. 2:3; Ex. 19:14; 29:43; Lev. 8:10; 2 Chron. 5:11; 1 Chron. 15:14; Num. 8:17.

4. “Positional” Sanctification.

a. Some agreement is reached with many writers who wish to put sanctification on a mere “positional” basis.

b. There is positional sanctification. The Scriptures teach that the moment a man believes on Christ he is “*sanctified.*”

(1) This is clear from the fact that believers are called “*saints*” in the New Testament irrespective of their spiritual attainments (1 Cor. 1:2, Eph. 1:1, Col. 1:2; Heb. 10:10; Jude 1,3).

(2) Of the Corinthians Paul explicitly says that they “were sanctified” (1 Cor. 6:11), though he also declares that they are “*yet carnal.*” (1 Cor. 3:3)

(3) In Thessalonians he affirms that his readers are already “*sanctified,*” although in another place he prays for their sanctification (2 Thess 2:13; 1 Thess 5:23-24).

5. Experiential Sanctification.

a. The bias of experiential sanctification, or actual holiness of life, is positional sanctification or what one is in Christ. Only those “in Christ” that is, regenerate and thus concomitantly sanctified, are candidates for experiential sanctification.

b. This phase of sanctification is effected by faith which reckons upon one’s position in Christ (Rom. 6:1-10). One’s position is true whether or not he reckons or counts it as true. But it becomes experientially real only in proportion as one reckons it to be true (Rom. 6:11).

6. Sanctification: Deliverance from sin.

a. Should the Christian continue in sin?

(1) Chapter six of Romans begins with the question: “*Shall we continue in sin, that grace may abound?*” The answer to the query forms a foundation for the sanctified life, upon which the Holy Spirit builds the superstructure. We should no longer continue in sin after being justified because of our union with Christ -- a truth of primary importance in the sanctified life. Such

a truth is vital because it involves the essentials of all true life, namely, the death before life principle — commonly known as the process of germination.

(2) The believer baptized into Christ’s death and resurrection. Rom. 6:3-4.

(a) The effect of the process upon the believer is seen in this sixth chapter. The beginning of such a process is also the beginning of the believer’s union with Christ, namely the baptism into His death.

(b) The first four verses illustrate this spiritual transaction from the sign of baptism. Even as baptism symbolizes death, so the believer is baptized into Christ’s death, and if into His death, even so into His resurrection. If he thus shares in the resurrection, he may also walk in newness of life.

(3) Christ’s death renders sin inoperative. Rom. 6:5-8.

(a) The significance of these first four verses is not seen until one understands verses 5-10. It is in these verses that we learn that Christ’s death not only atoned for sin, but it rendered sin inoperative from that day forward. A debtor may pay his creditor a just debt, but that pays for what he was responsible for in the past, and does not assure him that he will never again be in debt. Christ paid the debt of sin, for which man had been responsible, but in so doing he permanently rendered sin, or “*the body of sin,*” (vs. 6), inoperative and ineffective.

(b) How was this accomplished? The most concise answer is found in the words of Paul in verse 10, *“For the death that he died, he died unto sin once . . .”* That is, sin no longer has any claim upon Christ because he died to it. The cares of this world no longer affect the person who is lying in yonder cemetery, likewise the sin of this world has no claim upon a glorified Christ.

(4) Christ’s resurrection frees man from sin. Rom. 6:9-10.

(a) But this is not all. Had it been possible for sin to have kept Christ in the grave, his death would never have accomplished one thing insofar as man’s life was concerned.

(b) Perhaps God could forgive man for his sin because Christ paid the debt, but its dominion over man would still be in force.

(c) But Christ arose from the grave! By his resurrection therefore sin is not only paid for in the sense of making atonement (death being the only requirement), but sin can no longer touch Christ. Sin is of the world, the flesh, and the devil - Christ is risen from the dead and lives in heaven triumphant over such things.

(d) Now one can see the significance of the first four verses. The believer has been united to Christ in death, in burial, in resurrection. If united with him, he has the privileges of a resurrected Christ. Paul tells us in Ephesians that God hath *“raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus.”* (Eph. 2:6).

b. How does the believer experience freedom from sin?

(1) But the believer has more than just the mere privileges of the resurrected life. If he is in Christ (in death, in burial, in resurrection, in heavenly places), he has the dynamic of the resurrected life. If he were united with him in death, then he was dead with him (identification); if united with him in resurrection, then he is alive in Him - quickened in resurrection life.

(2) Reckoning self dead to sin. Rom. 6:11.

(a) How then does the believer come into that experience? The answer is found in the word - reckon. In verse 10 we read, *“Even so reckon ye also yourselves to be dead, to be dead unto sin, but alive unto God in Christ Jesus.”*

(b) The believer is not to reckon these things upon the basis of mere objective truth, but upon the basis of subjective reality - - Christ in him. If Christ is in him, sin no longer keeps him in bondage, (Rom. 6:6) if sin no longer has dominion, then death no longer has dominion over him. (Rom. 6:9) And if death no longer has dominion, he *“is alive unto God in Christ Jesus,”* (Rom. 6:10) that he *“might walk in newness of life.”*

(3) Putting off sins of the flesh. Rom. 6:12-14.

(a) Closely allied with the foregoing positive truths, all of which are basic in the sanctified life, are the “negative” truths that might be likened to the mortar that holds the foundation blocks in place.

(b) I refer to the words in verses 12-14 that lead to the reversal of life conditions explained in 6:15-7:6. The significant words in these verses are found in the form of two phrases indicating two lines of living to the Christian (#1) *“neither present,”* and (#2) *“but present.”* The one is negative the other positive. The one leads to a life of defeat and despair, the other leads to a life of victory and usefulness. The one makes it impossible for the believer ever to realize experimentally the sanctified life, while the other is the secret of the believer’s

union with Christ, which in turn gives a basis for genuine holy living.

(c) Noting the exhortation in regard to each of the phrases, the first -- "*neither present,*" indicates the direction one may take away from God and away from the life of sanctification: "*Neither present your members unto sin as instruments of unrighteousness*" It is readily seen that Paul is now talking about sins in the flesh after justification, whereas formerly (6:1-11) he was talking about sinfulness of the flesh. His argument advances on the basis of the fact that sinfulness of the flesh has been taken care of in our union with Christ. The word "*therefore*" indicates such a progression. (vs 12) As a result of sinfulness being put away, sinning should no longer continue. The Roman believers had been made "*free from sin,*" (Rom. 6:18) hence they should no longer present their bodies to be the servants of sin.

(4) Presenting self to God.

(a) The more positive approach is found in the phrase, "*but present.*" The exhortation is to "*present yourselves to God, as alive from the dead, and your members as instruments of righteousness,*" as opposed to the former life of being "*servants to uncleanness and to iniquity unto iniquity.*"

(b) Again, the question may be raised as to how one comes into such an experience. Even as the believer came into the realization of his union with Christ by "*reckoning,*" he now comes into an experimental relationship by "*presenting.*" In the former he reckoned himself dead unto sin and alive unto God, in the latter he presents that quickened body unto God.

c. The Inadequacy of the Law to deliver from sin. Rom. 7.1-25.

(1) The seventh chapter of Romans is one of the controversial chapters of the Bible. Does this chapter speak of the experience of the believer or the unbeliever? In my opinion, the emphasis is not necessarily aimed at depicting the life of either the believer or the unbeliever, but that it is complementary to the sixth chapter of Romans showing the character of the law in relation to sin (the fact of sin) and to sins of the flesh.

(a) Is not this the same thing that was dealt with in Chapter VI?

(b) Does not the 6th chapter of Romans demonstrate that union with Christ takes care of both -- (1) sinfulness and (2) sins?

(c) Does not the fact of the believer's union with Christ deliver him from both sinfulness and from the continuance of sinning?

(2) Chapter VII consequently demonstrates that insofar as the law is concerned, whether it be the law of Moses given to the Jew, or God's requirement for all of mankind, it can do nothing insofar as deliverance from sin is concerned. Not only is the law helpless to deliver from sin, but it gives no dynamic to deliver from sinning.

(3) The mention of the first person "I" some thirty times might indicate that this chapter best demonstrates the subjective elements in the Christian life, but not so.

(a) The use of "I" is used merely to clarify the writer's intent as a Jew under the law, knowing that it was spiritual but also realizing that he could not keep it. In order to keep it be needed a dynamic outside of himself.

(b) Chapter VII from verse 7 through 24 argues in a vicious circle. The law says, 'be good'. I consent that it is right in so saying.

1] Hence, I try to be good.

2] I cannot be good because there is nothing in the law that takes care of sin -- it only condemns it.

3] Hence, I 'endeavor to be good in the flesh.

4] I find I cannot because that same law not only does nothing to remedy sinful flesh, but also nothing about sins in the flesh. (c) Consequently I find myself back at the beginning hearing the law saying 'be good or die'. I cannot be good, I must die. Wretched man that I am.' Who shall deliver me out of the body of this death?

(d) Thank God, there is a remedy, but not in the law. The remedy is found in and through the person of the lord Jesus Christ. (Rom. 7:25). The works of the law can only be performed by the indwelling Christ.

7. Sanctification: The Person and Work of the Holy Spirit. Rom. 8:1-39.

a. It is not to be supposed that because of the order of the chapters, and the order of the presentation of material in these chapters (VI, VII, VIII), that the work of the Holy Spirit in the epistle of Romans begins necessarily and experimentally in Chapter VIII. The suggestion is advanced that these chapters are to be considered as a unit in Christian experience.

b. This is not to say, however, that there is neither crisis nor progression in the sanctified life. Furthermore, it must be remembered that these three chapters cannot be divorced from the section, 3.21-5:21. The death of Jesus Christ is necessary to the imputation of righteousness to the believer, and it follows that imputed righteousness is vital to the sanctified life.

c. The work of the Holy Spirit in Sanctification.

(1) Romans 8 introduces the reader to the person and work of The Holy Spirit, noting particularly his work in sanctification. From the beginning of the chapter it is evident that the theme mentioned in connection with Chapter VI is being elaborated upon.

(a) Chapter VI talked about sin and death, so does Chap. VIII.

(b) Chapter VI talked about the believer's union with Christ being efficacious to deliver him from both sin and death, likewise Chapter VIII, which says "*For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.*" (Rom. 8:2).

(c) Chapter VI said nothing about the Holy Spirit while Chapter VIII mentions the Spirit some 20 times.

(2) Hence, the conclusion is drawn that Chapter VIII is but an elaboration of that which was suggested in Chapter VI, more particularly, the work of the Holy Spirit in the realization of the latter part of the key verse, ". . . *we shall also be in the likeness of his resurrection.*"

d. Possibility of Experiential Sanctification.

(1) The desire of every sincere Christian should be that he might "*be in the likeness of his resurrection,*" experientially speaking. Positionally, before God, the believer is already in that likeness as asserted in Ephesians. (Eph, 2:5,6). Because men and women still live in their earthly house's, that is the body, they are not all experientially in the likeness of his resurrection.

(2) Likeness of his resurrection doe's not imply that one should wish for mystical experiences such as not being subject to the laws of this world and having a body that, like as

Christ's, not subjected to time, space, and earthly things.

(3) Likeness of his resurrection, according to the things spoken of in Chapter VI, implies living after the Spirit -- not after the flesh, (Rom. 8:4). This is the true sanctified life', the life' dominated by the Holy Spirit. It is a life of new things, all following after a new law of life, "*the law of the Spirit of life in Christ Jesus.*" (Rom. 8:2).

e. The fullness of the Sanctified life.

(1) There are some twenty four "*new things*" in Chapter VIII, that are acquired by the believer, all of them being closely connected with the work of The indwelling Holy Spirit. It is to be noted that these new things are not mere objective truths put at the disposal of the believer, but become subjectively real as the believer reckons upon his union with Christ and yields himself to the Holy Spirit.

(2) New things in Romans VIII.

(a) A new life, ("*life in Christ Jesus,*") vs.2.

(b) A new freedom, ("*free from law of sin and death,*") vs.2.

(c) A new righteousness, ("*righteous requirements of the law fulfilled in us,*")

vs.4.

(d) A new walk, ("*after the Spirit,*") vs. 4.

(e) A new mind, ("*mind of the Spirit,*") vs. 5.

(f) A new realm or sphere of activity ("*in the Spirit,*") vs. 9.

(g) A new vitality or power, ("*Spirit of life,*" because of resurrection) vs. 10-

11.

(h) A new obligation ("*to live after the Spirit,*") vs. 12-13.

(i) A new guidance ("*led by the Spirit,*") vs. 14.

(j) A new relationship ("*Sons of God,*") vs. 14-15.

(k) A new name (family name: children of God). vs.16.

(l) A new heritage ("*join-heirs with Christ,*") vs. 17.

(m) A new way of life (suffering) vs. 17-18.

(n) A new assurance (if we suffer with him, we shall be glorified) vs. 17.

(o) A new deliverance (deliverance from this life to glory) vs.18-23.

(p) A new hope ("*redemption of our body,*") vs 23.

(q) A new intercessory life ("*the Spirit helps our infirmity,*") vs. 27.

(r) A new providence ("*all things work together for good,*") vs.28.

(s) A new purpose ("*to be conformed to the image of His Son,*") vs. 29.

(t) A new provision ("*Freely given all things,*") vs. 31-32.

(u) A new standing ("*God's elect,*") vs. 33.

(v) A new attitude toward life (we dwell in the love of Christ) vss. 35,36

(w) A new victory ("*more than conquerors,*") vs. 37.

(x) A new security (nothing can separate), vs. 38-39.

(3) It is readily seen that all of the new things affect the inner life of the believer. Contrary to the idea that a changed life comes merely from following an example, the changed life is the result of a vital working principle within the new nature of every Christian. It is not the result of a making over of the old nature, but the changed life is the result of a new life. The new life is Christ -- the agency making that life real is the person of the Holy Spirit. He (the Holy

Spirit) applies all of these new things in such a way as to glorify Christ, thus fulfilling the words of Christ concerning the Advocate, *“He shall glorify me.”* (John 16:14)

8. Sanctification: The Fruition of the Sanctified Life. Rom. 12:1-15:13.

a. The possibility of a crisis experience.

(1) Thus far, the principal truths presented have been followed by an exhortation to action on the part of the believer in order to bring about the full realization of such truths in the practical life of the believer. Let me illustrate what I mean.

(a) In Chapter VI it was seen that the believer is united with Christ, but the full realization of such a truth to the believer evidently was dependent upon some action on his part as we have the words, *“Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.”* (Rom. 6:11)

(b) Once again, because we are united with Christ, we have been made free from sin and death. We note also that such a truth is followed by a two-fold exhortation to action in order to make such truth a reality within. We read, *“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither present your members unto sin as instruments of unrighteousness, but present yourselves unto God, as alive from the dead and your members as instruments of righteousness unto God.”* (Rom. 6:12-13)

(2) In other words, revealed truth from God needs an active response in the heart of man if it is to affect man. If we are to realize the value of our union with Christ, we must reckon ourselves dead unto sin and alive’ unto God. If we are to realize in experience the fact that we are made free’ from sin, we must acknowledge such truth by a complementary action of presenting ourselves and our members to God and not unto sin.

b. The progressive experience of Sanctification.

(1) Following this same line of reasoning we read in Chapter VIII of the Holy Spirit who gives us a new law of life in Christ Jesus.

(a) It is noted that the basic truth is still the death and resurrection of Christ, but in addition to that the writer reveals for the first time, in full form, the work of the Holy Spirit.

(b) It is also noted in Chapter VIII there is no exhortation to action following the revelation of truth concerning the Holy Spirit.

(2) Romans 12:1,2 is an invitation to the sanctified believer to present himself to God for the progressive work of the Spirit for life and service. Romans 6:11-13 called for the believer to present his members and as stated in Rom. 6:19 it was “unto sanctification.” The first invitation in Romans 6 concerned itself with the believer presenting his members to the Spirit who is within him (1 Cor. 6.19); the second invitation in Romans 12 asks that the one who so sanctified present himself to God as *“renewed,”* in his mind toward himself, the world, and God Himself. In other words, the spiritual service (12:1) to which one is called is for those who are already alive unto God (Rom. 6:12,13). The fact that Romans 6 and 12 give a two-fold picture of consecration is such that it could not be otherwise. One who is still alive to himself and living after the flesh is by no means ready for the *“spiritual service”* intended for him.

(3) The call coming in these first two verses indicates that it is made upon the basis of much of the truth revealed before in the book of Romans. Note a few of the implications made in these two verses to the former part of Romans:

(a) *“Mercies of God;”* Undoubtedly referring to the truths of the death and resurrection of Christ together with their efficacy to those who demonstrate faith. (3:21-5:21).

(b) *“a living sacrifice . . .”*:

1] *“Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.”* (6:11)

2] *“The spirit is life because of righteousness.”* (8:10)

(c) *“holy”*:

1] *“let not sin therefore reign . . .”* (6:12)

2] *“Neither present your members unto sin . . .”* (6:13)

3] *“present your members as servants to righteousness unto sanctification.”* (6:19)

4] *“who walk not after the flesh but after the Spirit.”* (8:4)

5] *“. . . they that are after the Spirit the things of The Spirit.”* (8:5)

6] *“But ye are not in the flesh but in the Spirit.”* (8:9)

7] *“...but if by the Spirit ye put to death the deeds of the body . . .”* (8:13)

(d) *“acceptable to God.”*:

1] *“Ye became servants of righteousness.”* (6:18)

2] *“They that are in the flesh cannot please God.”* (The context implies that those that please God are in the Spirit).

3] *Acceptable as sons.* (8:14).

4] *No separation because we are in Christ Jesus.* (8:31-39).

(e) *“be not fashioned.”*:

1] *“Neither present your members unto sin . . .”* (6:13)

2] *“So then, brethren, we are debtors, not to the flesh, to live after the flesh . . .”* (8:13)

(f) *“by the renewing of your mind,”*:

1] *“Even so reckon . . .”* (6:11).

2] *“ye became obedient from the heart . . .”* (6:17)

3] *“so that we serve in newness of the spirit.”* (7:6)

4] *Implied truth in 7:25.*

5] *“. . . but the mind of the spirit is life and peace.”* (8:6)

(4) With the foregoing facts in mind, note the call to action: *“Present your bodies . . .”* The presentation is to be made on the same order as the Old Testament sacrifice was offered. Or perhaps, we get another side picture in the Jewish’s mother’s presentation of her child in the temple. In the former, the sacrifice was offered to take the offerer’s place. In the latter, the presentation is made out of love for Jehovah and constitutes a giving back to Him what is rightfully his. Perhaps we have both sides of the picture in Romans 12:1-2. The believer is likened unto the sacrifice, offered unto the Lord, dead, and yet alive unto the lord. Even as the Jewish mother was given back her son to bring up and nurture for God, even so the one who offers himself to God regards himself as though he were no longer his own property, but belonging unto God.

c. Resultant Effects.

(1) The results of the fruit from such a presentation follow in the remainder of

Chapter XII. Certainly the holy, sanctified life need not be pictured any more' graphically. Love' without hypocrisy, abhorring evil, loving the' brethren, fervent in spirit, not slothful, serving the' lord, rejoicing in hope, patient in tribulation, continuing ste'dfastly in prayer, commllnicating to the necessity of the saints, given to hospitality. Subjecting oneself to higher powers also demonstrates what the sanctified life will lead to. Following the new law of love constitutes the fulfillment of all the commandments. Being tolerant with one another in difference's is another "fruit" of the sanctified life. Living as though he were living before the lord at all times tends to keep the sanctified one above the reproach of the world as well as filling him with hope, joy, and peace, and with the power of the Spirit. (Rom. 12:3-21) This is progressive sanctification.

9. SUMMARY AND CONCLUSIONS. What shall we say then to these things?

a. Union with Christ the basis for holy living.

(1) Our first conclusion is That the death of Christ has more than mere objective value for us. The death of Christ not only saves and justifies those who exercise faith, but it also provides a basis for holy living subsequent to salvation. The provision is made from the truth that as Christ died, was buried, and rose again, so the believer is crucified, buried, and risen with him. Because Christ now lives in resurrection glory, free from claims of sin, so the believer is exhorted to live likewise'. The believer, however, still dwells in his earthly tabernacle (his body) and needs an agency within him as a dynamic to bring about the realization of the life that he should live before God, hence, the Holy Spirit is given him at the time of salvation.

(2) Insofar as the provision and equipment are concerned in the making of such truths subjective realities in The life of the believer, God has made provision in the death and resurrection of Christ and given the Holy Spirit. But provision and equipment are not always sufficient to the realization of ends. If that were true, all would be saved and all would be living sanctified lives -- as the death of Christ is certainly sufficient for the salvation of all mankind and the Holy Spirit is sufficient to the' task assigned to Him. It remains therefore that something else apart from these things is necessary.

b. Critical action on the part of believer necessary for holy living.

(1) I refer to the "disposition of mind", or response, or whatever one might choose to call it, that must be exercised in the attainment of the ends desired (not the attainment of the provision or equipment). Some might choose to call this simply faith, but in that faith is a more inclusive term and a bit ambiguous, it seems that it might be designated otherwise. Paul seems to make this response a step after faith, or perhaps, a step because of faith. This is seen in his oft repeated "*present yourselves,*" or "*even so reckon,*" or the "*neither present yourselves,*" as indicated earlier in this study. To be sure, faith is being exercised in the carrying out of any or all of the injunctions, but to avoid confusion some other term might be preferable.

(2) It follows too, that since Paul was writing to those who had already exercised faith (1:8), and since he wished that they might be established (1:11), that these injunctions enjoining them to present themselves to God would bring about the desired end. It is not inferred here that the Christians at Rome had but to read Paul's letter, review their own state, have an altar service, and all would be we'll. Paul gives no indication that such is the case. There is definite indication from the exhortation mentioned above, together with words such as those found in the 8th chapter about walking after the Spirit, that the sanctified life is the total result of

a crisis as well as a process. If this were not the case, why should Paul be continually inserting such exhortations between various lines of truth if he did not expect them to do something about it?

c. The necessity of a crisis.

(1) This brings us to the question as to what is meant by the crisis suggested above. It seems that Chapters VI, VII, VIII, XII, XV are somewhat of a unit describing the righteousness of Christ as applied in and to the life of the believer. But because of the finiteness of the human mind, Paul must describe truth consecutively. This does not mean, however, that in chapters such as these where the truths are given for their subjective value, that experience need necessarily follow the order of the chapters. In other words, because Paul says in Romans 6:11, "*even so reckon . . .*" it is not expected at that moment that the believer should have a definite transaction with God. Neither should one be expected to have another transaction with God immediately after reading Romans 6:12,13 or 14, all of which suggest action on the part of the believer.

(2) But it does seem quite logical, as we'll see within the purpose of God, to have such a transaction when all the truth concerning life in Christ has been presented. As already demonstrated, chapters VIII and XII bear upon the truth and exhortation given in Chapter VI. Truths concerning the Holy Spirit and the new law of life are clearly presented in Chapter VIII. Immediately following these truths (allowing that IX-XI are parenthetical), the exhortation is given, "*present your bodies.*" This exhortation is never again repeated in Romans.

d. Of what does the crisis consist? Of what then does this transaction consist?

(1) As already mentioned it consists of a:

- (a) Reckoning of ourselves dead unto sin and alive unto God.
- (b) Putting off sins of the flesh.
- (c) A presenting unto God (6:13).

(2) The reckoning of ourselves dead unto sin and alive unto God is based upon our union with Christ, made possible through our being crucified and risen with him. The putting off of sins and not letting sin reign is expected of the believer. The presenting unto God is then an act of faith, a response of the heart, dedicating to God that which he has purchased and is rightfully His.

e. The Holy Spirit, the dynamic in the transaction.

(1) What is the dynamic in such a transaction? It has been demonstrated in the chapters mentioned that the only working dynamic of God in the believer that could possibly be the agent in such a transaction is the Holy Spirit. We are in Christ and the Holy Spirit is in us (8:2, 9, 10, etc.). The Holy Spirit is the working agent that, as indicated in another of Paul's epistles, does the work of renewing (Titus 3:5). Even as the Holy Spirit is the agent in regeneration, even so is he the agent in sanctification (Rom. 15:16).

(2) The transaction is but the crisis that leads into the sanctified, Spirit filled life. The fruit of the Spirit comes as a result of the Holy Spirit taking of the things of Christ, (John 16:14) and making them real in the life of the believer who will be dominated by Him. This, in reality, produces the Christ life in the Christian, which is the desired end in all believers.

f. Usage of terms.

(1) A word might be in order before concluding the study as to the usage of terms when speaking of the crisis mentioned above.

(a) Firstly, let us say that it is unwise to dispute over terms if such disputation leads to further prejudice and intellectual darkness.

(b) On the other hand, many ministers would do well to be a bit more careful in the usage of terms, particularly with those terms which have by common usage come into misuse.

(2) The writer of the Acts tells us in Acts 2:4, "*They were all filled with the Holy Spirit.*"

(a) He was speaking about what took place on the day of Pentecost and yet the same writer quotes Jesus as saying ten days before Pentecost, "*Ye shall be baptized in the Holy Spirit not many days hence.*" (Acts 1:5).

(b) Thus the writer (writing some thirty years after Pentecost) chooses to use the term "filled" for an event which had been prophesied to be a "baptism."

(c) Likewise Paul asked the Ephesians if they had "*received*" the Holy Spirit since they believed, and in the very same instance speaks of the event using the term "*baptized*." (Acts 19:2,3). And yet when Paul was writing to these same Ephesians some years later he commanded them to "*Be filled with the Spirit.*" (Eph. 5:18).

(3) Other references:

(a) Evidently Paul was not among the ones in the upper room on the day of Pentecost, yet we believe that Paul had all the evidence of having what God wanted him to have. Luke records Paul's experience in salvation but he also records Ananias' words to Paul that the Lord had sent him to Paul that Paul "*mayest receive thy sight, and be filled with the Holy Spirit.*"

(b) We read of Jesus being "*full of the Holy Ghost.*" (Luke 4:1).

(c) Likewise the first church officers were to be "*full of the Holy Ghost,*" (Acts 6:3).

(d) Barnabas was "*full of the Holy Ghost,*" (Acts 11:24).

(e) Peter was "*filled with the Holy Spirit,*" (Acts 13:9).

(4) It seems that we have given abundant Scripture evidence that the term used by the Bible writers, all of whom wrote from twenty to thirty or more years after Pentecost, used the term "*filled*" with the Spirit more frequently than other terms; hence it may be rightly assumed that we may today use the same term.

(5) Let us not be mis-led, however. We have already stated that this term "*filled*" referred to that which took place on the day of Pentecost on at least one occasion, the latter of which was prophesied to be a "*baptism*." We merely wish to emphasize that by using the term "filled," we are not doing away with the experience.

(6) Many other terms were used also which either directly or indirectly refer to the experience of being filled with the Spirit.

(a) Peter speaking on the day of Pentecost told the people (who had not been among those in the upper room) that they too could have such an experience if they would repent and be baptized in the name of Jesus Christ.

(b) But Peter promises them that they “*shall receive the gift of the Holy Spirit.*” (Acts 2:38). Here is a term used of an experience which has already been termed “*baptism*” (Acts 1:5), “*filled*” (Acts 2:4), and now they may receive the “*gift of the Holy Spirit.*” (Acts 2:38)

(c) Again, the same man (Peter) earlier in his address on the day of Pentecost uses the term “*poured forth.*” (Acts 2:33) In the same verse he uses the term “*promise*” of the Holy Spirit (Acts 2.33), a term which we might well examine.

(7) Jesus had promised that the Holy Spirit would come (John 14:16); although Peter may also be referring to the promise given in Acts 1:8: “*But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.*”

(a) Peter very definitely connects this promise with Joel’s prophecy and the day of Pentecost.

(b) We cannot stop here, however, because Peter’s ground of appeal to his listeners was the fact that such promise as for them, not only them but their children, and “*to all that are afar off, even as many as the Lord our God shall call unto him.*” (Acts 2:38).

(c) Hence it is no small matter nor a thing to be taken lightly, either with the Christians at Rome or the Christians living in this 20th century. The promise of such an experience is for us.

(8) The promise stands that the believer may be “endued” or literally “clothed” with power from on high.

(a) True, the prophecies concerning the baptism of the Spirit point to an historical event — the day of Pentecost. (See Matt. 3:11, Mark 1:8; Luke 3:16; John 1:33; Acts 1:5).

(b) But Peter’s words on the day of Pentecost serve to extend the promise to “*all that the Lord our God shall call unto Him.*”

(c) Paul confirms Peter’s words as he wrote to the Galatians that they too “*might receive the promise of the Spirit through faith.*” (Gal.3:14)

(d) The writer to the Hebrews indicates that the believer may miss the promise of “*entering into his rest.*” While he does not mention the promise of the Spirit, he gives strong indication that the believer may go through life without ever realizing such a promise.

(e) And why would Paul plead with the church at Ephesus to “*be filled with the Spirit,*” if he knew full well that no provision had been made for such filling.

g. Regeneration and filling of the Spirit not identical. That the filling of the Spirit, or the baptism of the Spirit if you so choose to name it, is not identical with regeneration, is seen from several facts in Scripture.

(1) Firstly, the apostles on the day of Pentecost are said to have been “*filled with the Spirit,*” (Acts 2:4) and they were born again people.

(a) If Jesus taught the doctrine of the new birth to Nicodemus, may we not assume that he taught it to his closest disciples?

(b) Did not Jesus instruct the apostles to pray to “*Our Father?*” Could Jesus have told unsaved people to pray to our Father if they were not already in the family of God?

Furthermore, Jesus told the disciples to “*rejoice that your names are written in heaven,*” (Luke 10:2), a statement indicating conclusively that they were born again.

(2) Secondly, the filling of the Spirit is not identical with regeneration as seen from the constant exhortation given by Bible writers (particularly Paul) to do something of a critical nature with regard to their experience. The whole trend of the argument in this study points in that direction.

(3) Thirdly, the filling of the Spirit is not identical with regeneration from the standpoint of need in the life of the Christian.

(a) It is one thing to be born again by a power from above, it is another to live a holy life. The former takes but an instant -- the latter a lifetime.

(b) Even as the’ new birth is the pre-requisite to being a Christian, even so the filling of The Spirit the pre-requisite to living the Christ life.

(4) Fourthly, the very objective that Christ had for his own is such to demand the fullness of the Holy Spirit. If the believer is to be presented blameless, without spot or wrinkle, holy, and just before Him at His coming, then we may assume that something additional in the way of experience is necessary.

(5) Fifthly, Christian experience teaches us that the filling of the Holy Spirit is not usually contemporary with regeneration. Great men such as Moody, Mueller, Murray, F.B. Meyer, R. A. Torrey, the Wesleys, and a host of others will testify that the “endowment” from above came at a time subsequent to their conversion.

h. Be filled with the Spirit!

(1) The exhortation, therefore, in the epistle to the Romans for the readers to present their members and themselves to God indicates that they needed to be filled with the Spirit. Paul told the Ephesians, “*Be not drunk with wine wherein is excess, but be filled with the Spirit.*” (Eph. 5:18). Even as the wine comes into such a relationship with a person’s organs to control him, even so a Christian should present his members to the Spirit so that, in turn, the Spirit might control them. The fullness of the Spirit does not have to do with getting “full” of the Spirit in a quantitative sense, but that a person’s members should be in such relationship to the Spirit so as to control.

(2) The Holy Spirit fills or controls the believer by relating the members which are presented to Him to the Person of Christ whose will it is to live through those members in the life of the individual. As one yields his members as instruments of righteousness to the Spirit, the Spirit immediately reproduces Christ through those members. This is something which is done at a crisis moment and which will go on as long as this relationship continues. “Be filled, be being filled” is the interpretation, that is, be controlled by the Spirit and keep on being controlled by the Spirit.

(3) How may one receive the fullness of the Holy Spirit? There are two general conditions necessary to receiving the fullness of the Spirit found under these two headings, - (a) relationship, and (b) response.

(a) In the first place, my members need to be rightly related to the Spirit of God who is in me.

1] My members must be separated from the use of the flesh and presented to the Spirit (Rom. 6:12-14).

2] I am related to the Spirit in me only as I reckon myself alive unto Him, and dead unto my flesh. I have been placed in Christ Jesus in initial salvation, now I need to present my members to Him in who I have been placed.

(b) In the second place, response goes along with my relationship. Response is defined simply as faith.

1] If I yield my members to the Spirit, I must at the same time believe that he possesses and controls them for the purpose intended.

2] If I reckon myself dead to my self life and alive unto God, I must believe that I actually am dead and at the same time alive in Christ. See Gal. 2:20.

3] I do not do anything nor refrain from doing anything - I simply yield my members to him which puts me in right relationship and believe that I am rightly related.

(c) It is God who fills with the Spirit. I yield and believe, then I am to believe that God will do what He wants to do. I must believe that what I present to God, God accepts, and what God accepts, He fills.

i. The Christ Life, the resultant effect.

(1) The resultant effects of a person filled with the Spirit are seen in the last section of the epistle of Romans as heretofore designated. It demonstrates the lives of those who "*walk . . . after the Spirit.*" The person who walks after the Spirit will demonstrate love to his neighbor and to God, and so demonstrate an unselfish life in such a way that other men will see his good works "*and glorify the Father who is in heaven.*"

(2) This is the Christ life. Christ through the instrumentality of the Holy Spirit is made unto us sanctification (1 Cor. 1:30). It is "*Christ in you, the hope of glory.*" (Col. 1:27) As Jesus said, it is the Holy Spirit taking of the things of Christ, in reality taking Christ and making Him real in the heart of the believer. As Jesus said, "*He shall glorify me: for he shall take of mine and shall declare it unto you.*" (John 16:15). Having purchased us and cleansed us with His own blood, He sanctifies us through that same offering. Christ our Sanctifier, working in us to do of His good pleasure; the Spirit of God, who will not speak of Himself, making such a life real to the believer as the believer presents himself to God.

C. The Means of Grace.

1. Meaning of the term.

a. Hodge says: "By means of grace are not meant every instrumentality which God may please to make the means of spiritual edification to His children. The phrase is intended to indicate those institutions which God has ordained to be the ordinary channels of grace, i.e., of the supernatural influences of the Holy Spirit to the souls of men." (op. cit., III p. 466).

b. The means of grace are the Word of God and prayer. Reference has already been made to both of these subjects in our discussion of the doctrine of salvation, but they must receive further study here.

2. The Word of God.

a. By the Word of God we here mean the Bible, consisting of the canonical books of the Old and New Testaments. Since we have already shown that these books are divinely inspired and infallible, we deduce logically that they are "*profitable for teaching, for reproof, for correction, for instruction which is in righteousness.*" (2 Tim. 3:16)

b. This Word of God represents itself to us as a means of grace in various ways.

(1) A Means to Salvation.

(a) First, the Bible is one of the means to salvation.

1] Paul says that the Gospel is the “*power of God unto salvation,*” (Rom. 1:16) and that God was pleased by “*the foolishness of preaching to save them that believe.*” (1 Cor. 1:21).

2] He makes it clear that the thing to be preached is “*Christ crucified.*” (v.23)

3] To Timothy he says: “*And that from a babe thou has known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.*” (2 Tim. 3:16).

(b) Peter speaks of the believer as “*having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth.*” (1 Pet. 1:23).

1] This may also be the meaning of the Psalmist, even in the improved translation of the A. S.V., when he says, “*The law of Jehovah is perfect, restoring the soul.*” (Ps. 19:7).

2] The A.V. uses the word “*converting the soul,*” but the Hebrew is more exact “*restoring the soul.*”

(c) Thus the Scriptures teach that the Word of God is the appointed means for the salvation of men.

(d) Experience corroborates this teaching of the Bible. Hodge declares, that:

1] There are “*no indications of the saving influence of the Spirit found where the Word of God is unknown,*” though there may be some.

2] “*Christianity flourishes just in proportion to the degree in which the Bible is known, and its truths are diffused among the people.*”

3] And “*true religion prevails in any community in proportion to the degree in which the young are instructed in the facts and indoctrinated into the truths of the Bible.*” (op. cit., III pp. 468-470).

(2) A Means of Sanctification.

(a) The Word of God is also a means of sanctification. Jesus said to the Father, “*Sanctify them through thy truth, thy Word is truth.*” (John 17:17). There is a very direct relation between the devout reading and study of the Word and growth in grace. George Mueller of Bristol England, read the Bible through many times, and what a man of God he became! A close study of Christian biography reveals the fact, that all really great men of God were constant readers of the Scriptures.

(b) The Lord’s word to Joshua has perpetual significance: “*This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*” (Josh 1:8). These facts should inspire every Christian to give himself to the prayerful study of the Scriptures, if he would follow after holiness.

(3) As a power used by the Spirit.

(a) A word here may be added in explanation of the power of the Word. Though the Word of God is said to be “*living and active*” (Heb. 4:12), and to convince, convert, and sanctify the soul, it produces spiritual results only as attended by the Spirit of God. Peter declares that the prophets “*preached the gospel . . . by the Holy Spirit sent forth from heaven.*” (1 Pet. 1:12)

(b) Hodge says, the power is in the Word in the sense that it was in the Apostles, who by the Spirit worked miracles and bestowed the Spirit upon others by the imposition of hands (*ibid.*, p. 482).

(c) Paul says that we are changed into the same image as we look into the Mirror, “*even as from the Lord the Spirit.*” (2 Cor. 3:18) In saying this we agree with Hodge that:

1] “All truth has an adaptation to the human mind and tends to produce an impression in accordance with its nature; . . .”

2] “It is the tendency of all moral truth in itself considered to excite right moral feelings and to lead to right moral action; . . .”

3] “It is further conceded that the truths of the Bible and the sources of moral power therein contained are of the highest possible order.” (*ibid.*, p. 471).

(d) But though the Word has “the requisite efficiency,” the soul does not have the “requisite susceptibility” until wrought upon by the Spirit of God.

(e) Thus it is necessary for us to be “*born of water and the Spirit,*” if we are to enter into the kingdom of God. The Word alone does not accomplish this, but the Word as energized and applied by the Spirit of God. That is why the preacher and personal worker needs still to pray that God may bless the truth used to the soul; it is not sufficient to quote correctly and clearly the fundamental doctrines of salvation to the unsaved

3. Prayer.

a. Introduction:

(1) No one can read The Bible without being impressed with the large place given to prayer in its pages. Beginning with the conversation between God and Adam, all through the Old Testament and the New, we have examples of men who prayed.

(2) Prayer, however, is in Scripture not simply held out as a privilege, but is laid down as a command (Gen. 18:22-23; 2 Kgs. 19:15; Ps. 54:2; 32:6, with 1 Sam. 12:23; Jer. 29:7; Matt. 5:44; 26:41; Luke 18:1; 21:36; Eph. 6:18; 1 Thess. 5:17, 25; 1 Tim 2:8; Jas. 5:13-16).

(3) Ezra regarded prayer as more important than a band of soldiers and horseman (Ezra 8:21-23).

(4) Christ regarded it as more necessary than food and sleep (Matt. 4:2; Lark 1:35; Luke 6:12).

(5) And the Apostles put it ahead of preaching (Acts 6:4).

(6) We should, therefore, inquire into the nature, problems, and methods of prayer, lest we lose out on one of the effective means of grace in the divine economy.

b. The Nature of Prayer.

(1) We note, first, the nature of prayer. For our Study we will regard prayer in a two-fold manner. First as man's expression and worship of God. And secondly, as man's entreaty for himself and others.

(2) Man's expression and worship of God.

(a) Confession. True prayer is characterized by confession. The Old Testament worthies set us an example in this respect, (1 Kings 8:47; Ezra 9:5-10:1; Neh. 1:6, 7; 9:33-35; Dan. 9:3-15).

(b) Adoration. Next we may mention adoration. Both Old and New Testaments give us examples of this type of prayer. (Ps. 45:1-8; Isa. 6:1-4; Matt. 14:33; 15:25; 28:9; Rev. 4:11). This is the first point in the so-called Lord's prayer (Matt. 6:9).

(c) Communion. Similar to adoration is communion. Abraham's prayer for Sodom and Gomorrah is called "communion." (Gen 18:33). God agreed to commune with the Levitical high priest from above the mercy-seat (Ex. 25:22) and Moses is represented as communing with God on Mount Sinai (Ex. 31:18).

(d) Thanksgiving. Communion naturally includes thanksgiving. The song of Miriam (Ex. 15), of Deborah (Judg 5), and of David (2 Sam 23) are essentially songs of thanksgiving. The Scriptures abound in exhortation to give thanks (Phil 4:6; Col. 4:2; Eph. 5:20; Psa. 95:2; 100:4).

(3) Man's entreaty for himself and others. Only after we have glorified God in our prayer are we ready to think of ourselves.

(a) Petition. First there is petition, or the making known of our requests. Both by example and precept are we encouraged to ask for things of God (Dan. 2:17-18; 9:16-19; Matt. 7:7-12; John 11:22; Acts 4:29-30; Phil. 4:6).

(b) Supplication. Supplication is merely the urging of our request. Daniel made petition and supplication to God (Dan. 6:11); Israel will have the spirit of supplication poured out upon it (Zech. 12:10; the Syrophenician woman urged her request and was heard (Matt. 15:22-28); and the elect who cry to God day and night will be heard speedily (Luke 18:1-8). Paul exhorts not only to prayer, but to supplication in prayer (Eph. 6:18; 1 Tim 2:1).

(c) Intercession. Finally, prayer is intercession.

1] Examples:

a] Jehovah is looking for intercessors (Isa 59:16).

b] Samuel considered it a sin to cease praying for disobedient Israel (1 Sam 12:23).

c] Job was requested to pray for his "*miserable comforters*" (Job 42).

d] Paul exhorts that intercessions be made for others (1 Tim 2:1).

e] And the early church gathered together for definite intercession (Acts 12:5).

2] Certain classes are specifically mentioned in Scripture as subjects of intercession:

a] Rulers (1 Tim 2:2);

b] Israel (Ps 122:6);

c] The unsaved (Luke 23:34, Acts 7:60);

d] New converts (2 Thess 1:11);

e] All saints (Eph. 6:18; Jas. 5:16);

f] Backsliders (1 John 5:16);

g] Christian workers (Eph. 6:19,20; 1 Thess 5:25);

h] And our enemies (Matt. 5:44)

c. Prayer and God's Providence.

(1) In the second place we note the relation of prayer to God's providence. We say, Prayer changes things; but how does that statement harmonize with the sovereign plan and purpose of God? Does prayer effect a change in God's mind, and if so, does not then God make His plan contingent on man? How can God answer prayer consistently with the fixity of natural law? We may answer negatively, that the reflex influence upon the man who prays is not the sole effect of prayer.

(2) Some hold that prayer has only a subjective value; a man has a burden upon his heart, and when he puts this into words, addressing it to God, he feels relieved. But prayer has this value only when the man who prays believes that God listens to his prayer and will answer it.

(3) Nor must we suppose that prayer involves the suspension of the laws of nature. God no more suspends the laws of nature when He answers prayer, than an airplane does that when it ascends into the sky. Nor must we think that prayer acts directly upon nature, as if it were a physical force. Prayer influences God to act upon nature; otherwise there would be no discrimination in answers to prayer. None of these negative views reveal correct conception of the relation of prayer to its answer.

(4) The positive answer to this question involves a right view of God's foreknowledge and foreordination. We remind the reader again of the fact that God has set certain general bounds within which His universe is to operate. Within these bounds He has given man freedom to act. Prevenient grace restores the power to choose or reject the offer of salvation. Once saved, man has the power of the Spirit in his life and may cooperate largely or only in a small degree with the Spirit in the accomplishment of God's work.

(5) Prayer is one of the means of accomplishing God's work. God foreknew what each man would do in respect to prayer, and embraced that fact in His foreordination. Thus when a man prays he only carries out what God foresaw he would do, and what He set him down for to do. Where man fails to cooperate with God within the bounds of His predetermined will, there He works by reason of His sovereignty apart from prayer. Jesus told His disciples to pray, "*Thy will be done.*" (Matt. 6:10). In doing so, however, as we have already said, He does not set aside any law of nature, but rather counteracts it by a higher or stronger law. His will is the law of nature, and when His will changes in any particular instance, the law of nature involved is overcome by His law.

d. Method and Manner of Prayer.

(1) We need in the third place to look at the method and manner of prayer.

(a) Fosdick represents Samuel Johnson as stressing the fact that prayer is "a natural tendency," (The Meaning of Prayer, p.1); but it is clear that not all that men call prayer is true prayer.

(b) Even the disciples realized their deficiency in this respect and so asked Jesus to "*teach*" them to pray (Luke 11:1); and our Lord's compliance with that request confirms the conviction of the disciples.

(c) Paul expresses the same feeling when he declares that "*we know not how to pray as we ought,*" and then adds, "*but the Spirit himself maketh intercession for us with*

groanings which cannot be uttered.” (Rom. 8.26ff.)

(2) Let us consider, then, the Scriptural method and manner of prayer.

(a) Addressee in Prayer.

1] Attention should be called to the addressee in prayer.

a] Scripture teaches us that we are to pray to the Father (Neh. 4:9; Matt. 6:9; John 16:23; Acts 12:5; 1 Thess 5:23) and to the Son (Acts 7:59; 1 Cor. 1:2; 2 Cor. 12:8,9; 2 Tim. 2:22); but, as Torrey says: “there is no recorded prayer in the Bible to the Holy Spirit, but the communion of the Holy Spirit is spoken of. This may imply prayer, but it may mean the partaking of the Holy Spirit.” (What the Bible Teaches, p. 418)

b] We may add that since the Holy Spirit, too, is God; He is to be worshiped along with the Father and the Son (Matt. 4:10; Rev. 22:9). The Holy Spirit’s part, however, is rather that of praying in us (Rom. 8:26; Jude 20), than receiving our prayers. As Evans says: “The normal mode of prayer is prayer in the Spirit, on the ground of the merits of the Son, to the Father.” (Great Doctrines, etc., p. 175)

2] Posture in prayer.

a] The question of posture in prayer deserves mention. The Scriptures prescribe no particular posture, but illustrate and teach all of them. Thus we have standing (Mark 11:25; Luke 18:13; John 17:1), kneeling (Luke 22:41; 1 Kgs. 8:54; Eph. 3:14; Acts 20:36), lying prostrate on the ground (Matt 26:39), lying down in bed (Ps. 63:6), walking on the water (Matt. 14:30), sitting down (1 Kgs. 18:42), and hanging on the cross (Luke 23:42).

b] All this indicates that it is not the posture of the body that is significant, but the attitude of the heart. There are, however, more indications that men either stood or knelt when they prayed, than that they approached God in some other posture.

3] Time of prayer. The time of prayer should have brief consideration.

a] The Scriptures teach that we should pray always (Luke 13:1; Eph. 6:18); but they also teach that we should have stated times for prayer (Ps 55:17; Dan 6:10; Acts 3:1).

b] True, these are all examples of the practice of others and not precepts about prayer; but they at least indicate the desirability of regularity in prayer. Besides they teach us to pray before meals (Matt. 14:19; Acts 27:35; 1 Tim. 4:4-5), and that special occasion should drive us to special prayer (Luke 6:12-13; 22:39-46; John 6:15; Ps. 50:15).

c] There is, therefore, no special time when we may have an audience with God, but every moment is equally acceptable with Him.

4] Place of prayer.

a] Closely related to the time of prayer is the place of prayer. Here we note that the Scriptures encourage secret prayer, in the closet, away from all the disturbing elements around us (Matt. 6:6; Dan. 6:10). Jesus by His example teaches us to select a solitary place, a desert place (Mark 1:35), or a mountain top (Matt. 14:23). They also encourage united prayer, prayer-fellowship with those who agree with us (Matt. 18:19-20; Acts 1:14; 12:5; 20:36).

b] There are also examples of prayer before the unsaved. Thus Paul and Barnabas prayed before the rest of the prisoners (Acts 16:25), and thus Paul prayed before the passengers on the fateful trip to Rome. (Acts 27:35). There is, in fact, no place where prayer may not be made since Paul admonishes us to pray in “*every place.*” (1 Tim 2:8)

5] Decorum in prayer.

a] The subject of decorum in prayer is too often overlooked, but Jesus makes mention of it. He taught that men should not be of a sad countenance even when they fast, but anoint their heads and wash their faces (Matt. 6:16-18). That is, He objected to all pretense with no reality. Likewise He requested that we, “*use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them.*” (Matt.6:8).

b] This is a condemnation of the Buddhist’s use of a prayer wheel, the Tibetan’s use of a prayer flag tied to a tree, the use of a rosary, and other meaningless repetitions in prayer. As Chafer says: “*It is well for believers to listen to their own manner of prayer that they may correct irreverent phrases, useless repetitions, and be conformed to the divine order.*” (Major Bible Themes, p 243)

c] Decorum requires also order in the public assembly. On the day of Pentecost they were all together in one place; but they were sitting and not rolling around on the floor when the Holy Spirit fell on them (Acts 2:1,2). Paul insists that speaking in tongues should be “in turn” (1 Cor. 14:27), and this applies equally to praying in public.

6] The condition of the heart in prayer.

a] The most important question as to the manner of prayer is the condition of the heart of the one praying. Andrew Murray calls Jesus’ words, “*If ye abide in me,*” (John 15:7) “*the all-inclusive condition,*” to answered prayer (With Christ in the School of Prayer, p. 160). This is true, and it resolves itself into many subdivisions.

b] To abide in Him implies:

1} Freedom from known sin (Ps. 66:18; Isa.59:1,2;Prov.28:9 I Jn 3:6).

2} Unselfishness in our requests (Jas 4:2-3).

3} Asking according to His will (1 John 5:14).

4} Forgiveness of those who have wronged us (Matt 6:12, Mk. 11:25).

5} Asking in Christ’s name (Jn 14:13-14; 15:16; 16:23-24).

6} Praying in the Spirit (Eph. 6:18; Jude 20),

7} Asking in faith (Jas. 1:6-7; Matt. 21:22).

8} Earnestness and perseverance in our supplications (Jas. 5:16; Luke 18:1-8; Col. 4:2).

c] Murray well says: “*To those who thus abide, the promise comes as their rightful heritage: Ask whatsoever ye will. It cannot be otherwise. Christ has full possession of them. Christ dwells in their love, their will, their life. Not only has their will been given up; Christ has entered it, and dwells and breathes in it by His Spirit. He whom the Father always hears, prays in them; they pray in Him: what they ask shall be done unto them.*” (op.cit., p. 165).

e. Hindrances to prayer. Hindrances to prayer will now be considered. Satan knows the importance of prayer, so much so that he would bring and often does bring hindrances into the heart and life. These should be understood and avoided. Some of the hindrances are:

(1) Wavering (R.V. “doubting”). The doubter is like the waves of the sea, driven by the wind. He must not expect an answer, (Jas. 1:6-7).

(2) Asking amiss, to spend it in pleasures (Jas. 4:3).

(3) Regarding iniquity in the heart (Psa. 66:18). Harboring envy, jealousy, ill-will etc.

(4) Refusing to forgive or to be forgiven (Matt 5:23-24; 6:13-15; Mark 11:25-26).

(5) Living in sin (Isa. 59:1-3; John 9:31).

(6) Refusing to hear the law, the Word of God (Prov. 28: 9; Zech. 7:11-13).

(7) Refusing to hear the cry of the poor (Prov. 21:13).

(8) Discord In the home (I Pet. 3:7).

(9) Hypocrisy (Job 27:8-9; Matt. 6:5).

(10) Pride (Job 35:12-13).

(11) Robbing God (Mal. 3:8-10).

(12) Idols in the heart (Jer. 11:9-14, Ezek. 8:15-18).

(13) Offering unworthy service to God (Mal. 1:6-10).

(14) Forsaking God (Jer. 14:10-12).

f. For whom to pray.

1) Kings and Rulers (1 Tim 2:2-3).

2) All men, that they may be saved (1 Tim 2:1, 4).

(3) All saints, that they may be built up and kept from error (Eph. 6:18).

(4) Missionaries (Eph. 6:19; Col. 4:2-4).

(a) That utterance may be given (Eph. 6:19).

(b) That they may open their mouths boldly to make known the mystery of the gospel (Eph 6:19).

(c) That the Word of the Lord may have free course (2 Thess. 3:1).

(d) Deliverance from:

1] ungodly,

2] wicked men, (II Thess 3:2).

(e) That their services may be acceptable to the saints (Rom. 15:31).

(f) Spiritual refreshment (Rom. 15:32).

(5) The sick (Jas. 5:14-15). In this case “*the prayer of faith,*” is the prayer from the person who believes that God has in Christ provided a remedy for sickness, and that it is His will to heal, and who will in faith fulfill the divinely appointed condition and anoint with oil In the name of the Lord, the oil being a symbol of the Holy Spirit.

(6) Persecutors (Matt. 5:44; Luke 6:27-28).

(7) Ourselves (1 Chron. 4:10; Ps. 106:4-5).

(8) One another (Jas. 5:16).

D. Perseverance.

1. FORE NOTE: Inasmuch as this is one of the controversial doctrines in Soteriology, the writer takes the position that both sides of the question should be presented together with objections. Furthermore, the writer recognizes that adherents to both the Calvinistic and the Arminian positions on this doctrine have in some cases gone to extremes, thus, the fairest picture

will be seen if the “extremes” are avoided. Students in the Theology Class at the St. Paul Bible College should realize that workers under the Christian and Missionary Alliance are under no constraint whatsoever to hold or to reject the doctrine of the final perseverance of the saints.

2. Meaning of Perseverance.

a. Perseverance means that all who are by faith united to Christ, who have been justified by God’s grace and regenerated by His Spirit, will never totally fall away from the state of grace, but will certainly persevere therein to the end. This doctrine has more commonly been termed the Doctrine of the Eternal Security of the Believer.

b. THE CALVINISTIC POSITION. Those who hold to this doctrine do not say that every one who professes to be saved is eternally saved. The doctrine includes only those who have had a vital experience of salvation. Emphasis is laid upon the fact that the believer shall never totally fall away from the state of grace. He may backslide and fall into sin, but God in His grace will rescue him in time so that he will not be eternally lost. This has long been a part of Calvinistic theology.

c. THE ARMINIAN POSITION. On the other hand, the Arminian school rejects the above stated view and makes the perseverance of believers dependent upon their will to believe and upon their good works. Arminius himself avoided that extreme, but his followers carried it to full bloom. This view against perseverance is expressed thusly: “We maintain that, notwithstanding divine grace, by which a believer may persevere in faith, there remains in man a power of falling away, and, therefore, that a believer may totally lose his faith and regeneration, and may continue in apostasy to the end of his life, and so eternally die.” The latter quotation expresses quite well the Arminian position on the doctrine of perseverance today.

e. We shall note the arguments and objections put forward by these two schools of theology. The arguments which are submitted are gleaned from noted theologians on both sides.

3. Proof of the Doctrine. The Calvinists put forth the following Scriptures as proof of the doctrine of perseverance.

a. John 10:28,29, “. . . and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father’s hand.”

b. Romans 11:29, “For the gifts and the calling of God are not to be repented of.”

c. Philippians 1:6, “Being confident of this very thing, that he who began a good work in us will perfect it until the day of Jesus Christ.”

d. 1 Peter 1:5, “. . . who by the power of God are guarded through faith unto salvation ready to be revealed in the last time.”

4. Objections to the doctrine.

a. The Arminians answer to the above Scriptures, saying that these alleged proofs of the doctrine are inconclusive. On the face of such texts the doctrine seems to be favored but a deeper insight finds them “entirely consistent with the conditionality of final perseverance.” (John Miley, Systematic Theology, II, p.269). Miley offers the following objections to the above Scriptures insofar as teaching final perseverance is concerned.

(1) Concerning John 10:28-29. “Such is the assurance from the divine side; but it is entirely consistent with a conditioning fidelity on the human side.”

(2) Concerning Romans 11:29, he says, “This is utterly without proof of an absolute final perseverance, except on the assumption of an absolute sovereignty of grace in every instance of a personal salvation. But we have shown that this assumption is groundless.”

(3) Concerning Philippians 1:6, he says: “This text is dependent upon the same false assumption as the preceding one for any proof of an absolute final perseverance, and therefore furnishes none. An Arminian can freely use these words of assurance to the doubting, and without any thought of this Calvinistic sense.”

(4) Concerning 1 Peter 1:5, he says: “‘Who kept by the power of God through faith unto salvation.’ Yes, every trusting soul is so kept. But the faith is conditional to the keeping; and as it involves a free personal agency there is here no doctrine of an absolute perseverance. Indeed, so far as this question is concerned, the text is really Arminian, not Calvinistic.” (*Ibid.*, p. 269).

b. Miley offers proof texts, on the other hand, which tend to show the possibility of final apostasy.

(1) He says that Ezek. 18:24-26 teaches that “A righteous man may turn away to sin, and die therein.”

(2) Again, John 15:4-6 teaches that “The branch may perish from the living vine.”

(3) Again, John 17:12 teaches that “Judas, one of those given to the Son, was lost.”

(4) Again, 1 Cor. 9:26,27 teaches that: “St. Paul even with his full assurance of a state of salvation apprehended the possibility of his own apostasy, and strenuously wrought against it.”

(5) Once again, 2 Pet. 1:10 teaches: “Christians are exhorted to diligence in order to make their calling and election sure, for in so doing they should never fall.”

c. Miley concludes his argument by saying, “Such texts as we have here adduced must mean the possibility of a final apostasy.” (*Ibid.*, p. 269, 270).

5. Answer to objections.

a. Strong answers Miley’s argument, i.e., that the Scripture commands to perseverance and warnings against apostasy show that certain, even of the regenerate, will fall away.

(1) Strong says that such commands to persevere “show that the perseverance of the truly regenerate may be secured by these very commands and warnings.” (*op.cit.*, p. 885).

(2) Furthermore, Strong says concerning passages like Heb. 6:4-6, Ezek. 18:24, 2 Pet. 2:20, either mentioned or alluded to by the Arminians, are given to show “what the fate of the truly regenerate would be, in case they should not persevere” i.e. that they could not recover their state in grace. In other words, Strong argues that the Scriptures put forth by the Arminians show that if men can be lost after being saved they can never be saved again.

(3) The argument between the Calvinists and Arminians on this point is thus stalemated because the Arminian believes that if a man falls into sin and is lost he may be saved again while the Calvinists hold that a man could not possibly be lost after being saved, and that the import of the warnings merely serve to keep the righteous man in the way of life.

b. Concerning the Arminian's argument that the branch may perish from the living vine (John 15:4-6), the Calvinists answer by saying that our Lord in this passage of Scripture is merely teaching that every true branch is bearing some fruit; if a branch is not bearing some fruit, it is evident that there is no life union between it and the vine. That is, the person thus represented is unsaved. Of course, such a branch is cast forth. It was brought into union with Christ, but the union did not become vital. Therefore the separation and the judgment in the end. The late Dr. Thiessen held to this interpretation.

6. CONCLUSION.

a. Theologians on both sides of the question advance their arguments while at the same time give plausible answers to the objections raised to their arguments. One could go on indefinitely presenting such arguments together with objections and answers to objections as we have done above. If the student wishes to find a more thorough discussion of the doctrine of perseverance he could refer to Strong's Systematic Theology pp 881-886; or for a more involved and comprehensive study, he may read Finney's Systematic Theology, pp. 544-619).

b. What shall we say then to these things? As we summarize the arguments, we have on the one hand the sovereignty of God; while on the other, the freedom of man. God has never surrendered his sovereignty, while it is equally true that man has never been compelled to surrender his freedom. The Christian is "kept by the power of God through faith" -- a truth that demonstrates the two-sidedness of the argument.

c. As someone has said, the only conclusive evidence in perseverance is a present experience of Christ's presence and indwelling, corroborated by active service and purity of life. The Calvinists and the Arminian will both agree to this. On the other hand, the person who is living in sin -- giving absolutely no evidence of ever having been born again, and consistently living as such -- is one that the Calvinists would say is lost because he never was genuinely saved; the Arminians would say that he 'was saved and now is lost because he persists in living in sin. In either case the poor man is lost and needs the grace of God to save him.

d. Thus argumentation arising out of this doctrine seems to be a vain thing. All admit that things pertaining to God are eternal in nature, while things pertaining to man are temporal and transitory. In conclusion, may we say in view of all this, that as ministers of the Word of God we should follow the bidding of our Lord in praying that the seed which we sow shall fall upon good ground and that the fruit reaped therefrom should remain for the glory of our Lord Jesus Christ.