

WHAT BAPTISTS BELIEVE

The New Hampshire Confession
An Exposition

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The Sunday School Board
of the
Southern Baptist Convention
Nashville, Tenn.

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NASHVILLE, TENNESSEE
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AUTHOR'S FOREWORD

This book was used twenty years in the form, and with the contents, prescribed by Dr. J. M. Frost. About one-third of the original material has been cut out, and certain changes have been made in the arrangement, in order that as a textbook it might conform to a new plan for the books used in the Training Course for Sunday School Workers. As in the original book, the several articles of the New Hampshire Confession, with the original proof-texts, are placed at the beginnings of the several expositions. For the convenience of those who use the book in courses having ten lesson periods, there are nine chapters instead of eighteen. Among other things omitted, to make the book of the required size, is an Introduction giving the history of the New Hampshire Confession. These changes have been made under the direction of Dr. P. E. Burroughs, who also prepared the questions following the several chapters, and the General Foreword.

O. C. S. W.
May 1, 1934.

CONTENTS

CHAPTER	PAGE
I.	9
A. The Holy Scriptures	9
B. The True God	13
II.	19
A. The Fall of Man	19
B. The Way of Salvation	26
III.	34
A. Justification Through Faith	34
B. The Freeness of Salvation	39
IV.	46
A. Grace in Regeneration	46
B. Repentance and Faith	50
V.	58
A. God's Purpose of Grace	58
B. Sanctification by the Truth	64
VI.	72
A. The Perseverance of Saints	72
B. Harmony of Law and Gospel	77
VII.	85
A. A Gospel Church	85
B. Baptism and the Lord's Supper	90
VIII.	98
A. The Christian Sabbath	98
B. Civil Government	107
IX.	115
A. The Righteous and the Wicked	115

Note - The FOREWORD included below is from the original edition of this work & is included only so as to present the work in an unaltered form. This reprint is NOT presented necessarily for the purpose stated in the FOREWORD, although it certainly may be used in such a manner.

However, the statements regarding the requesting of forms and submission of completed work to the Sunday School Department of the Baptist Sunday School Board in Nashville should be ignored.

- Grace Baptist Church, 2001

This book is written and offered primarily for use in the Training Course for Sunday School Workers provided by the Sunday School Board of the Southern Baptist Convention. We seek to offer in this Course carefully prepared handbooks which will guide and stimulate workers in the Sunday school.

The Course, together with the conditions proposed for its study, is provided for a widely-varying constituency. The books may be offered as texts in colleges and seminaries; they will be studied most largely by busy workers whose minds are occupied with the cares of life. In the effort to meet these varied needs, optional books are offered throughout. In general, no specific books in the Course are required for any award, alternate books and choices being everywhere provided.

The helps and directions for study are proposed primarily for busy workers. When the books are offered in educational institutions and under other conditions which justify and demand higher standards, such higher standards will of course be observed.

DIRECTIONS FOR THE STUDY OF THIS BOOK

I. When the Work is Done in Class -

1. At least ten class periods, forty-five minutes in the clear, shall be offered.
2. Those desiring awards shall -

- (1) Attend at least seven class periods
- (2) Take a written examination making a minimum grade of seventy per cent, and
- (3) Certify that they have carefully read the textbook.

When it seems impracticable to meet these requirements, class members will do the writing required of individual students and send in their manuscripts.

The class teacher, on accepting assignment to teach the class, should send for report blanks. These blanks must be filled out, and the above requirements must be fully met before awards can be granted.

The books should be read during class-study. In case this seems impracticable, a pledge to read the book within the next two weeks will be accepted.

II. When the Work is Done Individually or by Correspondence

No examination will be required. Students will make choice of the following:

1. Write answers to the questions printed in the book, or
2. Write a development or elaboration of the chapter outlines.

Correspondence students will study the book in their own way. Then with the open book and any other helps available they will write answers to the printed questions, or they will, if they prefer, write a development or elaboration of the chapter outlines. In either case, the students will find it necessary to study the book carefully, to rethink its message and state in their own language its essential teachings.

All written work done by each students will be sent to The Sunday School Department of the Baptist Sunday School Board, Nashville 3, Tennessee.

CHAPTER ONE
THE HOLY SCRIPTURES - THE TRUE GOD
A. THE HOLY SCRIPTURES
(The New Hampshire Confession of Faith)

I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction¹ that it has God for its author, salvation for its end,² and truth, without any mixture of error, for its matter;³ that it reveals the principles by which God will judge us;⁴ and therefore is, and shall remain to the end of the world, the true center of Christian union,⁵ and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁶

PLACES IN THE BIBLE WHERE TAUGHT

¹II Tim. 3:16,17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (Also II Peter 1:21; II Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psalm 119:111; Rom. 3:1,2.)

²II Tim. 3:15. Able to make thee wise unto salvation. (Also I Peter 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38,39.)

³Prov. 30:5,6. Every word of God is pure ... Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Also John 17:17; Rev. 22:18,19; Rom. 3:4)

⁴Rom. 2:12. As many as have sinned in the law shall be judged by the law. John 12:47,48. If any man hear my words ... the word that I have spoken, the same shall judge him in the last day. (Also I Cor. 4:3,4; Luke 10:10-16; 12:47,48.)

⁵Phil. 3:16. Let us walk by the same rule, let us mind the same thing. (Also Eph. 4:3-6; Phil. 2:1,2; I Cor. 1:10; I Peter 4:11.)

⁶I John 4:1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isa. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. I Thess. 5:21. Prove all things. II Cor. 13:5. Prove your own selves. (Also Acts 17:11; I John 4:6; Jude 3; Eph. 6:17; Psalm 119:59,60; Phil. 1:9-11.)

I. THE NAME

1. *The Latin word “scribo” means “I write”* - From this comes the word *scriptura*, meaning *that which has been written*. Among Christians the word “Scripture” or “Scriptures” refers to the writings which are contained in the Bible.

2. *The complete collection of the Sacred Scriptures is called the Bible* - The Greek word *biblion* means *a little book*. The plural of this is *biblia*, meaning *little books*. Our Scriptures are composed of 66 little books. These 66 books may be referred to as *The Little Books*. Put into Greek this would be *Biblia*, From this comes the word “Bible.”

II. WHY THE SCRIPTURES

1. *We have the Bible because we have God* - If there were no living God, or if God paid no attention to men, there would be no Bible. It is because God is interested in men that he gave the Bible. If they were to be saved from evil, they must know many things which at the beginning they did not know.

2. *Many things that people needed to know they could not learn by them-selves* - They could learn a great deal by experience and by study; they could not learn about the nature of God and his will, nor about his purposes of grace, nor about redemption and forgiveness in Christ Jesus, nor about the future life. Some one outside of themselves must teach them. In all the universe there was only One who could teach them adequately. That One was God.

3. *God can teach men by object lessons without words* - Of this method the Psalmist speaks in the Nineteenth Psalm, and Paul in the first chapter of Romans. The forces of nature and the powers and characteristics of the human mind have been object lessons always. These were enough to lead men to recognize the presence of God in the universe and to understand that he was a God of wisdom and power.

4. *Men needed to know more than they could learn from object lessons without words* - Therefore, God gave commands and promises, pointed out dangers, and showed the way of good. He spoke thus to Adam, Noah, Abram, and many others. Sometimes the word which he spoke related only to the welfare of the individual. Oftener his word summoned

the person to whom he spoke to do something that would bring blessings to others.

5. *In the process of time God enlarged the scope of his revelations* - He spoke not only to some one man concerning what he required of that man, but also concerning what he required certain other men to do. For example, he gave messages to Moses and Elijah and John the Baptist for the men of their generations.

III. THE MEN WHO WROTE THE SCRIPTURES

1. *The men to whom God gave the messages which he required put into permanent form by writing were selected with care* - There was a fitness of character, of intellect, of attainment and of the age and place in which they lived. God selects a stick for such uses as sticks are intended for, and men for tasks requiring the exercise of human powers; when he wants his message carried to men in the form of a psalm, he selects a poet like David to write psalms; when he wants a terse and graphic story of the life of his Son, he selects a man like Mark to write it; when he wants a mighty argument like the Epistle to the Romans written, he selects a reasoner like Paul to write it.

A man who is to write a certain message must have a certain relation to the age to which God intends that particular revelation to be made; Moses, for example, wrote messages in his day for which the world had never before been ready. All these written messages took their place in their appointed time and became part of the Scripture of the people of the ages following.

2. *These men, whom God selected because of their fitness for the task he wanted them to do, were not left to themselves* - They needed special illumination and guidance. God's Spirit acted upon the spirit of the man whom he had selected to write. This gave spiritual energy as he wrote and prevented him from introducing errors which would have misrepresented the thought of God.

Because the Spirit of God joined in the work of producing Scripture, this great variety of little books, written by men of various ages, circum-stances and attainments, reveals divine unity of purpose and message, makes the Bible trustworthy as a sufficient and perfect guide in

things relating to God.

IV. THE PURPOSE OF THE SCRIPTURES

1. *The message of the Bible is a message concerning eternal life* - Eternal life means much more than future life. The Bible is not simply a book of the future life, but of that eternal life which Jesus Christ offered men - that life which becomes the present possession of those who believe on him, and which has present quality and present relationships as well as the promise of continuance beyond these earthly years in greater perfection amidst heavenly relationships.

2. *When the writers of Scripture were writing down God's message concerning eternal life, they wrote as men chosen of God* - They made such use of their knowledge of nature, people and forms of literary expression current in their day as was natural and fitting. They wrote of natural phenomena as the men of their day conceived of natural phenomena: had they written of natural phenomena in the terms which a modern biologist, chemist or physicist would use, the people would have been as much bewildered as if they had written in English to men who understood only Hebrew.

They wrote records of the history of people, a part of God's revelation being in the progressive history of his ancient people; but the history is incidental to the main purpose of revealing God. There is poetry in the Bible as well as history, and poetry of a singularly noble quality; but the Bible was not given as a book of poetry just as it was not given as a book of history or of science or of psychology.

Whatever is found in the Scriptures other than the religious message is only incidental, and may be fragmentary. It is the religious message which is there in fulness and completeness; for it was to give this message that the Bible was written.

3. *The revelation of God to men was completed in Jesus Christ* - The history the prophecies and the sacrificial types recorded in the Scriptures before he was born looked forward to him. In his person as Son of God and Saviour of men all religious teaching culminated. All that was written concerning his ministry and the ministry of the men who in the generation following him made his teachings known to the world looked back to him.

As the revelation of God culminated in him, when these records had been written other writings were not needed. The message was complete, and the Bible stood forth as “a perfect treasure of heavenly instruction...the supreme standard by which all human conduct, creeds, and opinions should be tried,” to this day the one “true center of Christian union.”

B. THE TRUE GOD

(The New Hampshire Confession of Faith)

II. OF THE TRUE GOD

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;² inexpressibly glorious in holiness,¹ and worthy of all possible honor, confidence, and love;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;⁴ equal in every divine perfection,⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

PLACES IN THE BIBLE WHERE TAUGHT

¹John 4:24. God is a Spirit. Psalm 147:5. His understanding is infinite. Psalm 83:18. Thou, whose name alone is JEHOVAH, art the most high over all the earth. (Heb. 3:4; Rom. 1:20; Jer. 10:10.)

²Ex. 15:11. Who is like unto thee ... glorious in holiness. (Isa. 6:3; I Peter 1:15,16; Rev. 4:6-8.)

³Mark 12:30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. and with all thy strength. Rev. 4:11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. (Matt. 10:37; Jer. 2:12,13.)

⁴Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son. and of the Holy Ghost. John 15:26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (I Cor. 12:4-6; 1 John 5:7.)

⁵John 10:30. I and my Father are one. (John 5:17; 14:23; 17:5; Acts 5:3,4; I Cor. 2:10,11; Phil. 2:5,6.)

⁶Eph. 2:18. For through him (the Son) we both have access by one Spirit unto the Father. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. (Rev. 1:4,5; comp. Ch. 2, 7.)

If we had no Bible we should know little about God. We might know something about him. Some men who never saw the Bible have certain noble ideas about God. But in general when men have lacked the guidance of the Scriptures their ideas concerning God have been inadequate, sometimes ignoble or even horrible.

Base ideas concerning gods were commonly the ideas of the ignorant. The more thoughtful had better conceptions. They believed that somewhere there was mighty Power and great Wisdom. Back of all forces natural and supernatural their minds searched for one God. But they could not reach certainty. Revelation was needed, and revelation was given. It is the Bible. This is the source of all clear and trustworthy information concerning God.

I. THE NATURE OF GOD

1. *This one God is a living God* - Many of the forces and phenomena of nature have received homage. Some have thought that the sum of all matter and force was God. But the God revealed in the Bible is not a great insensate figure in the universe, like the sun, nor a natural force, nor the sum of all forces of the universe, but a living Being with a life separate and distinct from the universe and all other beings therein. In a strict and literal sense God is a living Being. He is alive as truly as any man is alive, but in a higher and completer sense.

2. *The one living God is Spirit* - This Jesus declared at Jacob's well to the woman of Samaria. He is not of flesh and blood as men are. He is not a being of color, shape and motion, in the sense that a horse or bird is. He is free from the limitations of matter. If he were as we are he could be in only one place at a time. Because he is Spirit he is independent of space. If he is helping a needy soul in Asia and hears a cry from a needy soul in America, he is not incapable of helping the crying American until such time as he can make the journey from Asia to America.

3. *God has infinite intelligence* - He is not a great immovable Something, of a nature so different from ours that he can pass the ages without thought or care or plan. He thinks as we do, except that his thoughts are infinitely higher than our thoughts. His thoughts are infinitely many also. We know a little; he knows all things. We meet problems daily which are too much for us; he is never staggered by difficult problems.

4. *The name of God is Jehovah* - Variations in the form of that name are Yah and Yahweh or Yahveh. The important thing for us to know is not the exact form or pronunciation of the name, but its meaning.

Jehovah is not simply a name that designates him, distinguishing him from Baal or Moloch or Dagon or Bel, but is also a significant name. It proclaims him as the living God, and testifies to something concerning him.

The name Jehovah has a meaning which presents God as THE ONE WHO IS AND SHALL BE. By this name Moses was commanded to speak of God to the children of Israel in Egypt: "And God said unto Moses, I AM THAT I AM: and he said, Thus shall thou say unto the children of Israel, I AM hath sent me unto you."

II. GOD IN RELATION TO THE UNIVERSE

1. *He is the Creator of the universe* - "In the beginning God created the heaven and the earth." Before the "beginning," God! At the "beginning," God! God over all, beneath all, in all! By his will this world and all worlds came into being; by his will all varieties of existence, all forms of life, all changes and developments, appeared.

We may not know by what methods and processes God did his great creative works. A little only is revealed in the Bible. A little only have men learned by study. Perhaps more will be learned in the ages to come. One thing we know: the world did not make itself. God made it. The earth did not make the life upon it: by God all forms of life were created. Matter and force did not make man; man is a creature of God. It is not important to know by what process or in what length of time God wrought the clay into man; it is enough for us to know that God did it.

2. *He who made the universe is its Supreme Ruler* - The one center about which the universe turns is God. There are lower powers subordinate to him. There are upon the earth many who are called sovereigns. There

is a queen in every hive, a leader in every herd, a dominant personality among every group of children at play. Everywhere we find leadership and following, sovereignties and subordinations; but over all things is God.

III. GOD IN RELATION TO HIS CREATURES

1. *God is holy* - He is morally incapable of wickedness, injustice or evil of any kind. This is essential to his being. For God to commit an unholy act would be for him to commit suicide. No angel or man therefore can be treated unjustly by God, or wronged in any way. Not only will God refrain from doing evil, but he will not fail to do good. His holiness is active. It works. That work is more than service for needy men: it is opposition to wrong and wrong-doers of every kind.

2. *God is worthy to be worshiped* - He is the only Being in the universe who should be worshiped. He who worships God, the Mightiest Power, the Supreme Wisdom, the Highest Goodness, and the Most Exalted Holiness, links his soul to that which shall uplift him in character and purpose. It is because God is superior to all, supreme in authority and highest in every realm which human thought can explore, that he appeals to men as the only proper object of worship.

3. *God is worthy of confidence* - He is true and can be trusted. No one can find in him falseness, treachery, or deceit. Not only so, but in him dwells all that is the opposite of these. Therefore, he can never disappoint those who put their trust in him. He seems to go out of his way to help men; but in fact this is his way. The way of helpfulness, mercy, relief, deliverance, is the way which God takes as he lives out his glorious life among the creatures of his hand. His power, wisdom, and love form the threefold cord which the utmost pressure of our human dependence can never break.

4. *God is lovable* - He might have been a living God, a spirit, intelligent, self-existent, the Creator, the Supreme Ruler, holy, of such majesty as to be worthy of worship, and so honest and able as to be worthy of confidence, without being lovable. But to his strong and great qualities there are added gentle and lovable qualities. These are referred to in different ways in the Bible.

IV. GOD'S REVELATION OF HIMSELF

1. *God is revealed to men as the Father, the Son, and the Holy Spirit* - This does not mean that there are three Gods. Nor does it mean that the One God is three persons in the complete sense: strictly speaking, there is only One Person. When we speak of the Godhead as including three persons, it is because our language is incapable of expressing the idea more clearly. It means that this One Person, whom we worship as the true and living God, is manifested in, three characters, each of these being personal in nature, neither encroaching on the other, neither antagonistic to the other or morally capable of being so, and yet each being distinct and individual.

Such is the greatness of the Personality of God that it cannot be manifested to our human consciousness except in a Trinity. We cannot comprehend by an intellectual process the full meaning of the conception "one in three persons, blessed Trinity." On the other hand, we know God immeasurably better as Father, Son, and Holy Spirit than we could know him if we conceived of him simply as God. In this as in many other things, in the commonplace of life as well as in its deeper things, we believe even where we cannot fully understand.

2. *The Father, the Son, and the Holy Spirit are related equally* - It cannot be said that one is superior and another inferior, that one is stronger than another, or wiser, or more compassionate, or closer to man. Nor may we think of the Godhead as a family in which the Father takes the chief place and the Son and the Holy Spirit lower places. Jesus in his life on earth continually referred to God as his Father. He spoke as the Son of man. His filial attitude followed the self-emptying referred to by Paul in the second chapter of his Epistle to the Philippians. But when we speak of the Father, the Son, and the Holy Spirit as constituting the Godhead, we are thinking of an eternal relationship, though manifested in time.

3. *The Father the Son, and the Holy Spirit are revealed to us as engaged in the work of redemption* - The greatest matter of which we have knowledge is the redemption of sinful men by the atonement of Jesus Christ. Everything that the Bible contains is subordinate to the story of redemption. Everything else in human history is trivial compared with this marvelous work. The Bible tells us something of the activity of each of the Trinity apart from the direct work of redemption, but the chief word

concerning each is written to make known his part in the work of grace for men. As we read that story we behold the compassionate Father, engaging his wisdom to redeem men, the gracious Son suffering to make salvation accessible to men, and the illuminating Spirit renewing the soul and making available the redemption wrought by the Son when God was in Christ reconciling the world unto himself.

4. *The being of God is a mystery, and his manifestation in the Trinity transcends human understanding* - While in connection with the nature and works of God questions arise which human wisdom cannot answer and which may leave the inexperienced perplexed, it remains true that the mystery of God, revealed in the tri-personality of the Father, the Son, and the Holy Spirit, is an answer to many of the deepest questionings of the human soul. To expel him from our faith, to thrust him back to the vagueness of human speculation, to leave us without the Heavenly Father, the Elder Brother, the Comforter, would be not to destroy thorns but to multiply them, not to flood our path with light but to plunge ourselves into darkness.

QUESTIONS

1. What do we mean when we speak of the Holy Scriptures?
2. Why are the Scriptures called "The Bible"?
3. From whose thought did the Bible come?
4. Why was the Bible needed?
5. What are some of the ways by which God could teach men?
6. Why was it necessary for God to speak to men?
7. Name some men by whom God sent messages to some other men?
8. Name four stages of revelation.
9. Why were certain men, rather than others, selected to write the Scriptures?
10. What part did the Holy Spirit take in producing the Scriptures?
11. What kind of knowledge was it unnecessary to impart in the Scriptures?
12. Concerning what great matter does the Bible give a special message?
13. What use did the writers of the Bible make of human knowledge?
14. What is Christ's relation to the Scriptures?
15. Without the Bible, what ideas may men have concerning God?
16. Why do we call God "the living God"?

17. What is meant by the statement “God is a spirit”?
18. What may be said of God's intelligence?
19. Give the meaning of Jehovah.
20. How was God related to the world at the beginning?
21. How is he related to it now?
22. What is included in the holiness of God?
23. Why should God be worshiped?
24. Why may men trust God?
25. Why is it not difficult to obey the command to love God?
26. What is meant by “the Trinity”?
27. How are the Father, Son, and Holy Spirit related to each other?
28. What does the Bible reveal as the great work of the Trinity?
29. Why is it right and fitting to believe in the Trinity even though we cannot understand it?

OUTLINE

A. THE HOLY SCRIPTURES

I. The Name

1. Meaning of ‘scribo.’
2. Name of complete collection.

II. Why the Scriptures

1. Because we have God.
2. Only means of learning certain essentials about God his will, his plan of redemption, the future life, and so forth.
3. God teaches by object lessons.
4. Object lessons not enough.
5. God enlarged the scope of his revelation.

III. The Men Who Wrote the Scriptures

1. Selected with care because of fitness.
2. Were not left to themselves.

IV. The Purpose of the Scriptures

1. A message concerning eternal life.
2. Written by men chosen of God.
3. Revelation completed in Jesus Christ.

B. THE TRUE GOD

I. The Nature of God

1. One God—a living God.
2. God a Spirit.
3. God has infinite intelligence.
4. Name of God is Jehovah.

II. God in Relation to the Universe

1. The Creator of the universe.
2. The Supreme Ruler of the universe.

III. God in Relation to His Creatures

1. God is holy.
2. God is worthy to be worshiped.
3. God is worthy of confidence.
4. God is lovable.

IV. God's Revelation of Himself

1. Revealed as Father, Son, and Holy Spirit.
2. Father, Son, and Holy Spirit related equally.
3. Father, Son, and Holy Spirit engaged in work of redemption.
4. Being of God a mystery and his manifestation in the Trinity transcends human understanding.

¹Gen. 1:27. God created man In his own image. Gen. 1:31. And God saw every thing that he had made, and, behold, it was very good. (Eccl. 7:29; Acts 17:26-29; Gen. 2:16,17.)

²Gen. 3:6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat. ... So be (the Lord God) drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Rom. 5:12.)

³Rom. 5:19. By one man's disobedience many were made sinners. (John 3:6; Psalm 51:5; Rom. 5:15-19; 8:7.)

⁴Isa. 68: 6. We have turned every one to his own way. (Gen. 6:12; Rom. 8:9-18.)

⁵Eph. 2:1-3 . . . Among whom also we all had our conversation in times past In the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. (Rom. 1:32; 2:1-16; Gal. 3:10; Matt. 20:15.)

⁶Ezek. 18:19,20. Yet say ye, Why? doth not the son bear the iniquity of the father? . . . The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. 1:20. So that they are without excuse. Rom. 3:19. That every mouth may be stopped, and all the world may become guilty before God. (Gal. 3:22.)

CHAPTER TWO THE FALL OF MAN—THE WAY OF SALVATION

A. THE FALL OF MAN (The New Hampshire Confession of Faith)

III. OF THE FALL OF MAN

We believe that man was created in holiness, under the law of his Maker;¹ but by voluntary transgression fell from that holy and happy state;² in consequence of which all mankind are now sinners,³ not by constraint, but choice;⁴ being by nature utterly void of that holiness required by the Law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin,⁵ without defense or excuse.⁶

PLACES IN THE BIBLE WHERE TAUGHT

1. *Sin is the most irksome fact of human experience* - It is everywhere and has all seasons for its own. It is no respecter of persons: it haunts the hovel and invades the palace. Its mark is upon the ignorant and upon the learned; it is linked with physical beauty and with physical ugliness; it smites the child and afflicts the aged. It is the discord which spoils the music of human happiness; to it all heartaches and tears, all distress and despair, all foreboding and terror can be traced. Strong men wrestle with it as gladiators in the Colosseum wrestled with lions. Gentle women fight it by day and by night. Loving and careful parents, watching over their children, give God no rest as they plead that those they love may be delivered from sin.

2. *The Bible has much to say about sin* - Because it is the Book of the Remedy it must needs talk of the disease. Because it tells of the Saviour it must tell of that from which there is salvation. We read of sin in the first human family; in the relation of the first brothers to each other; in the first industrial developments among men; in the first community life; in con-

nection with the first worship; in the first story of the human service of mankind; in connection with government in its earliest organized form; among heroes and kings, and in the families of prophets and lawgivers; among the privileged and the unprivileged in every generation; in the group of Christ's chosen disciples; among those who first received the message of remedy in Christ Jesus.

I. WHAT SIN IS

1. Sin is a wrong relation to God - There is order in the universe. There is a physical order; when that is disturbed, trouble follows. There is a moral order; when that is disturbed, trouble follows. That trouble may take any one of many forms.

But whatever the form, it is a wrong relation of the soul to the order of the universe. If a watch is out of order, something within the watch is in a wrong relation to the rest of the watch. The watchmaker did not make the watch to be in that condition. When there is sin in a man, that man is out of order. He is in a wrong relation to the plan of his being. He is out of harmony with the Ruler of the universe. He is in a wrong relation to his God.

2. Sin manifests itself in a wrong attitude towards the person of God - God should be loved. His presence should be a comfort and delight. But where there is sin there is no delight in the presence of God. There is positive dislike of God. Such an attitude is a rejection of the highest authority, a repudiation of the highest obligation, and a casting away of the restraints and inspirations of the highest love. In its tendency, sin is the assassin of God. It is impious and shocking in its very essence.

3. Sin manifests itself in a wrong attitude towards men - The essence of sin is selfishness. It wishes to put self in every place of vantage. Sin leads to wrong-doing upon the person of another, as in murder or assault; upon the property of another, as in robbing or cheating; upon the rights of another, as in an indifference to conditions making for his welfare or happiness.

In the plan of God one man is not to wrong another, but he is to help another. He is not only to refrain from creating conditions which will harm another man, but he is under obligation to create or promote

conditions which will help the other man. Failure to do this is sin. It is not only recreancy to God's law, but also robbery of the other man. Its shibboleth is, "Am I my brother's keeper?" It coldly and cruelly repudiates social obligation.

4. Sin manifests itself in a wrong attitude towards one's own powers - In order that man may have a part in the world's work, God has endowed him with many powers. The exercising of these powers, both physical and mental, gives pleasure. Bodily exercise, however, not for necessary recreation or the discharge of duty, but solely for pleasure, is sin. That which is true of the physical powers is true of the mental powers. By this way bodies are wasted or subjected to disease, and the mind becomes enervated and debased.

II. HOW SIN CAME

1. This wrong relation to God has marked the history of mankind from the earliest ages - As far back as the Scriptures take us the record shows the same evil conditions as those which affect the world today. There are traitors now; Judas was a traitor 1,900 years ago. There are unfilial sons now; Absalom was an unfilial son 3,000 years ago. There are libertines now; the sons of Eli were libertines more than 3,000 years ago. There is bitter jealousy now; nearly 4,000 years ago Joseph was sold into bondage by jealous men. There is violence and murder now; in the first human family there was violence and murder.

2. Man was not in a wrong relation to God at the beginning - This is to say that God did not create a sinful man. On the other hand, that which God made is a man and not a doll. It was necessary that there reside in man the power of choice. Having the power of choice man could choose obedience or disobedience. And the wrong choice was made. Voluntarily man departed from obedience to God, and came to the knowledge of sin and of shame.

3. Sin having tainted the human family, the offspring of those who had been tainted were sinful - There was no going back to first conditions with the beginning of each life. The babe in the cradle was not a tiny Adam, as sinless and pure as he was when he came from the hand of his

Maker. There was imperfection in every one. As families multiplied this terrible fact became more apparent. The heritage of sinlessness came to no one. Sinfulness was universal. In all the world all were sinners. There was no exception, not one, until the Son of God appeared among men.

4. *This sin in the race and in every member of the race was not like a black stain upon a white cloth* - It was not like rotten threads in a fabric otherwise strong and fine. There was more than a stain and more than weak-ness. There was a positive inclination to sin. Men were not forced to take an evil path for which they had no desire. Had their wandering been of constraint, the disobedience and wrong-doing would have been apparent only. But it was more than this. It was real disobedience, the disobedience of those who, knowing what was right, deliberately chose to do wrong.

5. *There was responsibility for sin* - That was because sin was voluntary. Those who were sinful by nature became much more so by practice; and when sinful propensity leads to sinful choice and deed, the responsibility cannot be evaded. It cannot be evaded by saying that a tendency to sin was inherited from our parents. Let that be true, and our fathers must bear the blame of their sins; but they cannot be held accountable for sins to which their children voluntarily turn. Nor can the responsibility be evaded by the claim that the evil tendency within the heart was met by a solicitation to evil from without. If a man were a mechanical toy, then the blame for breaking the law would be upon those who brought force to bear upon it from without; but being a man, and able to make intelligent choice, he is responsible for the choice which he makes.

III. WHAT SIN BRINGS

1. *Those who, being sinners by nature, become much more so by practice, and take voluntarily to paths of wrong-doing, are under the condemnation of the Law of God* - They have broken his Law. They have acted in a hostile manner towards the Author of the Law. They have done harm to others by act or example or both. They have done harm to themselves, debasing their own powers. Every hour a man is tried for the deeds done in the body. And those who have sinned are condemned. This judgment has passed upon all men; for that all have sinned.

2. *Ruin follows in the wake of condemnation* - “The soul that

sinneth it shall die.” Everywhere the law of consequence obtains. Adam and Eve, having sinned, were banished from the Garden of Eden. Cain, having sinned, became a fugitive upon the face of the earth. Moses, faithful in so much, yet having sinned, could not enter the Promised Land. Ananias and Sapphira, having sinned, must go to a dishonored burial. Clearly do these examples teach; clear and explicit is the Word of God! In the life that now is, even though much of suffering and disaster may sometimes be escaped, penalty dogs the feet of transgression. But God does not settle all his accounts with a man in the autumn, or when the man is fifty, or sixty, or seventy. What-ever ill consequences follow sin in this life, the future is revealed as the time when consequences shall come to their complete measure.

B. THE WAY OF SALVATION (The New Hampshire Confession of Faith)

IV. OF THE WAY OF SALVATION

We believe that the salvation of sinners is wholly of grace;¹ through

the mediatorial offices of the Son of God;² who by the appointment of the Father, freely took upon him our nature, yet without sin;³ honored the divine law by his personal obedience⁴ and by his death made a full atonement for our sins;⁵ that having risen from the dead he is enthroned in heaven;⁶ and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient, Saviour.⁷

PLACES IN THE BIBLE WHERE TAUGHT

¹Eph. 2:8. By grace are ye saved. (Matt. 18:11; I John 4:10; I Cor. 3:5-7; Acts 15:11.)

²John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 1:1-14; Heb. 4:14; 12:24.)

³Phil. 2:6-7. Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. (Heb. 2:9,14; II Cor 5:21.)

⁴Isa. 42:21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. (Phil 2:8; Gal. 4:4,5; Rom. 3:21.)

⁵Isa. 53:4,5. ... He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Mat. 20:28; Rom. 4:25; 3:21-26; I John 4:10; 2:2; I Cor. 15:1-3; Heb. 9:13-15.)

⁶Heb. 1:8. Unto the Son he saith, Thy throne O God, is for ever and ever. (Heb. 1:3; 8:1; Col. 3:1-4.)

⁷Heb. 7:25. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession them. Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2:18. In that he himself hath suffered being tempted, he is able to succour them that are tempted. (Heb. 7:26; Psalm 89:19; Psalm 34.)

I. WHAT IS SALVATION?

1. Salvation is the state of being saved - He is saved who has been removed from the evil or dangers which threatened him. The common Bible-use of the word salvation relates to moral and spiritual things, from breaking the divine law and from the consequences of its breaking.

This salvation deals with what a man is as well as with what he does. A saved man is a man who is changed within himself. He is changed in respect to God. He is saved from the power of sin. e is saved from the

consequences of sin. Salvation changes a man's character. It changes also his prospects.

2. Man being in sin is not able to save himself - He lacks inclination. He lacks power. He cannot master temptation of every form and at every turn. Myriads have tried. Myriads have failed.

He lacks merit. Even if he never sinned again there would remain the old wound. There are sins of the past. It does not lie in the power of a man to apply a surplus of present merit to the payment of the old debt. There is no surplus of present merit.

3. Salvation is by the grace of God - It originates in no other heart. It proceeds from no other source.

Grace is unmerited favor. Salvation is favor. And salvation is unmerited. Sin is not an accident happening to the good; it is the guilt of the rebellious. The sinful man will come upon no greater evil than he has chosen. To save him from evils which he has chosen, is therefore a work to which God is not driven by any law of justice, but impelled by grace.

4. A man needs to be saved from sins of impulse and from sins of deliberation - A sin of impulse follows a sudden, unthinking response to temptation. In deliberate sin there has been consideration, and a decision reached to do the evil thing. The sin of impulse shows that the corrupt nature has never been brought under the control of the will. The sin of deliberation shows that the will also is depraved. The sin of impulse is real sin; it is followed by guilt; it is menaced by terrible consequences. The sin of deliberation is real sin: it is followed by guilt; it is menaced by terrible consequences.

II. HOW SALVATION IS WROUGHT

1. Salvation comes by the Son of God - All aspects of salvation come by him. At every point, in all relations, the Son of God is the Saviour of men; and there is no other name under heaven given among men whereby we can be saved. Salvation is not a plant that grows in earthly fields; it comes down to the earth from heaven, brought by the Son of the living God.

2. The Son of God became the Saviour of men by the choice and

consent of the Father - There were no variant opinions within the Godhead when the Son of God emptied himself of the glory of heaven that he might become the Saviour of the world. The compassion of the Son was the compassion of the Father. The merciful purpose of the one was the merciful purpose of the other. "God so loved the world that he gave his only begotten

Son." "God was in Christ reconciling the world unto himself." Contemplating Jesus on the cross we may sing,

"For me these pangs his soul assail,
For me this death is borne,
My sin gave sharpness to the nail,
And pointed every thorn."

But our thoughts must not stay at Calvary. Our thoughts must climb to the Father on his throne of mercy.

3. The Son of God, that he might become the Saviour of men, became the Son of man - Though he had been in the form of God, it was in the form of man that he was seen on the earth. He, the Word, or Logos, became flesh and dwelt among men.

He lived as an unprivileged man. He was born into the home of the poor. He lived with toilers as one of themselves. No servant sprang to do his bidding when he was a child. No strong shoulders were offered to bear his burdens when he had grown to manhood. No powerful friends came forward to shield him when the authorities of the nation were bent on his destruction. Nor did he use his divine power to avert catastrophe from himself. He identified himself with the impotence of men as well as with the nature of men.

4. Though the Son of God became very man he differed from every other man in one respect: he did not sin - He was of flesh and blood. He knew weariness, heartache and trouble. He was a man of sorrows and acquainted with grief. He knew temptation also. He was tempted at all points like as we are. He was tempted in boyhood. He was tempted in youth. He was tempted in manhood. He was tempted as no other man had been tempted. His moral overthrow was sought relentlessly by all the powers of darkness. But at no point did he fail. Adam means man. The first man was called Adam, the man, because of his pre-eminence among living things

on the earth. Jesus was called the second Adam, because of his moral pre-eminence among all living things, men included.

5. The Son of man obeyed the Law of God perfectly - That means more than that he resisted evil when evil assailed him. He gave also a positive and purposed obedience to the Law of God. He obeyed that Law in its universal features. He obeyed it also in those particulars which were incumbent upon him in the place in life into which he was born. He obeyed the Law which God had commanded to the Jewish people, for he was one of that people. He obeyed the Law as it related to sons, for he was the son of Mary. He obeyed the Law as it related to his people as in vassalage to Rome: he taught that unto Caesar those things should be given which belonged to Caesar, and refused to become a political revolutionist.

6. Jesus did more than obey the Law as revealed through Moses - He obeyed a higher Law. He obeyed the eternal thought of the eternal God. His obedience to that higher Law, which transcended all law known or given or honored on earth, took him to Calvary. He was obedient unto death that he might be obedient to that Law of redeeming mercy which was in the very nature of God.

7. By his resurrection from the dead Jesus, the Son of man, demonstrated his power over death and the grave - In this he gave proof of his power over the penalty of sin. Earlier he had demonstrated his power over sin itself, by living a perfectly sinless life. Each of these victories was necessary. His perfect life might show qualification as a Saviour from sin; but that would not show power to deliver from the consequences of sin already committed. His resurrection showed qualification as a Saviour from the effects of sin.

III. He Who Was Thus Revealed On Earth As Saviour

1. He who was revealed on earth as a Saviour is now enthroned in heaven as a Mediator - From heaven he came; to heaven he went. The consummation of his earthly life came in his death, resurrection and ascension. And he is now at God's right hand, where he ever liveth to make intercession for us. Of teaching, as an example of perfect righteousness, as a deliverer, manifesting his power to save from all ills, as a redeemer, dying on the cross, the righteous for the unrighteous, as a victor, demonstrating his

power to conquer death, he did all that needed to be done. But he has not withdrawn from his saving work. He is continually and vitally our Saviour now, and is able to save even unto the uttermost.

2. *The Son of man having ascended on high, leading captivity captive and giving gifts unto men, is restored now to the life which he had with his Father before the world was* - He is again clothed with glory. And in such a character, radiant, glorious, mighty, John beheld him in the vision of Patmos. He who was dead is alive forevermore.

3. *He who ever liveth to make intercession for man is competent* - He knows men. He has been tempted in all points like as we are. He has known hunger and thirst and cold. He has known loneliness and friendlessness and persecution. He has known the onset of evil. He has seen disease and mourning and despair. He has suffered and walked by the side of the suffering. He has been hated, and has espoused the cause of the hated. He knows us altogether. This is our great High Priest, who, because he was man, can be touched with the feeling of our infirmities. This is our gracious, victorious, mighty, eternal Saviour, Son of God and Son of man.

QUESTIONS

1. Where and among whom is sin found?
2. Why does the Bible say much concerning sin?
3. What is sin?
4. How does sin manifest itself with respect to God?
5. How does sin manifest itself with respect to men?
6. How does sin manifest itself with respect to oneself?
7. How far back in history can these manifestations be traced?
8. How did man first come into wrong relations to the law of God?
9. What was the effect of this upon his offspring?
10. What was the extent of the taint of sin in the individual?
11. Why is there responsibility for sin if the propensity to sin has been inherited?
12. Why is the sinner under condemnation?
13. What follows the condemnation of the sinner?
14. What is the meaning of salvation in the Bible sense?
15. Give three reasons why a man cannot save himself.
16. What does 'salvation by the grace of God' mean?
17. Distinguish between sins of impulse and sins of deliberation.
18. How does salvation come to us?
19. What part had God the Father in the work of redemption?
20. What condescension did the Son of God show?
21. In what particular did Jesus differ from every other man?
22. How did Jesus show his obedience to law?
23. What was his obedience to the higher law?
24. How did Jesus show his full qualification to be a Saviour?
25. What has been his relation to the salvation of men since his ascension?
26. To what honor was he exalted on his return to heaven?
27. By what variety of experience did he become qualified as our High Priest?

OUTLINE

A. THE FALL OF MAN

I. What Sin Is

1. A wrong relation to God.
2. Manifests itself in wrong attitude toward person of God.
3. Manifests itself in wrong attitude toward men.
4. Manifests itself in wrong attitude toward one's powers.

II. How Sin Came

1. Wrong relation to God marked the history of mankind from earliest ages.
2. Man not in wrong relation at the beginning.
3. Sin tainted the human family. Offspring sinful.
4. A positive inclination to sin.
5. Responsibility for sin.

III. What Sin Brings

1. Condemnation.
2. Ruin.

B. THE WAY OF SALVATION

I. What Is Salvation?

1. Salvation is the state of being saved.
2. Man not able to save himself.
3. Salvation by the grace of God.
4. Salvation needed from sins of impulse as well as from sins of deliberation.

II. How Salvation Is Wrought

1. Salvation comes by the Son of God.
2. The Son of God became the Saviour of men by choice and consent of the Father.
3. The Son of God, that he might become the Saviour of men, became the Son of man.
4. The Son of God, though Son of man, was without sin.
5. The Son of man obeyed the laws of God perfectly.

6. Jesus did more than obey the Law as revealed through Moses.
7. By his resurrection Jesus demonstrated his power over death and the grave.

III. He Who Was Thus Revealed on Earth as Saviour

1. Is now enthroned in heaven as Mediator.
2. Having led captivity captive and given gifts unto men, he ascended on high, restored to life which he had with the Father.
3. He who ever liveth to make intercession for man is competent.

CHAPTER THREE

JUSTIFICATION THROUGH FAITH - THE FREENESS OF SALVATION

A. JUSTIFICATION THROUGH FAITH (The New Hampshire Confession of Faith)

V. OF JUSTIFICATION

We believe that the great gospel blessing which Christ¹ secures to such as believe in him is Justification;² that Justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁷

PLACES IN THE BIBLE WHERE TAUGHT

¹John 1:16. Of his fulness have all we received. (Eph. 3:8.)

²Act2 13:39. By him all that believe are justified from all things. (Isa. 53:11,12; Rom. 8:1.)

³Rom. 5:9. Being now Justified by his blood, we shall be saved from wrath through him. (Zech. 13:1; Matt 9:6; Acts 10:43.)

⁴Rom. 5:17. They which receive abundance of grace and of the gift of righteousness shall reign in life by one. Jesus Christ. (Titus 3:5-7; I Peter 3:7; I John 2:25; Rom. 5:21.)

⁵Rom. 4:4,5. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. 5:21; 6:23; Phil. 3:7-9.)

⁶Rom. 5:19. By the obedience of one shall many be made righteous. (Rom. 3:24-26; 4:23-25; I John 2:12.)

⁷Rom. 5:1,2. Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5:3. We glory in tribulations also. Rom. 5:11. We also joy in God. (I Cor. 1:30,31; Matt. 6:33; I Tim. 4:8.)

1. *If there were no standard of righteousness there would be no*

occasion for justification - Justification presupposes that there is a standard by which things or persons can be tested, and into line with which they ought to be brought. For example, in printing, the type is said to be "justified" when it is brought into line with other type already in the right line. When type is taken out of the wrong line, and put into the right line, it is said to be 'justified.' Now a man who is condemned by the Law of God is on the wrong line.

Before he can become the recipient of the blessedness which is provided for righteous men, he must be justified. All charges against him as a sinner must have been disposed of wholly. There must be no one on the earth and no one in heaven who can show that this man ought to pay any penalty because of anything he has done or has failed to do.

2. *To procure Justification for sinful men was the purpose of Christ's work* - For that he wrought and taught, lived, loved, suffered, died, rose from the dead, ascended to heaven. From all this the difficulty of the work may be inferred: ten strong men are not sent to lift a baby over a straw. And this also, taken with the greatness of Christ's toils and suffering as he performed his mission, may indicate something of the value of justification. When it is remembered that to procure this gift the incarnation was necessary, the glory of the gift may be inferred.

I. WHAT JUSTIFICATION INCLUDES

1. *The justification which Christ procures for the sinner includes the pardon of his sins* - This means that the score against him is wiped out. It does not mean that there never was a score against him. The fact that the man has sinned is not changed, but the fact that the sin is followed by penalty is changed so far as he is concerned. The three Hebrew worthies were cast into a burning fiery furnace. That was one fact. Men cast into a burning fiery furnace burn. That was a second fact. But God came to the rescue of these three men, and they not only escaped death, but when they came out from the furnace there was not so much as the smell of fire upon them. God's coming to their rescue did not change the fact that they had been cast into the burning fiery furnace, but it did change the second fact so far as they were concerned. And so Christ's coming to a man to procure for him justification does not change the fact that the man has sinned, nor does it excuse his sins, nor does it diminish the wickedness of them; but it does

make a change in respect to consequences. This is what pardon as a part of the blessing of justification means.

2. *Justification includes assurance of eternal blessedness when this life is over* - When the printer's type is "justified" there is nothing to show that the type was ever on the wrong line; and, more than that, all printing in the future from this type will be on right lines. It is as if there had never been crookedness or misplacement. There is, also, a future as well as a present for the justified sinner. By the pardon of his sins he is put into right relation to God's Law. It is as if he had never been guilty. But that is not all. There is something in the future for one who has never been guilty. Besides not going to prison the son of a king goes to the palace. Justification is more than pardon: it is the assurance also of blessedness and glory.

II. THE BASIS OF JUSTIFICATION

1. *Justification is given on principles of righteousness* - It is not the arbitrary gift of an unthinking generosity. It represents the wisdom of God and the justice of God as well as his great goodness. Behind the justification of any and every sinner there is a reason. This reason is satisfactory to God, and is sufficient when tested by the perfections of the justice of his eternal government.

There is here more than compassion, mercy, goodness. With compassion, mercy, and goodness there is the strictest regard for justice. There is an exaltation of righteousness. The man who has sinned, and, having met now the conditions on which justification has been provided for him, has been justified, not only has received this gift according to the principles of righteousness, but if it were not bestowed upon him the eternal law of righteousness would be violated.

2. *Justification is not bestowed on the basis of the good works done by the sinful man* - When a man has been justified his good works count. They count in the realm of rewards. Paul taught that there would be reward for the saved man whose works were as good as gold, while there would be no reward if the works were as worthless as stubble. Jesus taught that there would be wages for the servant who worked. But this is another matter. When a man who has been in prison is set free, and goes to his own bit of

land and cultivates it, all that he raises is his. But if while in prison he cultivates a bit of the jail garden, by permission of the jailer, he cannot demand to be set free on the ground that his labor has resulted in a fine crop of vegetables.

The fact that justification cannot be won by works even in efforts of Christian service and obedience, is one of the teachings of Christianity which make it different from every other religion.

3. *Justification comes to men by the way of faith* - "The just shall live by faith." Jesus Christ, the Son of God, is the object of that faith by means of which a man is justified.

What faith is we shall see later. It will be sufficient now to grasp the fact that while a man cannot be justified by the way of his works, he can be justified by the way of his faith. God is just in justifying the sinner who believes in Jesus. In the redemption accomplished by Christ it has been provided that, without any violation of the principles of righteousness upon which God has founded his universe, justification may be bestowed upon the man who believes in the Lord Jesus Christ. We may be able to comprehend only in part how this can be. It is a very sublime matter, wonderful, glorious, Godlike: we need not be surprised or dismayed if we cannot understand it fully. Enough for us to know the fact!

4. *Justification by faith in Jesus Christ is based upon the relation which Jesus sustains to those who believe in him* - There is nothing like it among men. There is nothing like it, so far as revelation shows, among angels. Jesus is a part of humanity just as truly as he is a part of Deity. That which belongs to God is his. That which is his belongs to God. And that which is his belongs to redeemed man. He took the sins of men upon himself that thereby he might make a way by which the blessings which men had forfeited might return to them. These riches have become his due. To him they belong as the Son of man. They belong to him because he was sinless in character and sufficient in merit.

Belonging to him they belong to all who in the mystery of his being are one with him. They belong to those who open the door when he cries, "Behold, I stand at the door and knock," and who sup with him and he with them. They belong to every one who believes on him. This faith is the linking of the soul of the man to the sufficiency of the Son of man.

III. THE BLESSINGS OF JUSTIFICATION

1. *By justification through faith in Jesus Christ one becomes conscious of his acceptance with God* - From this consciousness of God's good will there proceeds a sense of security and peace. Dislike of his presence, and hostility to his guiding and restraining care, disappear. Being justified the man is not afraid of the Law, and has no reason to be afraid of the Lawgiver; he is not afraid of the consequences of his offenses, and has no reason to be afraid of the Judge. This deliverance having come to man wholly by the grace of God through Jesus Christ the Son of God, he has abundant reason to think of God with loving trust, grateful devotion and kindling joy. With such an experience of the grace of God his relations to him are marked by filial dutifulness, loyalty, and love.

2. *The blessings of justification then, belong to the present as well as the future* - The justified man enters at once into the life of the redeemed.

Justification does not wait to go into effect until some great future judgment day; it goes into effect immediately. The man may still have fears and fightings within and without; but he is a justified man in the sight of God's Law. He may carry burdens that weary him, he may receive wounds that pain him, he may attempt tasks that baffle him, he may be driven from hill to valley and valley to hill on the great battlefield of life; but in it all and through it all he is on the way to the eternal triumph which is assured to the man who by the faith which is in Jesus our Lord has received the pardon of his sins.

B. THE FREENESS OF SALVATION (The New Hampshire Confession of Faith)

VI. OF THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the gospel;¹ that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith;² and that nothing prevents the salvation, of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel;³ which rejection involves him in an aggravated condemnation.⁴

PLACES IN THE BIBLE WHERE TAUGHT

¹Isa.. 65:1. Ho, every one that thirsteth, come ye to the waters. Rev. 22:17. Whosoever will, let him take the water of life freely. (Luke 14:17.)

²Rom. 16:25,26. My gospel...according to the commandment of the ever-lasting God, made known to all nations for the obedience of faith. (Mark 1:15; Rom. 1:16-17.)

³John 6:40. Ye will not come to me, that ye might have life. (Matt. 23:27; Rom. 9:32; Prov 1:24; Acts 13:46.)

⁴John 8:19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Matt. 11:20; Luke 19:27; II Thes. 1:8.)

I. THE MESSAGE OF SALVATION

1. *Salvation is proclaimed by the gospel* - The word God and the word good come from the same root. God is the good. And in the first syllable of the word gospel we have a trace of the same root word. It means good there also. And the second syllable means tidings. Gospel therefore

is good tidings. These good tidings come from God. And the things concerning which the good tidings tell come from God. Many things which we find good come from him. The great thing from God of which the gospel tells is the same yesterday, today, and forever. God's greatest gift to man greater than bread or water or air or earth, is salvation by Jesus Christ his Son. When salvation is announced, that announcement becomes the gospel, preeminently the good tidings. Just as the name of Jesus is above every name that can be named, so the tidings which we call the gospel are above all other tidings which can be told.

2. *These tidings of salvation are intended to be proclaimed to all* - That is one reason why they are good tidings.

It is a message for people of every degree or possession; for no matter what else a man has he needs this. It is a message for every race; for it comes from the God who made and watches over all men. It is a message for the privileged and the unprivileged; for whatever a man's wealth or rank or fame he needs it; whatever his happiness or misery, his victories or defeats, he needs it; whatever his youth or age, his health or sickness, his knowledge or ignorance, he needs it. And the great and loving Father who pours his sunlight upon all the grasses and plants, the shrubs and trees, the worms and insects and reptiles, upon beasts and birds of field and forest, sends the gospel of salvation to all men of whatever kind or condition.

3. *This message of salvation has a meaning for all to whom it comes* - It is not merely the music of a pleasant word. This pleasant word is a word of meaning. Were it not so it would be a will-o'-the-wisp leading the traveler by its pleasant light into the dreadful swamps of despair. It lies before men, not behind them. But it is not a message of a good which lies far in the distant future. It is within reach of the trembling hand of age, and the tiny hand of the child. It is within call of him who can whisper only. And its meaning for the weak is as real as its meaning for the strong. It says "Whosoever will, let him take the water of life freely."

II. THE METHOD OF SALVATION

1. *It is the duty of every one who hears the offer of salvation to accept the proffered good* - Duty is that which is due. It is that which is

owed. A man owes it to himself to accept salvation. He ought, that is, he owes it, not to press wilfully forward in the path which leads to eternal ruin. Self-debasement and self-destruction are gigantic wrongs against one's self. But there is Another to whom he owes it to accept salvation. That is God. He owes obedience to God. And God has commanded men to hear his Son; and the Son calls all men to himself.

That which is offered is good. It is the greatest good. It is the costliest good. It can come by no other way. There is no substitute. He who casts aside this salvation casts aside all salvation. Therefore, it is the duty of every one to accept when the offer is made.

2. *He who receives this salvation receives it by faith* - It is not received as dust in the roadway receives rain, simply by being beneath the area above which the cloud floats when it precipitates its showers.

It is not received by works. There is a key which unlocks the bank, another which unlocks the writing desk. Each is a good key, but neither is of use in the lock for which the other was made. Works do not constitute the key which unlocks the door of salvation. Works belong to the saved life. He who has received the gift of salvation gives evidence of it by righteousness, gentleness and reverence. Because he is saved he exhibits good works; but he is not saved by his good works. Neither his own worth or works, nor his sufferings, will save a man

3. *In this faith there is obedience* - At every point there is obedience. By obedience the man takes Jesus Christ as the object of his faith, puts his trust in him wholly, follows in the way of faith.

This obedience of faith is a submission of the man's will to a higher will. And that submission is to God. When he believes, he is obeying God. It is God who requires that he submit to Jesus Christ as both Lord and Saviour: when, having taken Christ at his word in respect to the forgiveness of the sins that are past, he straightway begins to obey him as Master, he is obeying God.

Faith is more than an impulse of emotion, a direction of thought, a fleeting preference of the will; it is a relation to Jesus Christ in which the spirit of obedience has taken possession of the citadel of the soul.

4. *Faith does not act alone* - It is bound up in a bundle of life with other things. A man can walk alone, but his heart cannot beat alone. If his

lungs are inactive his heart will be inactive also. If his veins and arteries are clogged his heart cannot do business. If his head is taken off his heart empties itself of life. Obedience is one of the things which is found wrapped in the bundle with faith. Penitence is another. The man who has sinned, and does not care, cannot exercise faith. The man who has broken God's Law, and intends to go on breaking it, cannot exercise faith. The man who loves iniquity and wants to love it cannot exercise faith. If you call faith a bucket which is let down into the well of salvation to bring up water to the soul, obedience may be reckoned the bottom of the bucket and penitence the hoops which hold the staves in their place. If either is lacking the bucket will not hold water. Therefore, it happens that wherever you find faith you find also sorrow for sin and the spirit of loving obedience to the commands of God.

5. *Faith belongs to the heart and not to the intellect only* - If it belonged only to the intellect its relation to salvation would not be so apparent. Out of the heart are the issues of life. Correctness of belief will save no man; there must be correctness of desires.

If salvation were only for those who can think strongly, what would the weakling do? If only those who had acquired knowledge could be saved, where would the ignorant and untaught appear?

III. THE DEMAND MADE BY THIS SALVATION

1. *The man who is unsaved is unsaved because of his own fault* - God has done all things for man's salvation. Jesus Christ is the propitiation for our sins, and not for ours only but also for the whole world. And he who spared not his own Son, is now not willing that any should perish but desires that all shall come to repentance. The lighthouse on the headland is the government's notice that it is not willing that the seamen shall perish; the cross on Calvary is God's notice to the ages that he is not willing that men shall perish.

2. The man who is unsaved is unsaved because of his own fault and not because of misfortune - To be spiritually lost does not proceed from bad luck; it proceeds from a bad heart. When salvation is not gained it is because it has been rejected. That rejection is not forced but voluntary. If a man loses the crown of life it is because he casts it away when offered to

him by Jesus Christ.

3. The condition of salvation offends the unsaved man because his heart and will are depraved - His heart is depraved; it does not desire first of all and wholly the purity that belongs to God and God's Law. It desires many evil things. It turns easily to impure, vain, proud, vengeful, envious, cruel or selfish thoughts. It pushes the soul towards self-indulgence, pleasure and gain without due regard to the moral questions involved in such pursuit.

His will is depraved. It does not quickly and resolutely determine that what God forbids shall be shunned and what he commands shall be sought. There is a peculiar hesitancy when confronting great moral decisions. There is irresolution when no excuse can be given for irresolution.

4. By this rejection of the salvation provided by Christ Jesus the man makes his condemnation sure - Being a sinner by nature he has become much more a sinner by practice. And in that practice of sin he has gone beyond the ordinary breaking of ordinary law. With extraordinary hardness of heart he has repulsed extraordinary love and mercy. He has broken the Law of God; he has defied the authority of God; he has spurned the gospel of the Son of God; he has flouted the great redeeming love of God and of Jesus Christ his Son!

He therefore is condemned already; and his condemnation is just.

19. Why do men hesitate to submit to the condition on which salvation is offered to them?
20. What makes the sinner's rejection of salvation a terrible sin?

QUESTIONS

1. What is it to be justified?
2. How is the greatness of the gift of justification indicated?
3. What does pardon, as a part of justification, mean?
4. What does assurance, as a part of justification, mean?
5. Show how justification is in harmony with righteousness.
6. Why can a man not be justified by good works?
7. If not by works, by what can a man be justified?
8. Upon what is justification based?
9. Of what relation to God is the man who is justified conscious?
10. When do the blessings of justification come to a man?
11. What do we call the tidings of salvation, and why?
12. To whom should the gospel be proclaimed, and why?
13. Why is the gospel rich in meaning to all who hear it?
14. Why is it a man's duty to accept the gospel?
15. How does a man accept the gospel?
16. Show how obedience is related to faith.
17. What else is related to faith, and why?
18. If a man is not saved, whose fault is it, and why?

OUTLINE

A. JUSTIFICATION THROUGH FAITH

I. What Justification Includes

1. The sinner's pardon for his sins.
2. Assurance of eternal blessedness.

II. The Basis of Justification

1. Given on principles of righteousness.
2. Not bestowed on basis of good works.
3. Comes to men by way of faith.
4. Based upon the relation which Jesus sustains to those who believe in him.

III. The Blessings of Justification

1. Consciousness of acceptance with God.
2. Belong to the present as well as to the future.

B. THE FREENESS OF SALVATION

I. The Message of Salvation

1. Salvation is proclaimed by the gospel.
2. Tidings of salvation are to be proclaimed to all.
3. This message of salvation has a meaning for all to whom it comes.

II. The Method of Salvation

- salvation
1. It is the duty of every one who hears the offer of to accept the proffered good.
 2. He who receives this salvation receives it by faith.
 3. In this faith there is obedience.
 4. Faith does not act alone.
 5. Faith belongs to the heart, not to the intellect alone.

III. The Demand Made by This Salvation

- and
1. The unsaved man is unsaved because of his own fault.
 2. The unsaved man is unsaved because of his own fault not because of misfortune.
 3. The condition of salvation offends the unsaved man.
 4. Condemnation made sure by rejection of salvation.

CHAPTER FOUR

GRACE IN REGENERATION - REPENTANCE AND FAITH

A. GRACE IN REGENERATION

(The New Hampshire Confession of Faith)

VII. OF THE GRACE OF REGENERATION

We believe that, in order to be saved, sinners must be regenerated or born again;¹ that regeneration consists in giving a holy disposition to the mind;² that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth,³ so as to secure our voluntary obedience to the gospel;⁴ and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.⁵

PLACES IN THE BIBLE WHERE TAUGHT

¹John 3:3, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 8:6,7; I Cor. 2:4; Rev. 14:3; 21:27.)

²II Cor. 5:17. If any man be In Christ. he is a new creature. (Ezek. 36:26; Deut. 30:6; Rom. 2:28,29; 5:5; I John 4:7.)

³John 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1:16-18 ... Of his own will begat he us with the word of truth. (I Cor. 1:30; Phil. 2:13.)

⁴I Peter 1:22-25. Ye have purified your souls in obeying the truth through the Spirit... I John 6:1. Whosoever believeth that Jesus is the Christ is born of God. (Eph. 4:20-24; Col. 3:9-11.)

⁵Eph. 5:9. The fruit of the Spirit is in all goodness and righteousness and truth. (Rom. 8:9; Gal. 5:16-23; Eph. 2:14-21; Matt. 3:8-10; 7:20; I John 5:4,18.)

I. THE NECESSITY OF REGENERATION

1. *A sinner's first and great need is salvation* - In order that he may be saved he must be regenerated. This is to say that if he is to take his place among God's living children he must himself become a living child of God. He has been generated, and this has given him physical life; he must now be regenerated, in order that he may have spiritual life. The Christian religion

does not save by reshaping, but by regenerating. There is an outward change, but it follows and is caused by an inner change.

When there is life in the tree it will put on foliage and fruit; but you cannot produce life within the tree by sewing on its branches fruit and foliage. First there must be life; then fruits will appear in due time. By this principle God deals with the sinner. The sinner is not chiseled into saintly shape, as if he were a block of marble. He is not made fit for the company of saints by decking him in the livery of angels. New life is quickened within him by regeneration.

2. *Regeneration is something new in the man's life* - The word suggests this: it is a birth; and this birth is not the first birth, but the second. It is not a development of the life which came by the first birth, but a birth separate and distinct and different from the first. The first birth reveals the likeness of man to lower animals; the second birth links him to the Most High God. The natural man is not shaped and polished according to a better pattern by this divine touch, but changed at the center of his being.

3. *This New Birth, to accomplish this transformation, gives a new disposition to the mind* - Impulses are there that were not there before. A sovereignty of good intentions and holy purposes is there that was lacking before.

This new disposition is holy. The man is disposed towards holiness. He is disposed towards pure thoughts, good words and noble needs, and is opposed to that which is evil in thought and word and deed. He is disposed towards obedience to all the commandments of God, and is opposed to lawlessness, disobedience and wickedness of every kind. He is disposed towards self-denial for Christ's sake, and is opposed to that pleasure-seeking which follows the way of sin, either the sin of act or of neglect. He is disposed towards usefulness, and is opposed to that indolence and frivolity which makes a life of no account to the forces of righteousness.

II. THE AGENT OF REGENERATION

1. *The Holy Spirit is the agent of the New Birth* - Except by the act of the Holy Spirit there can be no New Birth. No one can act in his place. To no angel has such power been committed, nor is it within the power of any man. No oak tree can change a shrub at its side into an oak; no man can change another man from the natural to the spiritual state. He can teach him, exhort him, admonish him, appeal to him and influence him by example, but he cannot impart to him a new spiritual life. This the Holy Spirit only can do.

2. *Because regeneration is the work of the Holy Spirit we can understand but imperfectly how it is brought about* - We cannot trace the process, nor can we always know the time, of regeneration. We can know only the manifestation. After a man has been born again his life shows that the change has taken place. Of this we can take note. He cannot always himself tell clearly the story of what has happened to him. Often a man whose heart is glad because of the new life within can do no more than repeat the confession of the blind man. "One thing I know: whereas I was blind, now I see."

3. *In bringing about this change the Holy Spirit uses ideas which are already lodged in the mind* - It is by the truth that men are made free and alive. But the truth does not effect the spiritual change working alone.

If a block of marble and a sculptor's chisel and mallet were shut up alone in a studio for a hundred years, at the end of a hundred years there would be only a block of marble, a chisel, and a mallet. But when Michelangelo uses the chisel and mallet upon the marble there presently appears a "Moses," or a "David," or some other sculpture having in its pose and curves the marks of the genius of the sculptor. And in order that truth may become effective for the transformation of a sinful man, it is necessary for the living Spirit of God to use it upon the man; but, on the other hand, it is necessary for the man to know truth.

4. *Regeneration takes place only when the soul of the man yields to these ideas* - His yielding does not regenerate, though his resistance may hinder regeneration. It is when his soul assents to the truth which has been lodged in his mind, and consents to the domination of these truths in the realm of will and purpose, that he is regenerated. But his assent and his consent do not do the work. They only remove an obstacle.

At the tomb of Lazarus a stone lay between the life-giving power in Christ, and the passive body of the dead. When the stone was removed the life-giving power was exercised and the dead came forth. Taking away the stone did not give life to Lazarus, but it was necessary that the stone be taken away. The stone being away, Christ said, "Lazarus, come forth."

III. THE RESULTS OF REGENERATION

1. *Following upon this change the soul enters upon a life of obedience to God* - Regeneration brings not only new privileges, but also new responsibilities, and a disposition to meet these responsibilities. The new-born man is not simply saved from spiritual death, but, started also upon the activities of spiritual life, finds himself in a new realm. It is the realm of love, but also of law; of a law which is based on love. He looks for God, he tends towards God, he has a disposition to obey God. He has been made fit for spiritual activity, and disposed towards conformity to God's will.

2. *Acts of devotion to God form a part of this obedience* - Obedience will seek to express personal devotion to him to whom it is due. Our acts will follow our feelings. If we pity a hungry child we will take steps to see that he is fed. If a husband loves his wife he will show his love by suitable conduct. If a soul is subject in loving obedience to God, acts of

devotion, such as prayer, praise, praise and worship, will follow.

3. *To these acts of devotion there will be added acts of righteousness towards others* - No man can complete his life-activity in hymn-singing and kneeling and prayers. If he attempts to do so he shows himself to be a hypocrite, like the Pharisee, or a fanatic, like the hermit. The regenerate soul has a right disposition towards man.

4. *In all this there is a proper controlling and guiding of the self in body, mind and spirit* - Right things are done by one who is himself right. Acts of devotion to God are meaningless if a man is debasing his body, or his mind, or his spirit; they are worse than meaningless: they are insincere, hypocritical and contemptible.

A man may be true and loving as father, faithful as husband and generous as neighbor, and suppose that in these things he has met all the requirements of righteousness; but it is not so. He must take care of himself as well as his wife, his child, his neighbor; and that care must not be selfish, but spiritual - a care that studies to know and apply the Law of God.

5. *Without these fruits of regeneration there is no reason to believe that regeneration has taken place, and therefore no salvation is assured* - It is not enough to have in remembrance an emotional experience of the past in which new hope was born, unless the fruits of regeneration followed that experience. It is not enough to have a record of years of outward obedience to the divine Law, unless that obedience has continued up to the present hour.

The same facts that prove the soul disobedient, prove that the life which the Holy Spirit imparts has not been imparted to it.

And where this life is absent the eternal hope is absent. Where there is no regeneration there is no salvation.

B. REPENTANCE AND FAITH (The New Hampshire Confession of Faith)

VIII. OF REPENTANCE AND FAITH

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;¹ whereby, being deeply convinced of our guilt, danger, and helplessness, and

of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy;³ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.⁴

PLACES IN THE BIBLE WHERE TAUGHT

¹Mark 1:15. Repent ye, and believe the gospel. Acts 11:18. Then hath God also to the Gentiles granted repentance onto life. Eph. 2:8. By grace are ye saved through faith; and that not of yourselves: it is the gift of God. I John 5:1. Whosoever believeth that Jesus is the Christ is born of God.

²John 16:8. He will reprove the world of sin, and of righteousness, and of judgment. Acts 2:37,38. They were pricked in their heart, and said...Men and brethren, what shall we do? Then Peter said unto them. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Acts 16:30, 31.)

³Luke 18:13. And the publican...smote upon his breast, saying, God be merciful to me a sinner. (Luke 15:18-21; James 4:7-10; II Cor. 7:11; Rom. 10:12,13; Psalm 51.)

⁴Rom. 10:9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Acts 3:22,23; Heb. 4:14; Psalm 2:6; Heb. 1:8; 7:25; II Tim. 1:12.)

I. REPENTANCE AND FAITH ARE INSEPARABLE

1. *Repentance and faith must be thought of together if one would know the teaching of the Scriptures and the mind of the Spirit* - They are properly called "inseparable graces." Effective repentance cannot be found in a man who knows nothing of the Holy Spirit. Neither can effective faith be found in a man who knows nothing of the Holy Spirit. Godly repentance cannot exist apart from faith. Saving faith cannot exist apart from repentance.

2. *Repentance is a duty* - It is no ordinary duty, but sacred, imperative, inescapable. No other duty can be substituted for it. No one can say, "I have given of my bread to feed the hungry, and therefore need not repent," or "I have suffered much that the gospel might be preached, and therefore need not repent," or "I have proclaimed the law in the midst of the great congregation, and therefore need not repent." There has always been a tendency for men to do external things and then to claim that this was enough. Not so! The inner work takes precedence of attention to task.

3. *Faith is a duty* - Like repentance, it is a grace. Both repentance

and faith adorn the soul. They show the mark of the divine hand molding the soul for moral beauty. But even as repentance is a sacred duty, so also is faith. To believe on God as Father, Jesus Christ as Son and the Holy Spirit as Enlightener is a privilege, as it is a privilege for a son to believe in the goodness and love of his mother; but it is a duty also. No son has done his full duty to his mother who has done no more than to obey her word in respect to his conduct, his companionships or his life-plans. He owes something more than external conformity to her laws of life. He owes her the fealty of his heart. He owes her love and confidence. He fails as a son unless he has faith in his mother. And in like manner, a soul fails in respect to God if there is no more than a well-ordered life. Underlying that well-ordered life there must be faith. Because God deserves it, and because our lives fail if faith fails, faith is not only a grace, inseparable from repentance, but also a duty of the most sacred and imperative character.

4. *The uniting of repentance and faith is a sacred duty* - The failure to do this may begin in ignorance, but it will end in hypocrisy. Where there is apparent sorrow for sin without faith in Christ, there soon appears a morbid condition of the soul. Religious emotion exhausts itself in regrets. There is a lack of amendment of life. To have faith in Christ is not simply to believe that he will save our souls from hell. It is to accept him lovingly and trustfully in his character as Saviour and Lord.

II. THEY RESULT FROM THE WORKING WITHIN US OF THE HOLY SPIRIT

There is a "repentance" which belongs to the natural man. There is a "faith" which any one may exercise in man or God. But when these words are used in the Scriptural sense, more is meant than this elemental repentance or faith.

The repentance which is inseparably linked with faith, and leads to salvation, is a godly sorrow for sin, such a sorrow as can arise only when the Holy Spirit has moved upon the heart. The faith which issues in salvation is more than an appreciation of goodness or grace; it is a conscious acceptance of Christ as Saviour and Lord, and involves such a surrender as the soul is incapable of except as aided by the Holy Spirit. The Holy Spirit, responding in grace to human need, as he does his regenerating work in the soul, quickens the soul into Godly repentance and saving faith, the "inseparable graces," which are also "sacred duties."

1. *The Holy Spirit leads us to discover our own guiltiness, and thereby aids us to repent sincerely* - The natural man does not make this discovery. His impulse is to excuse his sins. He excuses them in many ways. He fails to realize the imperativeness and holiness of God's Law. He attributes his failures to natural weakness and does not blame himself for being weak. He even puts the responsibility upon God, who, as he thinks, has made him to be what he is. But when the Spirit does his work in the soul every refuge of lies is swept away. The man gets a new vision of God's holiness and of the holiness of his Law. He becomes ashamed to excuse himself on the ground of his weakness, knowing that what he has called weakness is also sin.

2. *The Holy Spirit discovers for us the object of faith* - We have heard of Jesus before by the hearing of the ear. We have known him as an historical personage who lived long ago. We have seen the progress of his name through the centuries, and have admired him. We have recognized him as the Saviour of the world, the only hope of lost sinners. All this one may experience without having faith in Christ in the Scriptural sense, that saving faith which in accepting Christ makes him our own, assures to us eternal life, and works transformation of character by the renewing of the mind. Man is spiritually helpless apart from the Holy Spirit. There is no clear vision of Jesus Christ, and therefore no possible acceptance of him as Saviour until the Holy Spirit helps. "Born of the Spirit" - this is the word of Jesus Christ. He only is born of him who has a vision of Jesus Christ for himself; and the power to see him as he is, is not natural but supernatural.

3. *The Holy Spirit quickens our intelligence so that we are able to grasp the idea of salvation* - This quickening is necessary, because salvation does not belong to the realm of the natural. It cannot be grasped by any natural process of the mind. Through all the Christian centuries there have been constant departures from the divine plan of salvation. And what has been true of the multitude will be true of the individual.

Through the ages God, in many ways and by many messengers, has helped man at the point of need. When prophets were needed, he gave the people prophets. When one was needed who should make atonement for the sins of the people, he gave his Son. And as the One who should give light to the soul, to enable it to have spiritual vision and to behold the

Saviour, and to quicken the powers of the soul to act according to the truth of that vision, he gave the Holy Spirit.

4. *The Holy Spirit incites us to turn from our sins and accept Jesus Christ as Saviour* - There may be knowledge of sin, a vision of him who saves from sin, and power to accept, without the impulse to act upon that knowledge and accept that Saviour. Often we hear the word, "I know I ought to do so and so, but-;" and what follows the "but?" Neither action or adequate explanation. Unless the soul is incited to use its powers, seek the Saviour and forsake sin, there will be no decision, no repentance, no faith. Hence the need of prayer to God that the Holy Spirit shall stir to action as well as give light and power.

III. THEY PRODUCE CERTAIN RESULTS

1. *When the soul responds to these four influences, there will be a threefold manifestation - "Contrition, confession and supplication"* - There will be contrition. The sense of sin will be actual. It will be more than a flippant admission of moral failure; the feeling of sorrow on account of sin will be real. It will be more acute because of the new view of Jesus Christ. When we find that we have sinned against him who is not only consummate goodness and love, but one whose goodness and love have sought us by the way of his self-sacrifice, contrition follows.

There will be confession. Contrition is not complete until it moves to confession. Refusal to confess our sins is proof that we have not honestly and completely repented of our sins.

There will be supplication. Forgiveness, grace to help in time of need, - these, with all that they include of richest grace, are properly sought in fervent supplication by him who has been regenerated by the power of the Holy Spirit.

2. *Also a Threefold Acceptance of Jesus; - In this experience there will also be a glad and eager acceptance of Jesus as Prophet, Priest and King.*

(1) He will be accepted as Prophet or Teacher. The Christian convert is a disciple. A disciple is one who is studying that he may learn and following that he may know. When one has surrendered to Christ, he

has become a disciple of Christ. A disciple must learn the lessons which his master teaches. These lessons will come from the Scriptures and in many ways. There will be no ending of school days while life lasts.

(2) He will be accepted as Priest. He made atonement for us. He ever liveth to make intercession for us. As Priest he is forever associated in our thoughts with Calvary, where he was led as a lamb to the slaughter, and the throne of God where he now prevails as the intercessor in our behalf. Having him we have accepted a complete atonement and a sufficient intercession. We need no other Priest, and want none.

(3) He will be accepted as our King. We cannot have Jesus as Saviour unless we are willing to have him as King. He who saves must rule. If any man would be saved by Christ he must deny himself, take up his cross and follow. The Christian's life is not simply privilege and bliss; it is also responsibility and duty. We are not saved by law but by grace; but all who have been saved by grace are thereby brought under the law of love, the highest of all laws. And he who has felt within him the power of the regenerating spirit will eagerly desire to be obedient to the holy laws which center in love.

3. *There will be perfect reliance on him to whom, in the hour of repentance, we have turned by faith* - There will be complete allegiance to him as Teacher, Priest and King. There will be unhesitating dependence on him as Saviour and Lord. We shall be satisfied with the perfection of his character, knowing him whom we have believed. We shall find sufficiency in his moral teachings, asking no further light from the wise men of the world.

Repentance and faith are life-long companions in the heart of the saved man - repentance towards God, faith towards our Lord Jesus Christ - "Inseparable graces" they are, and with us unto the end.

QUESTIONS

1. What does regeneration as applied to the soul mean?
2. Show what this New Birth signifies.
3. How does the New Birth accomplish this transformation?
4. What is the relation of the Holy Spirit to regeneration ?
5. Why need we not wonder if we find regeneration mysterious?
6. In regenerating a man, what does the Holy Spirit work upon?
7. Why will not right ideas regenerate the man without the help of the Holy Spirit?
8. Upon what kind of a life does the regenerated soul enter?
9. What will be the attitude of a regenerated man towards God?
10. What will be the attitude of a regenerated man towards others?
11. Will the regenerated man bear fruit?
12. Why are repentance and faith called “inseparable graces?”
13. Why is repentance a duty?
14. Why is faith a duty?
15. Why should repentance and faith be united in our thought?
16. By whom are repentance and faith produced within the soul??
17. Why is the Holy Spirit needed to show a man his guiltiness?
18. Why is the Holy Spirit needed to show the object of faith?
19. How does the Holy Spirit affect the intelligence?
20. Why is the Holy Spirit needed to incite the soul to turn to Christ?
21. What threefold manifestation follows the Holy Spirit's work?
22. In what three characters will Christ be accepted?
23. In what respects shall we then be able to rely fully on Christ?

OUTLINE

A. GRACE IN REGENERATION

I. The Necessity of Regeneration

1. A sinner's first and great need is salvation.
2. Regeneration is something new in the man's life.
3. This New Birth gives a new disposition to the mind.

II. The Agent of Regeneration

1. The Holy Spirit is the agent of the New Birth.
2. Because regeneration is the work of the Holy Spirit we can understand imperfectly how it is brought about.
3. In bringing about this change the Spirit uses ideas which are already lodged in the mind.
4. Regeneration takes place only when the soul of the man yields to these ideas.

III. The Results of Regeneration

1. The soul enters upon a life of obedience to God.
2. Acts of devotion to God form a part of this obedience.
3. To these acts of devotion there will be added acts of righteousness towards others.
4. There is a proper controlling and guiding of the self.
5. Without these fruits there is no reason to think: that regeneration has taken place.

B. REPENTANCE AND FAITH

I. Repentance and Faith Are Inseparable

1. Repentance and faith must be thought of together if one would know the teaching of the Scriptures and the mind of the Spirit.
2. Repentance is a duty.
3. Faith is a duty.
4. The uniting of repentance and faith is a sacred duty.

II. They Result from the Working Within Us of the Spirit

1. The Holy Spirit leads us to discover our own guiltiness, and thereby aids us to repent sincerely.

2. The Holy Spirit discovers for us the object of faith.
3. The Holy Spirit quickens our intelligence so that we are able to grasp the idea of salvation.
4. The Holy Spirit incites us to turn from our sins and accept Jesus Christ as Saviour.

III. They Produce Certain Results

1. When the soul responds to these four influences there will be a threefold manifestation - contrition, confession, and supplication.
2. Also a threefold acceptance of Jesus - as Prophet, Priest, and King.
3. There will be perfect reliance on him.

CHAPTER FIVE

GOD'S PURPOSE OF GRACE - SANCTIFICATION BY THE TRUTH

A. GOD'S PURPOSE OF GRACE (The New Hampshire Confession of Faith)

IX. OF GOD'S PURPOSE OF GRACE

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;² that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;³ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;⁴ that it encourages the use of means in the highest degree;⁵ that it may be ascertained by its effects in all who truly believe the gospel;⁶ that it is the foundation of Christian assurance⁷ and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.⁸

PLACES IN THE BIBLE WHERE TAUGHT

¹II Tim. 1: 8,9. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God ; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given as in Christ Jesus before the world began. (Eph. 1:3-14; I Peter 1:1,2; Rom. 11:5,6; John 15:16; I John 4:19.)

²II Thess. 2:13,14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord. because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. (Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14.)

³Ex. 33:18,19. (Eph. 1:11; Rom. 9:23,24; Jer. 31:3; Rom 11:28,29; James 1:17,18; II Tim. 1:9; Rom. 11:32-36.)

⁴I Cor. 4:7. (I Cor. 1:26-31; Rom. 3:27; 4:16; Col. 3:12; I Cor. 15:10; I Peter 5:10; I Thess. 2:12,13; I Peter 2:9; Luke 18:7.)

⁵II Tim. 2:10; I Cor. 9:22. (John 6:37-40; II Peter 1:10.)

⁶I Thess. 1:4-10. Knowing, brethren beloved, your election of God. For our gospel

came not unto you in word only, but also in power, and In the Holy Ghost, and in much assurance...

⁷Rom. 8 28-31 ...Moreover whom he did predestinate. them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we than say to these things? If God be for us. who can be against us? (Isa. 42:16; Rom. 11:29.)

⁸II Peter 1:10,11. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (Phil. 3:12; Heb. 6:11.)

I. CONCERNING THIS PURPOSE

1. *It is an eternal purpose* - Because we are speaking of God one can say no less than this of him in relation to the creature he made in his own image. To say less would be to charge God with triviality. But if he trifled with human souls he would not be God. Nor would he be God if he could frame and execute only a plan and purpose limited in time with respect to men. The very nature of his being makes it necessary for us to conceive of his purpose regarding men as eternal. And this also is the clear teaching of the Word of God.

2. *God's eternal purpose is holy* - In order to be in harmony with his nature it must be holy. His purpose with respect to men represents his character. In the presence of man God will follow a purpose of holiness. And this purpose will be gracious as well as holy, inasmuch as he is a God of love as well as a God of holiness. His purpose will include not only punishment of sin, but also the grace of forgiveness and redemption. These two move along together. The love that is gracious to the redeemed must be a consuming fire towards all that would destroy those whom God would save.

3. *In its outworking in respect to men God's eternal and holy purpose is an act of electing grace* - We may confess that we cannot understand how the electing grace of God and a free-acting human soul sustain a consistent relation to each other in the realm of the freedom of each; but if we go beyond this confession, and deny that God elects, or that man is free, we shall plunge ourselves into greater difficulties than those from which we are seeking to escape. But we can do better than reject the truth. We can accept as true the things which are seen clearly or are clearly

revealed, even though we are compelled to confess that, inasmuch as we know only in part, it is not possible for us to put these parts together in a harmonious whole.

We cannot think intelligently and deny freedom of purpose to God and, we surely must admit his eternal foreknowledge of all the way of his own thoughts and purposes, and of the relation of individual men to these. We cannot observe men, acknowledge the human sense of responsibility, and yet deny to men freedom of choice. The intellectual difficulty that arises when we seek to harmonize these two great facts is not peculiar to theo-logical problems of thought. Whenever man has thought profoundly the same logical difficulty has arisen.

4. *In the act of electing grace God regenerates, sanctifies, and saves sinners* - We see him not simply as the God of good men. Bad men he plucks as brands from the burning. But they are not given eternal riches by some external act while they remain paupers in soul. God's electing grace comes by the Holy Spirit to the guilty soul. That soul, responding to the call of God, is regenerated by the Holy Spirit. The man grows in grace and in the knowledge of Jesus Christ.

II. THE MEANS GOD USES

1. In the exercise of this grace God uses means - There is no departure from the laws of being as observed in other relationships and realms of activity. God is dealing with minds, and in carrying forward his purpose moves upon these minds by the use of ideas. God is dealing with human wills, and deals with these by the use of motives. God is dealing with affections, and presents to these affections objects of desire. We must not think of God as active in grace and man passive, as if God lifted the man out of a state of condemnation to a state of forgiveness as a man might lift a pebble from the mud and place it among diamonds.

2. *In the use of means God's purpose of grace meets the free-acting human soul* - He does not use force. He does not use magic; the idea that a priest acting for God, by the recitation of certain words and the performance of certain rites, can save a soul, is contrary to the teachings of the Word of God. Salvation comes to the soul that comes to salvation. Forgiving Saviour and penitent sinner meet.

The woman with the issue of blood could do nothing to heal herself, but she could touch the hem of the garment of the passing Saviour. In this she was a free-acting soul, though powerless to heal herself. Lazarus could do nothing to raise himself from the dead, but when the voice of Jesus smote upon his dead ears, bearing a message to his soul, he could come forth at the

supernatural bidding. The woman and Lazarus alike were conscious of the power to act differently. The woman might have shrunk away from Jesus before she was healed, or refused to make herself known after she had heard his call. Lazarus might have tarried in the sepulcher. In every conversion the man is aware that he could have decided differently; but instead of using his freedom to refuse, he used it to consent.

3. *In these purposed acts of mercy the goodness of God is abundantly manifested* - Here is a Sovereign who has become a Saviour. In this great transaction of grace we see a shepherd who lays down his life for the sheep.

If it is said that this electing grace does not include all who need salvation, the answer must be that it includes all who are willing to become the heirs of salvation. Salvation is not narrowed in the goodness of God, but in the waywardness and resistance of men.

III. SOME RESULTS OF THIS PLAN

1. *Because this salvation is of grace the saved man may not boast* - He could not save himself; therefore, he cannot boast of his power. He did not deserve to be saved; therefore, he cannot boast of his worth. He paid no part of the price of his redemption; therefore, he cannot boast of his resources. He made no excursion in quest of Christ, but was sought out by the Holy Spirit; therefore, he cannot boast of his initiative in the great transaction by which he was saved.

2. *Because this salvation is undeserved, and brought near wholly by the grace of God, man is saved from pride* - He is led forth in the way of humility. He comes into an attitude of appreciation of God. Within his heart there grows the plant of gratitude. He has a sense of obligation which impels him to glorify God and give him heartfelt service. This is great gain to him morally. It creates conditions favorable to growth in character. It keeps his

soul open on all sides to those divine energies and nourishments which make for spiritual progress. A self-sufficient soul would seek to live on its own fat. If a man had felt that he had saved himself, either wholly or in part, he would pursue the new life in his own strength, depending upon his own resources, which are not sufficient, nor are they good.

3. *Because of the grace and greatness of this salvation, there is dependence upon God at every step of the way* - The soul's new life finds expression in "love, prayer, praise, trust in God, and active imitation of his free mercy." To refuse love, or to be slack in love towards God, proves the absence of the new life of grace.

The soul will pray to him. Set free from all confidence in his own sufficiency, the man will ask of him who giveth to all men liberally and upbraideth not.

The soul will praise him. There will be praise for the great acts of grace by which rescue has come, for the daily help by which the good fight of faith is strongly maintained, and for the sufficiency which is found in him.

There will be trust as well, and the spiritual impulse to live out the life which has so richly possessed the soul.

IV. IMPORTANT DEDUCTIONS

1. As the grace of God is brought near by the use of means, the duty of publishing and teaching the gospel is imperative - The Holy Spirit does not do his work upon one whose mind is an entire blank. God keeps human activity and responsibility close to his own processes. Man is a co-worker with God. Since he has laid out his work with a part and a place for us, it is entirely correct to say he needs us. The task which he has set us to do needs to be done. It is his will that he should need that we do it. It is not a question whether by some other method he could have carried out his purpose.

2. *Whether any man belongs to the company of the elect will be shown by his life* - If he truly believes the gospel he is an heir of salvation. If he is an honest believer, the effects of his faith will be seen in his life. He will behave like an heir of salvation. To claim to be one of the elect, and to behave like an unbeliever, would be to act the part of both the hypocrite and the fool. No citing of past experiences, no sophistry in respect to

intellectual assents, can be of any avail.

If it is audacious and impudent to claim to be of the elect while continuing in sin, it is foolish and irrational to doubt acceptance with God if there has been acceptance of his mercy and the changed life which follows the New Birth. "How shall I know whether I am one of the elect?" is a morbid cry. As often as doubt arises in the heart, let the soul look away to Jesus.

Instead of awakening doubt this great teaching of God's Word is the basis of assurance. If salvation were our own work, or dependent upon our first choice, we should have reason to fear, and that often and exceedingly; but because it is God who takes the initiative, because it is the Holy Spirit who regenerates and sanctifies and because our salvation is wholly of grace, we can humbly and joyfully accept the assurance of life eternal as we promptly accept the offered mercy.

3. *Seeking to know whether we have answered the call of the gospel is a solemn and instant duty* - While we have no reason to abide in a realm of distrust and gnawing fear, we have every reason to take heed lest we fail to repent and believe the gospel. We are tempted to follow our own way rather than the way of Christ. Superficial religious life has contented many in every age.

This great doctrine of the divine purpose sums itself up in harmonies of God's sovereignty and man's free agency. He that hath begun a good in you will perform it until the day of Jesus Christ. We work out our salvation with fear and trembling because God works in us to will and to do of his good pleasure. Our surest evidence of being the children of God is found in walking in his way.

4. God's call and man's response work together in fulfilling the purposes of grace for the glory of God in the saving of men - "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son ... Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here five great words mark the course of human redemption: foreknow, predestinate, call, justify, glorify. They are verbs, all in the active voice, with God as their subject and man as their object. They show the activity of God's mind for man's good, revealing his thought, his purpose and plan, his process and its mighty ongoing to glorious consummation.

B. SANCTIFICATION BY THE TRUTH (The New Hampshire Confession of Faith)

X. OF SANCTIFICATION

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;¹ that it is a progressive work;² that it is begun in regeneration;³ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer.⁴

PLACES IN THE BIBLE WHERE TAUGHT

¹I Thess. 4:3. For this is the will of God. even your sanctification.

1 Thess. 5:23. And the very God of peace sanctify you wholly. (II Cor. 7:1; 13:9; Eph. 1:4.)

²Prov. 4:18. The path of the just is as the shining light. that shineth more and more unto the perfect day. (Heb. 6:1; II Peter 1:5-8; Phil. 8:12,13.)

³I John 2:29. If ye know that he (God) is righteous. ye know that every one that doeth righteousness is born of him Rom. 8:5. They that are after the flesh do mind the things of the flesh but they that are after the Spirit the things of the Spirit. (John 3:6; Phil. 1:9-11.)

⁴Phil. 2: 12,13. Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. (Eph. 4:11,12,30; 6:18; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 9:23; 11:35 : Matt. 26:41; Eph. 6:18.)

I. THE GOAL OF THE CHRISTLIKE LIFE

1. *Christlike character is the goal of the man who has been regenerated* - That which he is seeking is not simply a passport to heaven; it is a character conformed to the will of God. This results from a transformation by the renewing of the mind. Peter on one occasion said to Jesus, "What shall we have?" That is a question which men are always asking. It therefore is not strange that the question arises so often on the threshold of the religious life. Religion promises much. But we must be careful not to suppose that these gains are in the form of gold coins or fertile acres or worldly honors. A Christian's treasures are largely within his soul. They take the form of riches of character.

2. *It is in respect to holiness that a man can be nearest to God* - He cannot have power like unto the power of God; God is almighty and the might of man is limited on every side. He cannot share in the majesty of God; God is supreme in glory, and man is little and humble. He cannot share in the sovereignty of God; God is the King of kings and Lord of lords, while man is numbered among servants. But while man cannot have, and need not seek to have, a part in the power, majesty or sovereignty of God, he is both invited and commanded to seek the holiness of God.

II. THE PROCESS OF SANCTIFICATION

1. *It is a setting apart* - The man is separated from the life of unbelief and the affiliations resulting from it.

2. *It is purification of the heart* - The heart turns from the things it once sought, to seek the things from which it once turned away.

3. *It is an enabling* - By it comes power. "I can do all things through Christ who strengtheneth me," is the language of the believing soul as the sanctifying power of the Holy Spirit is felt.

4. It is an exalting to higher planes of privilege, of joy and of fellowship - It is the upward march of a living soul, a soul made alive by the Holy Spirit, brought into a new range of ideas, impulses, purposes and activities by the inflow of the divine life.

III. ITS OBLIGATION AND ACTION

1. *Sanctification is a duty as well as a privilege* - It is not simply a good thing which a man sees he may desire or seek, but which he may without fault neglect. If a man, confessing to a saving faith in Jesus Christ and a hope of eternal life through him, declares that he neither needs nor desires sanctification, he thereby proclaims his ignorance of the way of salvation and raises a doubt as to whether he has ever tasted of the heavenly gift of life. To fail of sanctification is to fail to realize the will of God.

2. *Sanctification is not instantaneous but progressive* - This is not a denial of sudden uplifts, by which the soul attains to new privileges and powers in grace. Among modern saints, as well as saints of former days, there have been not a few who passed through experiences which greatly enriched their lives. But the work of sanctification is not complete in such an hour; and if a man thinks it has been completed and seeks for nothing higher in grace, that which he has may be taken away, and he will fall into a backslidden state, a state, it may be, of pride and self-righteousness. Whatever heights have been attained there are other heights to be attained. The mountain peaks of God are exceeding many and high. The way of sanctification is an upward path, with the heavenly heights always beyond. Never in this life is progress stopped by attainment. Attainment is only one step in the progress, preparing the way for other steps in further and more glorious progress.

3. *Regeneration is the beginning of sanctification* - It is no more than the beginning. It is not sanctification. By regeneration a man becomes a new creature, but not a completed spiritual creation. He has but entered the school of discipleship; in that school he shall learn many lessons.

4. *The work of sanctification is carried on in the heart* - As the purifying of the blood of the physical heart tends to the health and strength of the body, so the sanctification of the psychical heart tends to spiritual growth and power. This is the center of the energies, choices, desires and purposes of the soul. Out of the heart proceed the issues of life. It is the source and spring of action and character. Sanctification, then, is not a work to be done externally, giving a superficial polish, as of manners, tones, accents, but internally, making holy the source of all these.

IV. THE DIVINE AGENT IN SANCTIFICATION

1. *This work of sanctification is done by the Holy Spirit* - He dwells in the heart of the believer as a vivifying, guiding and molding force. This is to say that the development of a Christian man in character is not the result simply of enlarging knowledge, ripening experience and careful self-discipline. It is not the result of the action of the natural powers of mind, conscience and will. In addition to all man's natural powers, there is a spiritual power at work. This power is vital. It is intelligent. It is personal. It is supernatural. The Holy Spirit, when he regenerates a human soul, does not retire as though he had completed his work. His work with that soul has only begun. It is his to be active still in the heart of the believer, continuing his life-giving work, until he can present the soul without spot or wrinkle or any such thing. In this, as in the work of regeneration, the soul is powerless to attain the divine result except by the divine help.

2. *Where the presence of the Spirit is there is power* - To say that the Holy Spirit is present in the heart is to say that there is spiritual power in the heart. And this power, working upon the heart, tends to bring it into accord with the will of God. It is in this direction that the Spirit of God must exert his power. And the believer, should not be content with empty theories concerning the co-operation of his powers and that divine power. There should be a feeling of impulse from a life greater than his own. He who knows this experience can face temptation with courage and his task with patience.

3. *The Holy Spirit, living his life for us and working in us, seals our salvation* - He puts upon it his official mark. He makes it certain, assured, authoritative. If a man has made no advance in piety since the day of his conversion, where is the evidence of regeneration? Salvation is attested by its fruits.

4. *The Holy Spirit, as a sanctifier, performs for us gracious ministries which may be variously described, as by the words Comforter, Advocate, Helper, Strengtheners* - He makes intercession for us. He imparts strength to us. He helps by enlightening, cheering, guiding. At every point where there is need, at every point where there is a question, a task, a burden, an obstacle, a path, the Holy Spirit joins with the soul.

V. THE ACTIVE PARTICIPATION OF THE BELIEVER

1. *In the work of sanctification the believer is not passive but active* - He cannot sanctify himself in the sense in which the Holy Spirit sanctifies him. But he has his part to perform as in the act of regeneration.

This holds in all the dealings of God with his people. The man is not a lump of clay, nor a block of marble, nor a mere machine. God does not deal with men as if they were dolls. He who is sanctified by the Holy Spirit

co-operates with the Holy Spirit. Such powers as he has he employs. What he can do he does. There is a response of his intelligence, his conscience and his will to the call of the Holy Spirit. And without this response there is no sanctification.

2. *The believer who would be sanctified will desire to use the Word of God* - He will wish to know what God has revealed concerning his own character and human duty. The more he knows, the richer may be his development in character, the more assured his progress in sanctification. But here he is not left to himself. It is a part of the office-work of the Holy Spirit to apply the Word to his heart, to call to his remembrance both command and promise, to make the Word enlightening to his soul.

3. *The believer uses self-examination* - He searches his motives. He compares today with former days, to discover whether he has departed from the fervor or high purpose of the past. He applies the Word of God to his conduct, that he may know whether his behavior will stand the test of the divine Law.

4. *The believer uses self-denial* - He well knows that he has impulses which must be resisted. The world calls, and if he does not take care the heart will follow the call. And that will lead to spiritual disaster. Self-indulgence is opposed to sanctification.

5. *The believer employs watchfulness* - There are dangers and deceits on every hand. Many pitfalls are hidden. Unless a man watch he will fall into them before he is aware that danger is near. There are deceits on every hand. Satan himself may appear as an angel of light. Enticement to evil may come from those whom we should be able to trust. False standards of life are recommended by the respected. Unless the believer be watchful he will be duped. And the period of watchfulness is not short and soon over. It is not confined to our earlier years. Many are sickly today

because they were not aware that a soul must be on guard all the way along the journey. The young must be watchful, for peculiar temptations assail them. The middle-aged must be watchful, for notwithstanding the victories which they have won there are perils still in the way. The aged must be watchful, for the victories of youth and middle-age have not slain the dragons that follow the later years of life. The Christian spirit which is the mark of sanctification, is found only where the soul has been on guard continually.

6. *The believer uses prayer as he seeks sanctification by the Holy Spirit* - "The word of God, self-examination, self-denial, watchfulness and prayer," these five; and prayer is by no means the least of these. No one can study the Bible to profit except as he studies prayerfully. No one can examine himself intelligently except as he prays. No one can deny himself and take up his cross daily and follow Jesus except he call upon God for help. No one can have eyes sufficiently keen to discern the perils of the way save the man who is often in prayer to his Heavenly Father.

QUESTIONS

1. Why do we say that God has an eternal purpose?
2. What is the character of his eternal purpose?
3. What do we mean by God's electing grace?
4. In his electing grace, what does God do for sinners?
5. How does God in grace move upon human minds?
6. What kind of a soul does God deal with in this work?
7. Why may we say that electing grace manifests the goodness of God?
8. Why may not a man boast of his salvation?
9. How is man saved from pride herein?
10. How does the soul's new life find expression?
11. Why is the duty of teaching the truths of the gospel imperative?
12. How is it shown that a man belongs to the company of the elect?
13. Why is heart-searching the duty of a Christian?
14. What should the Christian long to possess?
15. What characteristic of God should a Christian earnestly seek to have?
16. What is sanctification?
17. Show that sanctification is a duty.
18. Show that sanctification is progressive.
19. What is the relation of regeneration to sanctification?

20. Is the work of sanctification carried on in the intellect or the heart?
21. Who is the agent in sanctification?
22. From whom comes the power required in the work of sanctification?
23. In what sense does the Holy Spirit seal the salvation of the Christian?
24. What different ministries does the Holy Spirit perform in the work of sanctification?
25. What is the Christian's part in his own sanctification?
26. What will the Christian who seeks sanctification desire to use, and why?
27. Why does the Christian use self-examination?
28. Why self-denial?
29. Why watchfulness?
30. What is the relation of prayer to sanctification?

OUTLINE

A. GOD'S PURPOSE OF GRACE

I. Concerning This Purpose

1. It is an eternal purpose.
2. God's eternal purpose is holy.
3. In its outworking in respect to men God's eternal and holy purpose is an act of electing grace.
4. In the act of electing grace God regenerates, sanctifies, and saves sinners.

II. The Means God Uses

1. In the exercise of this grace God uses means.
2. In the use of means God's purpose of grace meets the free-acting human soul.
3. In these purposed acts of mercy the goodness of God is abundantly manifested.

III. Some Results of This Plan

1. Because this salvation is of grace the saved man may not boast.
2. Because this salvation is undeserved, and brought near wholly by the grace of God, man is saved from pride.
3. Because of the grace and greatness of this salvation there is dependence upon God at every step of the way.

IV. Important Deductions

1. As the grace of God is brought near by the use of means, the duty of publishing and teaching the gospel is imperative.
2. Whether any man belongs to the company of the elect will be shown by his life.
3. Seeking to know whether we have answered the call of the gospel is & solemn and instant duty.
4. God's call and man's response work together in fulfilling the purpose of grace for the glory of God in the saving of men.

B. SANCTIFICATION BY THE TRUTH

I. The Goal of the Christlike Life

1. Christlike character is the goal of the regenerated man.
2. It is in respect to holiness that a man can be nearest to God.

II. The Process of Sanctification

1. It is a setting apart.
2. It is purification of the heart.
3. It is an enabling.
4. It is an exalting.

III. Its Obligation and Action

1. Sanctification is a duty as well as a privilege.
2. Sanctification is not instantaneous but progressive.
3. Regeneration is the beginning of Sanctification.
4. The work of sanctification is carried on in the heart.

IV. The Divine Agent in Sanctification

1. This work of sanctification is done by the Holy Spirit.
2. Where the presence of the Spirit is there is power.
3. The Holy Spirit seals our salvation.
4. The Holy Spirit, as a sanctifier, performs for us gracious ministries - Comforter, Advocate, Helper, Strengtheners.

V. The Active Participation of the Believer

1. In the work of sanctification the believer is not passive but active.
2. The believer who would be sanctified will desire to use the Word of God.
3. The believer uses self-examination.
4. The believer uses self-denial.
5. The believer employs watchfulness.
6. The believer uses prayer as he seeks sanctification.

CHAPTER SIX

THE PERSEVERANCE OF SAINTS - HARMONY OF LAW AND GOSPEL

A. THE PERSEVERANCE OF SAINTS (The New Hampshire Confession of Faith)

XI. OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;² that a special Providence watches over their welfare;³ and that they are kept by the power of God through faith unto salvation.⁴

PLACES IN THE BIBLE WHERE TAUGHT

¹John 8:31. Then said Jesus ...If ye continue in my word. then are ye my disciples indeed. (I John 2:27,28; 3:9; 5:18.)

²I John 2:19. They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. (John 13:18; Matt. 13:20,21; John 6:66-69.)

³Rom. 8:28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Matt. 6: 30-33; Jer. 32:40; Psalms 121:3; 91:11,12.)

⁴Phil. 1:6. He which hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. 2:12,13; Jude 24,26; Heb. 1:14; Heb. 13:6; I John 4:4.)

1. *Every one who has saving faith in Jesus Christ is a saint in the New Testament sense of that word* - A man is a saint by reason of the direction he is going rather than because of the stages of the journey he has already passed. The humblest disciple, at the earliest stage of the journey of his sanctification by the Spirit of God, is a saint in the sense in which that word is here used.

2. *Among those who are called believers there are the real and the spurious* - It was always so. There is a believing that does not attain to the quality of saving faith. When Jesus first appeared in Jerusalem, prior to his conversation with Nicodemus, there were certain persons who, seeing his miracles, were eager to be reckoned as believers in him; but Jesus did not trust them, knowing what was in the human heart. They were not saints. Judas was counted among the inner circle of believers; but his believing was inadequate, and his discipleship was proved at length to be spurious. He was

not a saint. Others, as the years of conflict between Christianity and worldliness went on, were gathered into the company of the disciples only to fail in the time of the testing. They were not saints.

The title "saint" may not be applied to those whose believing is shallow, and who cannot endure the test of the years and of trial. The change in them has been external and superficial. They are not "new creatures." They do not persevere in the way of life because they have never entered it. The real believer is like the stream that flows from a living fountain. The spurious believer is like the flow of water from an overturned cup.

I. THE TEST OF THE SAINT

1. *The test of the reality of a believer is endurance to the end* - The believer must endure the strain of this life's test not in the first year only, or the second, or the third, or any succession of years short of all; he must endure the test unto the end. The stalk of wheat must be wheat from the moment the seed germinates in the soil to the time when the ripened ear of wheat is tested in the mill. This is no unreasonable demand of the wheat. Wheat naturally meets this test. The real believer continues in the way. He is wheat to the end. He never becomes a tare.

2. *This test is complete only when the end of life has been reached* - The anchor chain has not been fully tested until the last link has been tested. The Christian believer has not given full proof of the reality of his faith until that faith has been put to the test in youth and in old age, in the beginning of the way and at the end of the way, as well as all the way along. A man may deceive others many years, and be discovered in his true character only when some new circumstance has arisen which finds him off his guard. Or a man may be self-deceived. He may have refused the complete surrender of his heart which the gospel demanded, believing that he could obtain eternal life at smaller cost. He may have persuaded himself that he has indeed obtained life. In that hope he may have entered into the discharge of the duties of the Christian life, and long have met no test which he did not appear to sustain with fair credit. Self-deceived, he has been lulled into a false security. The awakening comes with some unexpected test, some temptation for which he was not prepared. Then it is revealed that the life of the past was an outer conformity and not the result of an inner change.

3. *Perseverance to the end is the only sufficient test* - The real and the superficial believer may have many things in common, just as the wheat and the tares have many things in common; it is what they are at the end of the way which determines that one shall go to the granary and the other to the consuming fire.

Base metal and gold may rest side by side for a long while, the difference being known only to the expert; but the expert knows the difference and the final test will reveal it even to the inexpert. And in like manner the spurious believer may be long reckoned as a man of faith and a saint of God, only to fail at the last. The sufficient test is the long test, the

life test. Those who endure to the end shall be saved.

II. THE SAINT IS NOT LEFT UNAIDED IN THIS TEST

1. *Believers are not left to resist unaided the temptations which test them* - Nor is the help only that which is laid hold of by the soul in its extremity. The believer sustains a special relation to God, is specially guarded and helped by the Holy Spirit in times of need. The teaching of the Apostle Paul was based upon his own experience as well as his knowledge of the truth of God. Because of that experience his testimony was confident and joyous. A great mass of Christian testimony has been accumulated in the Christian ages corroborating the message of the Apostle. In any Christian life the test many be made and the truth established experimentally.

2. *This watchcare of Providence is comprehensive, sympathetic and sufficient* - It is comprehensive. The Holy Spirit knows all the way we take. There is no peculiarity in any life which is not understood. No one has any occasion to fear that his case is so different from all other cases that it is not comprehended by the Providence that watches over us.

It is sympathetic. The Spirit of God deals with us as with children. And this we need. We are strangely childish in our needs. Often our heart-aches can hardly be confessed even to our nearest friends. They would not sympathize. Often it would be impossible to make them understand why an obstacle which seems small to them seems insurmountable to us. But the help which we have comes from One who sympathizes with child or man at the exact point of need and suffering.

The watchcare of Providence is also sufficient. The provision for our safety is adequate. Whatever fears we may have when we think of our insufficiency, we may dismiss all alarm when we remember the source of our help.

3. *This power which is linked to watchcare in the help of the believer is made effective through his faith* - The perseverance of the believer amidst the trials and testings of life, while made possible by the power of the Holy Spirit, is a result, on the human side, of that faith which appropriates the blessing offered by the Spirit. A man who would be saved

must believe. A man who would be sanctified must believe. A man who would persevere must believe.

4. *The believer is not the passive subject of the divine care* - Nor is the faith by which he receives God's grace in regeneration, sanctification, and perseverance like an empty bucket let down into a well. The man who says he is depending on God to keep him to the end, while failing to fight like a soldier on the field of battle, is proving that he is a superficial believer. The man must work out his own salvation with fear and trembling; but as he works he has the unspeakable joy and certain encouragement of knowing that it is God who is working in him according to his own will and pleasure.

5. *In this perseverance the power that keeps the believer is keeping him unto salvation* - And salvation is more than access to heaven. Access to heaven is a part of salvation. There lies before us a better world than this. There remaineth a rest to the people of God. "I go to prepare a place for you," said Jesus. We cannot exaggerate the preciousness of our heavenly hope. But to think of salvation as mere access to heaven is to think superficially and falsely. Salvation has a present as well as a future meaning.

The Holy Spirit, as he keeps us for the hour when we may have access to heaven, keeps us from the hour of present evil. The perseverance of the saints which comes by faith and fighting on the believer's part, and by the imparted grace of God, through the Holy Spirit, is the life of victory in a path which shines more and more even unto the Perfect Day. It is perseverance day by day, hour by hour, moment by moment.

III. THE PROOF OF REALITY OF FAITH

Perseverance in well-doing is one's only proof of reality in his faith or certainty of his adoption into the family of God - It is sheer madness for a man to believe himself an heir of heaven when he is not acting like an heir.

The promises of God are yea and amen only for those who meet the conditions of those promises. A past emotion, however joyous, is not sufficient ground of hope. Years of conformity to religious obligations can give no assurance of hope to the man who has ceased to walk in conformity to these obligations. If the present is marked by wickedness or worldliness

or indifference the proof of faith is lacking, the evidence of regeneration has disappeared, and it is folly to claim a place among saints. “Kept by the power of God through faith unto salvation,” describes a man who is realizing in himself daily the words of the Apostle, “Be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God.”

rule of his moral government;¹ that it is holy, just, and good;² and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts arises entirely from their love of sin;³ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.⁴

PLACES IN THE BIBLE WHERE TAUGHT

¹Rom. 3:31. Do we then make void the law through faith? God forbid: yea, we establish the law. (Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15.)

²Rom. 7:12. The law is holy and the commandment holy, and just. and good. (Rom. 7: 7,14,22; Gal. 3:21; Psalm 119.)

³Rom. 8:7,8. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. (Josh. 24:19; Jer. 13:23; John 6:44; 5:44.)

⁴Rom. 8:2-4. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son In the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 10:4; Heb. 8:10; 12:14; Jude 20,21.)

I. GOD ACTING BY RULE

1. In the moral government of the universe God acts in harmony with a rule - All that we know of the universe shows that God is orderly and consistent as he lives out his life in the great creation which he made. Rule is characteristic of the material universe. This is not a chance world. Rule may be observed in the formation of sand dunes and the coal veins, in the crystals of snowflakes and diamonds, in the formation of waves and of mountains, in the flow of rivers downward to the sea, and of sap upward through the branches of the trees, in the growth of a beetle and a man. Rule may be observed in the realm of mind as well as matter. Human intelligence does not act by chance, but in an orderly way. Knowing one mind, we can infer how any other sane mind will act under certain given circumstances. Upon this fact the most of our knowledge is based. If there were no law of mind the world would be peopled by imbeciles. As in the realms of matter and of mind there are governing rules, so there is rule in the moral realm.

B. THE HARMONY OF THE LAW AND GOSPEL

(The New Hampshire Confession of Faith)

XII. OF THE HARMONY OF THE LAW AND GOSPEL

We believe that the Law of God is the eternal and unchangeable

2. *This rule is unchangeable; no caprice or fickleness prevails here* - It is not one thing today and another thing tomorrow. There is not one rule of morals in America and another in China, one for the rich and another for the poor. The law which determined the flow of the rivers of Eden is the law which determines the flow of the Mississippi and the Amazon and the Thames. The law which made for wheat harvests in the valley of the Nile when Jacob sent his sons into Egypt because of a famine in Canaan, is the law which makes for wheat harvests in the American Northwest in the twentieth century. The laws of mind which made a statesman of Moses and of Jeremiah, a poet of David, and a theologian of Paul, are the laws which give direction to the thinking of our great intellectual leaders in this age. And not more unchangeable than these laws in the realms of matter and mind are the laws which relate to the moral government of the universe. That which was right in Eden is right in Paris, in London, in New York; that which was wrong in Eden is wrong the world over. No change of place or time or possession or attainment can affect the essential rule of the universe.

3. *This rule is eternal and of universal fitness* - Not only is it unchangeable with respect to places and races, to days and seasons, to conditions and circumstances, but also to ages. It has been unchangeable. It will be unchangeable.

This rule is unchangeable because it is in harmony with the unchangeable nature of God. It is a rule based on his holiness. It is of the nature of God to be holy; because he is eternal his holiness is eternal. The rule of God among men is an expression of his holiness. It must be eternally what it has ever been. We can conceive of this world being destroyed and its place being empty in space. We can conceive of an earth with no human being upon it. But we cannot conceive of an age when the moral government of the universe shall be changed, because we cannot conceive of God becoming different morally from what he is now and ever has been. So to conceive of him would be to destroy our conception of him as God.

4. *This rule of government in the moral universe is called the Law of God* - There is a revelation concerning the moral government of the universe in the realm of the physical. There is a revelation in the mind of man. Those who study cause and effect diligently may know certain human duties which the Law of God requires. But there is no clear and complete discovery of this Law apart from the Scripture.

The Law of God sets forth certain mysteries of divine grace, which the heart of man may hunger for but cannot know until the authoritative Word of God makes the revelation. When we say that the Law of God is made known by the Scriptures, we do not mean that in certain verses or chapters or books that whole Law may be found clearly and concisely stated. The Law of God is revealed in the Bible as a whole. It is found in the history of the dealings of God with individuals and races. It is especially set forth in the life and words, and death and resurrection, of Jesus Christ.

II. THE NATURE OF THIS LAW

1. *This Law of God is holy as he himself is holy* - It is complete in every part. It is free from flaw. But more than this, it is adequate. It is a universal law. It is an age-long law. It is a perfectly adaptable law. The people of whom the Bible chiefly tells were an agricultural people. The Law of God was adapted to them. It is adapted also to a commercial people. It is adapted to family relations, social relations, political relations, international relations. It is suited to the white man, the black man, the red man, the brown or yellow man.

2. *The Law of God is just and cannot be unjust* - Its justice is universal. Apply the Law of God wherever you will, and the result will be the removal of injustice just as far as that Law is applied. When the Law of God is applied to the nation, there is justice for the individuals composing that nation. When the Law of God is applied to industry, there is justice for the employed as well as the employer. When it is applied in trade, there is justice for the buyer as well as the seller. When it is applied in government, the wealthy do not secure privileges at the expense of the poor, nor the high-born at the expense of the humbly-born.

3. *The Law of God is good* - It is beneficent. It is more than just; it is gracious. It does more than call for honesty, uprightness and justice as between man and man; as obedience is given to its demands, all that is highest and best is promoted. It results in welfare, in happiness, in blessedness. It is more than negative, prohibiting wrong-doing. It is more than positive, requiring right-doing. It is linked with all the outgoing of God's life towards man; and this means that it is linked with his great compassionate love. The Law of God is full of the love of God.

4. *The Law of God does not demand more than man should give -*

If a man finds it difficult to obey the Law of God, this is not because of defect in the Law, but in the man. Inability arises from sin. When a clock does not keep time with the sun and the stars, we must not blame the sun and stars. The fault is in the clock.

III. GOD HELPS MEN TO KEEP THIS LAW

1. *God has not left men enmeshed in their own disobedience -* He has provided a way of restoration. This is not by pulling the heavenly standard down to the level of our guiltiness and weakness, but by lifting men up to the level of the eternal standard of his holiness. The gospel is not simply a glad story of heavenly gates ajar; it is the story of moral restoration.

2. *This restoration is restoration to a state of obedience to the Law -* This does not mean that the redeemed man becomes instantly perfect in his obedience. Perfection does not belong to this mortal life. But it does mean he ceases to be a rebel against the Law. He ceases to demand a lower standard of law. His obedience may not be complete, but it is genuine. It is not an outward obedience, simply, but inward. The Law instead of being regarded now as a destroyer, seems rather to be another angel, linking hands with that one which is called the Gospel, the two uniting to save him from sin and give him a place of victory and blessedness high above the penalty of sin and disobedience to the Law.

3. *This harmonious action and result are brought about by the mediation of Jesus Christ through the Holy Spirit -* To this end all the activities of the divine Spirit upon the penitent soul tend. We must here take into account the atonement of Jesus Christ by his sacrifice consummated on the cross. This bears an eternal relation to the Law of God, the Law which is holy, just and good; the Law which every man broke; the Law by which every one of the sons of men was pronounced guilty.

By a sacrifice beyond our comprehension, in a manner beyond our understanding, Jesus Christ delivers every believer from the penalties which by his transgressions he has incurred. Delivered by the work of Christ from the penalty of a broken law, and given a new heart by the Holy Spirit, by which he loves the way of obedience that once he shunned, the Law and the gospel are seen working in glorious harmony for the blessing of the

redeemed man.

4. *To achieve this is the one great purpose of the proclamation of the gospel -* By the gospel a message of promise and hope is sent forth among men. Here is the message of a New Birth, the beginning of a spiritual sanctification, the promise of a perseverance that shall end in the glory which Christ Jesus, the Son of God, had with the Father before the world was.

5. *To serve this holy and gracious purpose we have the Church, with its meetings and ministries, its activities and ordinances, its worship and prayer -* It is the body of which Christ is the head. It is in the world by his will and command as a result of his wisdom and dying love. To it he has given a commission which has been given to no nation, no community, no other organization or group of men on earth. Its message is the gospel; no other institution on earth has been divinely authorized to make known the gospel and to observe and perpetuate the ordinances which belong to the gospel.

QUESTIONS

1. Who may justly be called saints?
2. To whom must the title be denied, even though they profess discipleship?
3. How does a Christian give full proof of the reality of his discipleship?
- 4- Who alone shall be saved?
5. What enables the Christian to persevere to the end?
6. How may the watch-care of God's providence be described?
7. How must a man relate himself to this help?
8. In this connection, how should we think of salvation?
9. Has a man any right to believe he is saved if he is not behaving like a saved man?
10. Why do we infer that there is a rule in the moral world?
11. Is this moral rule changeable or unchangeable?
12. Why must we think of this rule as eternal?
13. Where may we find this law of God completely set forth?
14. What may be said concerning the holiness of this law?
15. What may be said concerning the justice of this law?
16. What is the meaning of the statement, "The law of God is good?"
17. Show that the law is reasonable.
18. How is guilty man brought into harmony with the law?
19. What is the restoration here provided for?
20. How is this obedience brought about?
21. What relation does the preaching of the gospel sustain to the restoration of the man to obedience?
22. What is the relation of the church to all this?

OUTLINE

A. THE PERSEVERANCE OF SAINTS

I. The Test of the Saint

1. Endurance to the end.
2. Complete only when end of life has been reached.
3. Perseverance to the end the only sufficient test.

II. The Saint Is Not Left Unaided in This Test

1. Believers not left unaided to resist temptations.
2. This watchcare of Providence is comprehensive, sympathetic and sufficient.
3. This power which is linked to watchcare is made effective through faith.
4. The believer not the passive subject of divine care.
5. The power that keeps the believer is keeping him unto salvation.

III. The Proof of Reality of Faith

Perseverance in well-doing is one's only real proof of reality in his faith or certainty of his adoption into the family of God.

B. THE HARMONY OF THE LAW AND GOSPEL

I. God Acting by Rule

1. In the moral government of the universe God acts in harmony with a rule.
2. This rule is unchangeable.
3. This rule is eternal and of universal fitness.
4. This rule of government is called the Law of God.

II. The Nature of This Law

1. This Law of God is holy as he himself is holy.

2. The Law of God is just and cannot be unjust.
3. The Law of God is good.
4. The Law of God does not demand more than man should give.

III. God Helps Men to Keep This Law

1. God has not left men enmeshed in their disobedience.
2. This restoration is restoration to a state of obedience to the Law.
3. This harmonious action and result brought about by mediation of Jesus Christ through the Holy Spirit.
4. To achieve this is the one great purpose of the proclamation of the gospel.
5. To serve this holy and gracious purpose we have the church, with its meetings, ministries, activities, ordinances, worship, and prayer.

CHAPTER SEVEN

A GOSPEL CHURCH - BAPTISM AND THE LORD'S SUPPER

A. A GOSPEL CHURCH (The New Hampshire Confession of Faith)

XIII. OF A GOSPEL CHURCH

We believe that a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the gospel;² observing the ordinances of Christ;³ governed by his Laws;⁴ and exercising the gifts, rights, and privileges invested in them by his Word;⁵ that its only Scriptural officers are Bishops, or Pastors, and Deacons,⁶ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

PLACES IN THE BIBLE WHERE TAUGHT

¹I Cor. 1:1-13. Paul . . . unto the church of God which is at Corinth...Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? (Matt. 18:17; Acts 5:11; 8:1; 11:21-23; I Cor. 4:17; 14:23; 3 John 9.)

²Acts 2:41,42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... II Cor. 8:5. They...first gave their own selves to the Lord. and unto us by the will of God. (Acts 2:47; I Cor. 5:12,13.)

³I Cor. 11:2. Now I praise you. brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-26; Matt. 18:15-20; II Cor. 2:17; I Cor. 4:17.)

⁴Matt. 28:20. Teaching them to observe all things whatsoever I have commanded you. (John 14:15; 15:12; I John 4:21; John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; all the Epistles.)

⁵Eph. 4:7. Unto every one of us is given grace according to the measure of the gift of Christ. I Cor. 14:12. Seek that ye may excel to the edifying of the church. Phil.

1:27. That...I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel

⁶Phil. 1:1. With the bishops and deacons. (Acts 14:23; 15:22; I Tim. 3; Titus 1)

I. WHAT IS A NEW TESTAMENT CHURCH?

1. *The word "church" designates a company of people called out from others and joined together in a body by themselves* - Like the word "gospel" the word "church" is sometimes found in worldly company, sometimes in fanatical company, and sometimes even in very evil company. Such use, however defended on the ground of etymology by those who would deny the right of the followers of Jesus Christ to appropriate it to their own peculiar use, is regrettable. The common use of the word in the New Testament and the general literature of Christendom is in connection with Christian disciples in the organization of themselves into companies.

2. *A gospel church is composed of people living on the earth, and so related as to form a company which can be seen of men* - When men die in the faith of Christ, and pass on into the blessedness of the eternal reward in heaven, they are still separate from sinners. They are still of the company of the elect. They are still associated with Christ, the great Head of the church. But they are not visible to men. The invisible world is as much a reality as the visible; but our part in life is with the visible. It is the visible church which we see working the will of God upon the earth. It is to this church that we become joined by the grace of God. It is to the church here that we owe allegiance.

3. *A gospel church is a company of people called out from the world by Christ* - They are a people saved by him, baptized in his name, and walking in fellowship with him. Having gathered about his person, they become disciples and servants. They learn of him. It is their business to learn his will as completely as possible.

Not only do they learn what he teaches, but they obey him in what he has commanded. The company that gathers about Christ as their Lord is a company governed by the Law of Christ. This relates to conduct in

many relations. It relates to conduct towards God. It relates to conduct towards men. It relates to conduct as members of the church, as members of families, as members of the community. It includes practices of worship and observances of ordinances.

4. *Those who gather about Christ at his call come as believers* - They come to receive blessing, in recognition of his authority, and because of the lure of his gracious fellowship. But all this is based on their faith in him. They expect blessings because they have faith in him. They yield to his authority because they have faith in him. They are won by his person because they have faith in him.

They compose the church; and the church is the one organization which has as its specific mission the doing of the whole will of Christ.

6. The members of his church have accepted Christ as Saviour - By the Holy Spirit they have been brought to a state of salvation. Every one of them, by his presence in the church, professes and declares that he has been born again, has passed from death unto life, has received the gift of eternal life in Christ Jesus. This means that he has received a salvation which delivers from the consequences of sin. The members of a church, therefore, are differentiated from all other people by their hope of life everlasting.

There is new life within them. That life has been imparted by the Holy Spirit, to the end that they might become children of God. As children of God they have powers as well as privileges.

6. *Having accepted Christ as Lord as well as Saviour, they obey his commandments* - The church has not been given authority to make commandments; it is the duty of the church to obey the commandments already made. It is not the prerogative nor the privilege of any church to modify, minimize or in any way obscure the commandments, or any commandment, of Jesus Christ.

It is not the place of the church to make commandments easy, or to adapt them to social or political circumstances, or to bring them into harmony with the age. The commandments for the government of a church, and of the members of a church, are expressions of the eternal wisdom of God.

7. *Because Christ commands those who believe on him to be baptized on profession of their faith, the members of a gospel church have*

been baptized - Baptism is an initial act of their obedience when they have passed from death unto life. It is a voluntary act on their part. And this voluntary obedience has been intelligent. They have seen meaning in the ordinance. They have consciously and intelligently yielded obedience to Christ, and at the same time proclaimed their faith in him who died and was buried and rose again.

II. WHAT IS ITS PURPOSE?

1. *This relation of voluntary, intelligent, individual obedience to Jesus Christ brings those who believe and obey into association with each other* - Each has entered into covenant with Christ. Each at the same time has entered into covenant with other believers and has fellowship with them. The relation to Christ involves this. Christ associates himself with believers, saving them as individuals, but binding them together in mutual re-sponsibilities, privileges and duties. Christ is the Head of the church. Every member is related vitally to the Head. And every member therefore is related vitally to every other member.

2. *This covenant is the covenant of those who share in the faith and the fellowship of the gospel* - The scope of the relationship is defined therefore in terms of grace and eternal life. This covenant is not like a contract among business men, where so much is paid for such and such a thing delivered, the attempt being made to equalize the terms of the barter. Nor is it like the obligations that bind together the members of a worldly order, where the payment of specific dues purchases the right to demand specific privileges. As Christ enters into covenant with us on the basis of grace, giving to us abundantly according to our need rather than our desert, so the members of a gospel church are in covenant with each other on a basis of grace.

3. In this covenant relation, believers observe the ordinances of Christ, being careful to perpetuate what he taught and ordained - This is the first expression of their consciousness of covenant relations. Being members of a community for which Christ has ordained specific practices, they draw near to each other and to him in their observance. If the church fails to maintain the ordinances commanded by him, these ordinances will disappear from the earth.

Besides his ordinances they seek to perpetuate his teachings. While

others may be willing to perpetuate his ethical teachings, the church will seek to perpetuate all his teachings. The world may understand the value of the commandment which is called the Golden Rule, but the world will not appreciate the value of divine worship, or the ordinances of Baptism and the

Lord's Supper.

III. WHAT IS ITS GOVERNMENT?

1. *A gospel church is governed entirely by Christ* - All its rules and regulations are based on his teachings. Man made laws are rejected, whether they emanate from the worldly or the unworldly; from those who would curb

the church or from those who would serve it. A church, if it be indeed a gospel church, seeks from the New Testament to know the laws of its government ordained by its Lord. Whatever is opposed to the letter or the spirit of the New Testament, however fully it may represent the wisdom of this world, or whatever promise it may seem to contain of new efficiencies and wider conquests, must be rejected.

2. *In the practice of this fidelity to its Head, the church may claim all the gifts, rights, and privileges which the Word of God promises* - It may not presume beyond this. It may not demand for itself more than the Scriptures allow. It must not, like some arrogant worldly power, demand the thing it sees and likes. The gifts, rights, and privileges of the church belong to the realm of, the spiritual and unworldly. Though they are exceedingly glorious, surpassing all earthly values, they do not come into conflict with earthly good, nor are they calculated to excite the envy or cupidity of worldly men.

3. *The officers of gospel churches, as clearly shown in the New Testament, are pastors and deacons* - Pastors may be called bishops, the difference in name being due to the different aspect of their work which may be under consideration. When the pastor is thought of not so much as a shepherd of the flock as an overseer of the affairs and interests of the flock, he may be called a bishop or overseer. But whatever the name, the duties are the same. A bishop is not a pastor of a particular kind or rank; every pastor is a bishop, as every bishop is a pastor.

A deacon is a helper in the church, discharging certain duties for

which he is competent, and to which he has been set apart by the church, in order that the pastor may have more time for other duties for which he has special qualifications. The qualifications and duties of pastors and deacons may be learned by a study of the New Testament, especially the Epistles of Paul to Timothy and Titus.

4. *Churches of today must be formed after the pattern of New Testament churches in principles and polity, in doctrinal character and life* - They have now, as they had then, in the Great Commission of our Lord, their creed and task, their program and purpose. This age with all its marvelous achievements, including the mighty advance in the cause of Christ, has not outgrown that Commission nor filled up its far-reaching perspective. The end is not yet, and the distant heights still challenge our faith and faithfulness, our love and heroism.

B. BAPTISM AND THE LORD'S SUPPER (The New Hampshire Confession of Faith)

XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian Baptism is the immersion in water of a believer,¹ into the name of the Father, and Son, and Holy Ghost;² to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation; and to the Lord's Supper;⁴ in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ;⁵ preceded always by solemn self-examination.⁶

PLACES IN THE BIBLE WHERE TAUGHT

¹Acts 8:36-39. And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. ...And they went down both into the water, both Philip and the eunuch; and he baptized him. (Matt. 3:5,6; John :22,23; 4:1,2; Matt. 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32-34; 18 8.)

²Matt 28:19. Baptizing them in the name of the Father, and of the Son. and of the Holy Ghost. (Acts 10:17,48; Gal. 3:27,28.)

³Rom. 6:4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col. 2:12; I Peter 3:20,21; Acts 22:16.)

⁴Acts 2:41,42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Matt. 28:19,20; Acts and Epistles.)

⁵I Cor. 11:26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20.)

⁶I Cor. 11:28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. (I Cor. 5:1,3; 10:3-32; 11:17-32; John 6: 26-71.)

There are two ordinances belonging to a church of Christ - They are Baptism and the Lord's Supper. One is at the threshold of the church, the other within it. They are not man-made ordinances. They did not originate with the apostolic group after the Ascension of Christ. Each comes to us directly from him. Each was observed by him, each commanded by him. In the Jewish service there were many ordinances. They pointed forward to Jesus Christ. He at his coming fulfilled the prophecies enfolded in those ordinances. Their mission therefore was finished. But in order that his word, in fulfilment of the types and shadows of the past and in the redemption of men, might be impressively and pictorially represented forever, Christ put into the church which he established these two ordinances. They have the authority of his word, the sanctity of his personal relation to them and the solemn significance of his sacrifice for the redemption of men. They look back to him. They magnify his ministry of redemption. A complete obedience to Christ requires that these ordinances of the church follow the form and method presented by the example and teaching of our Lord and his Apostles.

I. BAPTISM

1. *The baptism which is an ordinance of a gospel church is a baptism of a believer only* - This alone is properly called Christian baptism; that is, a baptism which yields to the command of Christ and conforms to the significance of the ordinance which he has commanded. If a man's heart is not right in the sight of God, he cannot properly be baptized. Unless his baptism represents his own faith in Christ and expresses his passing from death to life, it is vain and void. Until the man has been regenerated by the Holy Spirit and voluntarily enters upon the life of obedience to Christ's commands, he is not fit to be baptized; and if he submit to the form of the ordinance, such submission is no more than a form and a mockery.

No one who is an unconscious subject of the act can properly be baptized. No one can be baptized for another, even as no one can be converted for another, or regenerated for another. No person who has not yet come to the years of understanding is able to discharge the duty of Christian baptism, since baptism in the Christian sense requires the willing assent of the subject. To baptize an unconscious babe is to go contrary to the clear revelation of the New Testament and to the whole spirit of the ordinance of baptism, and the significance of it.

2. *Christian baptism is threefold in form: immersion, submersion, emersion* - To say that immersion is baptism is inadequate. If there were an immersion only there would be a drowning. The same would be true if there were only immersion and submersion. Baptism is not complete until there has been an emersion.

By immersion the believer is put into the water, as into a grave. By submersion he is buried in the water, as in a grave. By emersion he comes forth from the water as from a grave. He is buried in the water as one who is dead. He is raised from the water as one who has been made alive.

3. *Christian baptism is a confession of faith in Jesus Christ as Redeemer* - It is not a confession of him as Prophet or King.

He who is baptized thereby declares that he has found in Christ more than an example, more than an ethical leader, more than a social reformer, more than a friend of the people, more than a lord: he declares in that act that he has found one who, to save from sin, was slain, was buried out of sight, and rose again triumphant, victorious over death and the grave.

4. *In Christian baptism, a believer confesses and proclaims his own change of heart* - He declares that he has been born again. He has died to sin and unbelief. He has passed out of the realm of disobedience and rebellion. He has entered into a new life. That new life is not the expression of a mere purpose of reform, but the exhibition of an inner spiritual life which has been implanted by the Holy Spirit. He is a new creature. He wishes the old buried out of sight. He wishes to rise to newness of life. In his baptism all this is pictured.

5. *This solemn and significant ordinance is performed in the name of the Father, and of the Son, and of the Holy Spirit* - This sets forth the fact

that baptism is related to the Trinity. This looks to the great fact that redemption is not the work of Christ alone, nor of the Father alone. God the Father, God the Son, and God the Holy Spirit, are engaged for the salvation of men. God was in Christ reconciling the world unto himself when the great redemption price was paid. And every one who is born again is born of the Spirit. Fitting is it, therefore, as well as faithful to the revealed word, that he who is baptized should be baptized into the name of the Father and of the Son and of the Holy Spirit.

Baptism by its form bears intimate relation to the greatest work of God of which there has been any revelation to man. Greater than the making of worlds; greater than the development of nations on the earth; greater than all the progress of civilization, has been the redemption of man by God the Father, God the Son, and God the Holy Spirit.

6. *The ordinance of baptism should be obeyed by every Christian believer if obedience is physically possible* - When the thief on the cross believed on Jesus Christ and was forgiven, it was not physically possible for him to be baptized. There are some cases, as of people converted on their death beds, and of cripples, in which baptism cannot be performed. But this does not diminish the binding character of the command upon those who can be baptized. God never requires impossibilities, and the idea that God will condemn a man for failing to do an impossible thing is an insult to God. On the other hand, if, because he does not require the impossible, but admits exceptions to his great rule, one who can obey deliberately disobeys, that also is an insult to God.

7. *The ordinance of baptism is prerequisite to full association and fellowship in a gospel church* - There can be no full and proper association with the church except in the way appointed by the Head of the church. Baptism is the first of the sacred duties which Christ lays upon those who believe in him. The meaning of this ordinance suggests the priority of this duty. It is a sign of the passing from the old into the new life. It is the believer's confession to all men that he has come into the company of the children of God. An unbaptized believer therefore should be regarded as an anomaly.

When we read of Christ's own words at his baptism, and in the last great charge to his disciples, and observe what was the practice and teaching of the Apostles, we are left in no doubt as to the place which baptism should

have at the threshold of the church.

8. Baptism properly precedes the Lord's Supper - This is the relation which the two ordinances have to each other as indicated by what they are and what they signify. One is the sign of the beginning of a new life, the other the sign of the sustenance of that life. Christ was baptized at the beginning of his ministry; he established the Lord's Supper at the close of it. Christ commanded the Apostles to make disciples, to baptize them and to teach all the things which he commanded. How they interpreted that command is made clear by their practice. When multitudes, or individuals, having heard the gospel became inquirers and believers, asking what they should do, the answer invariably, where that answer is reported, required that faith should be followed forthwith by baptism. Then, in the out-living of their new life of faith, there followed the breaking of bread. It is only when men meddle with the first ordinance that trouble arises concerning its relation to the second.

II. THE LORD'S SUPPER

1. *In the Lord's Supper believers commemorate the dying love of Christ* - The first to partake of it were the faithful men to whom he had foretold his death of sacrificial love. He blessed the bread and brake it. He prayed over the cup and gave it to his disciples. His words were full of a quiet solemnity, an unspeakable love, an eternal meaning. "This do in remembrance of me," he said as the moments passed.

An ordinance established under such circumstances cannot but make a solemn appeal to those who love him. And the sacred use of the bread and the wine, in the observance of the Supper, have a holy and tender significance.

2. *The Lord's Supper is to be observed by those only who have hope in his death* - The nature of the ordinance, not less than the teachings of Scripture, fixes this limitation. The Supper is no place for an unbeliever. It is no place for the man who still companies with those who crucified the Lord. It is not for unthinking children, who would take the bread and the wine without understanding the meaning of the broken bread and the crimson cup. It is not for worldlings who love the bread of self-indulgence and the cup of sinful pleasure. It is not for hypocrites who make a fair show in the flesh while their hearts are full of iniquity. It is mockery for any one of

these to partake of the Lord's Supper.

But it is a sacred and imperative duty for every disciple, be he strong or weak, exulting in victories or humbled by defeats, conspicuous and joyful in service or mourning in obscurity, to take the broken bread and the wine poured out.

3. *The ordinance of the Lord's Supper calls for honest self-examination to precede every observance of it* - As we approach the Supper we need to examine our hearts to see if there be any wicked way in us. Our hearts being wayward, our flesh weak, the onsets of evil many, the allurements of sin enticing and deceptive, the spirit of the world hostile to the Spirit of Christ, there is occasion for us to search our hearts that we may reject whatever of evil thought, desire or purpose has lodged there. Of all hours none is so fitting for this as the hour in which we are about to commemorate the dying love of Jesus Christ in the "sacred use of bread and wine" in the Lord's Supper.

4. *These solemn and beautiful ordinances - Baptism and the Lord's Supper - as held by our people through the ages, are supplemental in meaning* - They have a word for the past as monument and memorial, for the present as commemoration, privilege and obligation, for the future as consummation and glorious triumph. They do more than look backward to the death, burial and resurrection of our Lord; more than look outward as the believer's confession of a new life in him; they look forward also to the glorious day of our Lord's return.

QUESTIONS

1. Give some uses of the word "church."
2. What is the meaning of the phrase "The visible church"?
3. What should be the attitude of a church towards Christ and his commands?
4. What does the church member profess with respect to salvation?
5. Why may the church not modify old commandments or make new ones?
6. What does his baptism mean to the church member!
7. What is the relation of Christians to each other?
8. What is the basis of this covenant relation?
9. What obligation rests upon the church with respect to the Christian

- ordinances and teachings?
10. Who is the Head of the church on earth?
 11. What may a church expect in the way of blessings?
 12. What are the officers of gospel churches?
 13. State relation of a church to the commission and the essential principles of a Baptist church.
 14. What are the ordinances of a Christian church?
 15. What may properly be called Christian baptism?
 16. Describe the three parts of Christian baptism.
 17. What confession concerning Christ does a believer make when he is baptized?
 18. What confession does he make concerning himself?
 19. Discuss the formula used in baptism.
 20. Why is baptism obligatory?
 21. Why should baptism precede church membership?
 22. Why should baptism precede the Lord's Supper?
 23. What gives sacredness to the Lord's Supper?
 24. Why should believers only partake of the Lord's Supper?
 25. Why should self-examination precede the Lord's Supper?
 26. What word has Baptism and the Supper for the past? For the present? For the future?

4. Those who gather about Christ at his call come as believers.
5. The members of his church have accepted Christ as Saviour.
6. Having accepted Christ as Lord as well as Saviour, they obey his commandments.
7. Because Christ commands those who believe on him to be baptized on profession of their faith, the members of a gospel church have been baptised.

II. What Is Its Purpose?

1. This relation of voluntary, intelligent, individual obedience to Christ brings those who believe and obey into association with each other.
2. This covenant is the covenant of those who share in the faith and fellowship of the gospel.
3. In this covenant relation believers observe the ordinances of Christ.

III. What Is Its Government?

1. A gospel church is governed entirely by Christ.
2. In the practice of this fidelity to its Head, the church may claim all the gifts, rights, and promises of God.
3. The officers of gospel churches are pastors and deacons.
4. Churches of today must be formed after the pattern of New Testament churches in principle and polity, doctrinal character and life.

OUTLINE

A. A GOSPEL CHURCH

I. What is a New Testament Church?

1. The word "church" designates a number of "called out," joined together in a body by themselves.
2. A gospel church is composed of people living on the earth, so related as to form a company which can be seen of men.
3. A gospel church is a company of people called out from the world by Christ.

B. BAPTISM AND THE LORD'S SUPPER

I. Baptism

1. The baptism which is an ordinance of a gospel church is a baptism of a believer only.
2. Christian baptism is threefold in form: immersion, submersion, emersion.
3. Christian baptism is a confession of faith in Jesus Christ as Redeemer.
4. In Christian baptism a believer confesses and proclaims

his own change of heart.

5. This solemn, significant ordinance is performed in the name of the Father, Son, and Holy Spirit.
6. The ordinance of baptism should be obeyed by every Christian believer if physically possible.
7. This ordinance is prerequisite to full association and fellowship in a gospel church.
8. Baptism properly precedes the Lord's Supper.

II. The Lord's Supper

1. In the Lord's Supper believers commemorate the dying love of Christ.
2. The Lord's Supper is to be observed by those only who have hope in his death.
3. The ordinance of the Lord's Supper calls for honest self-examination preceding its observance.
4. Baptism and the Lord's Supper are supplemental in meaning.