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## **BIBLE DOCTRINES**

**By William M. Smith**

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Bible History of World Government  
Lessons in Daniel  
Various Courses of  
Bible Study by Mail, etc., etc.

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## ABOUT THE AUTHOR'S CHAPTER-VERSE DIVIDERS

This, to apprise the user of a peculiarity in the author's publications:-- In his writings where he gives a Scripture reference, William M. Smith frequently used a period (.) instead of a colon (:) thus: John 1.3 vs. John 1:3 -- and in this publication I have left them as they were. --  
DVM

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## PREFACE TO THE FIRST EDITION

The greater part of the matter of which this book is composed originally appeared as a series of articles by the author in "The Gospel Minister." After being published there these articles were carefully revised. This has given opportunity to incorporate suggestions offered by friends, and for such changes as appear necessary to make it more useful in this more permanent form. In the main the line of thought has not been altered, but some minor changes have been made, and, in some cases, additional matter has been inserted.

The book is by no means complete as a book on Bible Doctrine, but we pray it may serve as a guide to the busy reader who may not have time to study larger volumes. It has been written for the every-day Christian, and, we hope, in terms easily understood. The matter is arranged in convenient paragraphs for easy reference.

May the reader be blessed in an increasing acquaintance with the adorable Trinity -- the Father, the Son, and the Holy Ghost.

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## PREFACE TO LATER EDITIONS

Former editions of this book being exhausted, and the demand continuing, the author has made such changes and additions as later study and experience as well as the suggestions of friendly criticism seem to indicate would improve the work.

The book has filled a much-needed place in the course of study in Union Bible Seminary, and other schools have made similar use of it. It is included in the preachers' reading course in at least one denomination.

As a concise treatise of the principal doctrines of the Bible some have expressed the opinion it is excellent. The author hopes it may be used of God to encourage the faith of many in these days of divergent and unsound doctrines.

This fourth edition has been made necessary by continuing and increasing demand.

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## INTRODUCTION

Bible doctrine consists mainly of two grand divisions: the doctrine of God, and the doctrine of man. The Bible sets forth the relationship of God and man as seen from God's point of view, and its great purpose is to reveal to man God's way, and the only way, of restoring man to right relations with God.

The study of Bible doctrine therefore properly begins with studying what the Bible teaches about God. The first proper noun in the Bible is the name of God: "In the beginning God." The student is wholly dependent on God for what he may learn about Him: "Canst thou by searching find out God?" The natural man, searching in the field of nature, in which God reveals Himself only in a measure, quite generally comes to the conclusion of the fool in Psalm 14.1: "There is no God."

God is so infinitely beyond the finite that it is presumption for one to try to make discoveries in this realm without God Himself as guide. But it has pleased God to reveal some things about Himself in the Bible, over and above what He has shown about Himself in nature,

which by the aid of the Spirit of God, enables those who are born of God to know such things about Him as are essential to their good.

Not in the cold, academic spirit in which one would investigate the properties of a stone or a star, should we begin this study; but as we would cultivate acquaintance with a Person Who has endeared Himself to us, but Who is infinitely superior to us. With great reverence and respect we should avail ourselves of the privilege of studying the things He has been pleased to reveal about Himself, and not try to pry into things He is pleased as yet to hide from us. Should a person far above us in social rank invite us to his grand home, we would be at liberty to avail ourselves of the comforts and luxuries of the rooms into which he invited us; but if we desire the friendship to continue and deepen, we would never think of prying into the rooms he had not yet seen fit to open to us. Let us treat God with like respect. In time to come we may expect Him to open to us other rooms of His glorious palace and reveal other attributes of His nature. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29.29).

\* \* \* \* \*

## 01 -- THE DOCTRINE OF THE TRINITY

The first revelation God makes of Himself in the Bible is that there is a plurality of Persons in the one Godhead. Later revelations show the number of these Persons to be three: the Father, the Son, and the Holy Ghost.

I. Revealed by His Name -- The Hebrew word for God, Elohim, used in the first verse in the Bible, throughout the first chapter of Genesis, and more generally than any other word for God throughout the Old Testament, is a plural word, as the ending indicates. This will be seen by comparison with other words of the same ending: cherub, plural cherubim; seraph, plural seraphim. However, the singular forms, El and Elah, are also used repeatedly. The use of both singular and plural words for God supports the statement made above that God is a plurality of Persons in one Godhead.

II. Revealed by the Pronouns -- The pronouns used for God, like the nouns, are sometimes singular and sometimes plural in form. The first pronoun used for God in the Bible is that in Gen. 1.5: "God called the light Day, and the darkness He called Night," a pronoun singular in number. But in Gen. 1.26 we read, "God said, Let Us make man in Our image, after Our likeness," pronouns plural in number. This use of both singular and plural pronouns indicates plainly that the one Godhead subsists in a plurality of Persons.

III. Revealed by Definite Statements -- Not only by the nouns and pronouns used for God in the Bible is the doctrine of a plurality of Persons in the one Godhead indicated, but it is plainly set forth in unmistakable declarations of the Bible. Of these there are many more than those noted below.

1. Old Testament Statements -- "Hear, O Israel: The Lord our God is one Lord" (Deut. 6.4). By giving the Hebrew words for Lord and God we read: "Jehovah our Elohim is one

Jehovah." It is plain from the use of the two words Jehovah and Elohim in this passage that the two names refer to the same Being. But Jehovah is a noun in the singular number, and Elohim is a noun in the plural number. Benjamin Field, a careful writer on theology of the past century, believes that the singular noun Jehovah refers to the essence of God, which is one; and that the plural noun Elohim refers to the plurality of Persons in the Godhead. Some writers believe that the Jehovah of the Old Testament is the Christ of the New Testament, and it seems often to be so understood, but its use cannot in every case be confined to the Second Person in the Godhead, but refers as in this case, to the essence of all the Persons collectively. The two names are often used together and translated into English as Lord God.

That the number of Persons in the Godhead is three, and only three, is not definitely stated in the Old Testament. But it is noticeable that God, the Spirit of God (Gen. 1.2), and the Son (Psa. 2.7) are the only Persons mentioned in the Old Testament of whom Deity could be predicated. In Isaiah 48.16 all the three Persons of the Godhead appear to be mentioned: "I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit hath sent Me." A reading of the context will show that the pronouns "I" and "Me" refer as definitely to God as do "Lord God" and "His Spirit." The ascription of praise on the part of the seraphim, "Holy, holy, holy, is the Lord of hosts," (Isa. 6.3) suggests three holy Persons in the Godhead.

2. New Testament Statements -- In the New Testament the number of Persons in the Godhead is definitely stated to be three. At the time of Jesus' baptism the inspired record says: "And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son in Whom I am well pleased" (Matt. 8.16, 17). Here we have the presence of the Father manifested in a voice, the personal presence of the Son, and the Spirit manifested in the form of a dove.

Again, we have the promise of Jesus to His disciples: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14.16). Here we have Jesus in His personal presence with the disciples, the Father as the One to Whom the Son prays, and the Spirit as the promised Comforter.

The teaching of the Bible on this subject is finally put forth definitely and concisely in a statement by John in his First Epistle: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One;" (I John 5.7).

IV. Failure to Explain the Trinity -- The word Trinity is not used in the Bible, and is therefore objected to by some on that ground. It is a term invented and used as early as the second century of the Christian era to express in a single word what would require several words to express otherwise. Its primary use is as here employed, and it is commonly designated by a capital letter, making it a proper noun, referring to this three-in-one and no other.

Many attempts to explain the Trinity have darkened counsel without knowledge Early church men tried it, and their attempts often confused the doctrine instead of clarifying it, sometimes leading to grievous heresies:

1. "Tritheism" is the doctrine of three Gods, distinct in both personality and essence; -- an heretical explanation.

2. "Sabellianism" teaches that there is really no distinction of Persons in the Divine nature; that the terms Father, Son and Holy Ghost merely represent the same Person under three aspects, as the same man might be father, son and brother, according to his different relationships. This developed into a heresy.

3. "Arianism" teaches that the Godhead consists of one eternal Person, Who, in the beginning, created the Son -- a system that robbed the Son of all proper Deity of the same essence with the Father.

We mention these, not as explanations of the Trinity, but to show the futility of attempting to do it; and that we may be warned from attempting to reduce to mental conceptions what can only be spiritually apprehended. One modern preacher attempted to explain the Trinity somewhat after this fashion: he said that he was originally a farmer by occupation, but on Sundays he preached, and was therefore a preacher. Sometimes he was asked to unite people in marriage, and then served as a civil officer. He was therefore three in one -- a farmer, preacher, and civil officer. This explanation is like that of Sabellius, above. This will not stand the test of what Jesus said about Himself and His Father in John 8. 17, 18: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." The man who was father, son, and brother in different relationships could not pass himself off as three witnesses in court; neither could the man who was at different times a farmer, a preacher, and a civil officer testify as three different men.

V. Relation to Christian Experience -- It is not required of one that he understand how the three Persons of the Godhead can be One God, but it is a revealed fact of Scripture that every true Christian believes. It is willful unbelief that refuses to believe what one cannot understand. Why not reject light because we cannot understand how three lamps in a room give but one light? Men accept with perfect complacency many things they do not understand, investing their money in them and risking their lives on them, demonstrating thereby that they do believe in them. A man will invest capital in a corporation formed to manufacture electricity, thereby risking his fortune on it; and ride on a trolley car, thereby risking his life; thus demonstrating his faith in two unmistakable ways. But faith in the company is thereby demonstrated rather than knowledge of electricity. The man may not know the difference between a volt, an ampere, and a kilowatt; or explain them if he does know the difference.

So faith in the three Persons in the One Godhead is easy to the one who has been saved by faith in the plan of salvation devised and wrought out by the Father, the Son, and the Holy Ghost. As John Wesley has so well said:

"I know not how any one can be a Christian believer, till he 'hath (as John speaks) the witness in himself' (I John 5.10); till the Spirit of God witnesses with his spirit that he is a child of God (Rom. 8.16); that is, in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son: and, having this witness, he honors the Son, and

the blessed Spirit, 'even as he honors the Father.' Not that every Christian believer adverts to this; perhaps, at first, not one in twenty; but if you ask any of them a few questions, you will easily find it is implied in what he believes. Therefore I do not see how it is possible for any to have vital religion, who denies that these three are One."

Thanks be to God the Father, Who devised the plan of salvation. Thanks be to God the Son, Who executed the plan of salvation; Thanks be to God the Holy Ghost, Who applies the plan of salvation to needy hearts.

\* \* \* \* \*

## 02 -- THE DOCTRINE OF THE FATHER

As set forth in the previous chapter, there is equality in essence of the three Persons of the Trinity. They are equally eternal, having always existed as Father, Son, and Spirit; equally omnipotent (or all-powerful); equally omnipresent (or everywhere); equally omniscient (or all-knowing); and equally holy. These are only some of the things in which their equality is set forth.

But, although alike in attributes, the Father, the Son, and the Spirit are different as to the offices or functions they perform. What these different offices are we will endeavor to discover, in a measure, from what the Bible says on the subject, first considering the Father.

I. The Father as Regards the Trinity -- From the fact that God created all things it is evident that there was a time when there was nothing in existence but God; but the time never was when God was not: "From everlasting to everlasting Thou art God" (Psa. 90.2). And God from everlasting was the same Three in One. It is in order, therefore, to inquire the relation of the Father to the other Persons of the Trinity.

1. The Supreme Person of the Trinity -- A comparison of the offices of the three Persons of the Trinity reveals the fact that the Father is the head of the Trinity, that the Son is subordinate to the Father, and that the Holy Ghost is subordinate to the Father and to the Son.

a. Shown by Bible names -- The terms "Father" and "Son" indicate that the office of the first Person of the Trinity is superior to that of the second Person. From all eternity the first two Persons of the Trinity have held the relation to each other of Father and Son. Before ever there were angels, men, or other intelligences, who, under certain conditions, might call God in some sense their Father, He was even from all eternity the Father of the Son. We are accustomed to think of the human relationship of father and son as having to do with the greater age of the father as compared with the son. But it is evident that the relation of God the Father and God the Son implies no such idea, but rather sets forth their mutual relationship in the Godhead, a relationship that is eternal, both as regards the past and the future.

In this connection notice how frequently Jesus called God His Father. Read the eighth chapter of John and note how many times He speaks of the Father, several times saying "My Father." More than a hundred times in the Gospel of John does Jesus mention the first Person in the

Trinity by the name of Father. The consecutive reading of all these passages leaves the definite impression on the mind that Jesus is speaking of a relationship that has existed between Himself and the Father before He came into the world. Note especially John 16.28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." God was His Father before He sent Him into the world; after His mission on earth was ended He went back to the same Father Who had sent Him into the world. Note also Jesus' prayer in the 17th of John, especially verse 5: "And now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was." This indicates His happy anticipation of resuming the enjoyment of a relationship that had existed from the beginning, the relationship of Father and Son.

b. Shown by Authority Exercised -- It is repeatedly stated in the Gospel of John that the Father sent the Son into the world. See John 8.16, 18, 26, 29 and 42 -- all these in one chapter. It is evident that the Sender is greater in office than the Sent One.

The familiar passage, John 3.16, records that God so loved the world that He gave His only begotten Son. It is manifest that the Giver is greater in office than the One given.

In the Gospel of John, also, the Gospel that proves more than any other that Jesus is the Son of God (John 20.31), the Son is seen in prayer, especially in the 17th chapter, which is entirely a prayer. It is plain that the One praying is lesser in office than the One to Whom prayer is made.

The subordination of the Holy Ghost to the Father is shown in John 14.26: "The Comforter, Which is the Holy Ghost, Whom the Father will send in My name." And His subordination to both the Father and the Son is shown in 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."

To see how appropriate this order is as compared with the reverse, try to conceive of the Son sending the Father into the world, the Father praying to the Son, and the Holy Ghost sending the Father and the Son into the world. It is evident from this that a right conception of the different offices of the Father, Son, and Holy Ghost is quite as important as a right conception of their equality in essence. (This subject will be treated further in the chapters about the Son and the Holy Ghost).

2. The Originator of Every Purpose -- It is also evident from Scripture that every purpose and plan of the Godhead originates with the Father. The plan of salvation may be used to illustrate this. God the Father devised the plan of salvation; God the Son executed the plan; and God the Holy Ghost applies salvation to the individual case.

a. Shown by what Jesus said -- speaking of the laying down of His life (John 10.18), Jesus said, "This commandment have I received of My Father." Of His coming into the world He said, (John 8.42), "Neither came I of Myself, but He sent Me." Regarding His kingdom, Jesus told His disciples (Luke 22.29), "I appoint unto you a kingdom, as My Father hath appointed unto Me."



b. Shown by Other Statements of Scriptures -- We have seen in the previous paragraphs that Jesus was appointed to His kingdom by the Father. This kingdom is eventually to be returned to the Father, as shown by I Cor. 15.24: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father." In this connection it is plainly stated that God, the Father, has put all things under the feet of the Son (vs. 27). But it is also stated that He is excepted who put all things under the Son; in other words everything but the Father has been put under the feet of Jesus. But, when Jesus shall have subdued all things unto Himself (vs. 28), "Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Thus God the Father is the supreme Person in the Trinity and the Originator and Deviser of all plans.

II. The Father as Regards Believers -- The first Person of the Trinity is also called Father in His relationship to those members of the human family who have experienced the new birth by faith in Jesus Christ. It should be noted, however, that believers are not the sons of God in the same sense as Jesus Christ, for He is the only begotten Son.

1. The Supreme Object of Worship -- It is right and proper to worship the Son: "Let all the angels of God worship Him" (Heb. 1.6); "At the name of Jesus every knee shall bow" (Phil. 2.10). Jesus when on earth often received the worship of men (Matt. 8.2; 9.18; 28.9, etc.). In heaven John saw Him receiving the same worship as the Father (compare Rev. 4.10 where they worship the Father, and 5.8 where they worship the Lamb).

It is also proper to worship the Holy Ghost as indicated, though not positively stated, in II 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."

But the Father is the supreme object of worship. We draw near unto the father through Christ. The Holy Ghost moves us to worship God. Christ is the way to God, but God the Father is the goal we seek in worship.

a. Shown by What Jesus Said -- "No man cometh unto the Father, but by Me" (John 14.6). It is evident that the Father is the One to Whom to come, and Jesus is the One by Whom we can come, and by no other means. "The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him" (John 4.23). The Father is seeking worshippers for Himself, the Son is seeking worshippers for the Father, the Spirit is inciting thereto.

b. Shown by Other Scriptures -- In the model prayer that Jesus gave His disciples the Father is the One addressed in prayer. Paul says (Eph. 3.14: "I bow my knees unto the Father of our Lord Jesus Christ." When we receive the Spirit of adoption (Rom. 8.15) we are made to cry, "Abba, Father." Thanks should also be returned to the Father: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5.20).

2. The Source of All Benefits -- The Father is also the source of all the benefits the believer enjoys, though they come through the Son and the Spirit.

a. Grace Originates With the Father -- Thirteen of Paul's Epistles have in the salutation, some where in the first few verses, these words or their equivalent: "Grace be unto you, and

peace, from God our Father, and from the Lord Jesus Christ." In every case the Father is mentioned first as the primal source of grace.

b. Forgiveness Originates with the Father -- While the Son of man has power on earth to forgive sins (Mark 2.10), the word power here meaning authority, the forgiveness originates with the Father: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (I John 2.1).

III. The Father as Regards the World -- God the Father is not the Father of believers in the same sense that He is the Father of God the Son; nor is God the universal Father of mankind in the same manner that He is the Father of believers. But there is a sense in which He is spoken of in the Scriptures as the Father of men in general.

1. The Supreme Disciplinarian -- All men are accountable to God as unto a Father for what they do contrary to His commandments, and what they fail to do in accord with His decrees. He has created them, He provides for them, and sustains their life. But this fact does not deny the other plainly revealed fact, that all accountable persons who have not become children of God by the new birth are children of the devil. That is to say: in the sense in which new-born persons are children of God, in that same sense all other accountable persons are children of the devil.

Paul told the Athenians, quoting one of the Greek poets: "As certain also of your own poets have said, For we are also His offspring." (Acts 17.28). Compared with other Scriptures this means Father by creation and not by spiritual birth.

The Jews might have based their claim to being the children of God when they said, "We have one Father, even God," (John 8.41) on such passages as Jer. 31.9: "I am a Father to Israel;" but Jesus Himself denied that claim by telling the unbelieving Jews, "Ye are of your father the devil" (John 8.44).

2. The Judge of All Men -- All men are accountable to God as their Judge. In connection with what Paul says to the Athenians of men being the offspring of God, he says, "He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained" (Acts 17.31).

To sum up the main teachings of Scripture about God the Father: First, He is the Father of the Son from all eternity; Second, He is, in a different sense than this, Father of all who receive the new spiritual birth by faith in Jesus Christ; Third, He is, in still another sense, Father of all men as Creator, Provider, Upholder and Judge.

A statement of William Pinkham in an appendix to his book "The Lamb of God," is helpful here: "Any system of religious belief based upon the universal and equal Fatherhood of God over saint and sinner, rests upon a false foundation. It is also evident that a man or woman who has not exercised repentance toward God and faith in our Lord Jesus Christ, and who nevertheless looks for salvation because God is his Father, is under a delusion. But thousands are yet in this condition; and thousands of sinners resting in this false assumption claim to trust in God, while walking in their own lusts."

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### 03 -- THE DOCTRINE OF THE SON

The Second Person of the Trinity has existed from all eternity. He is as eternal as the Father, He has always been God. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1.1). But He has not always been man, for the race of man began with the creation of Adam. His identification with man had a beginning in time: "The Word was made flesh." (John 1.14).

Jesus Christ as revealed in the Scriptures combines in Himself all the attributes of God and all the attributes of perfect man. To conceive of Him as half God and half man, a cross between God and the human family, is to miss utterly the plain teaching of Scripture. That He is all God is plain from Col. 2.9: "In Him dwelleth all the fulness of the Godhead bodily." And the next verse sets forth His complete humanity: "Ye are complete in Him." For this reason He is called in Scripture the Son of God, and also the Son of man.

I. The Son as Regards His Deity -- There are some passages of Scripture, that, considered by themselves, might appear to use the term "Son of God," in describing His relation to the Father, to His humanity. For instance, the angel Gabriel, speaking to Mary (Luke 1.35), says, "Therefore also that Holy Thing Which shall be born of thee shall be called the Son of God." Also, Paul, at Antioch in Pisidia, says, (Acts 13.33) "He hath raised up Jesus again: as it is written in the second Psalm, "Thou art My Son, this day have I begotten Thee." The first passage, considered by itself, might seem to mean that the second Person of the Trinity became the Son of God at the time of His birth as a member of the human family; and the second passage, alone, might seem to mean He became the Son of God at His resurrection. The general teaching of Scripture, however, is that the term "Son of God" is used to express His peculiar and eternal relation to God the Father, even as the term "Son of man" is used to express His relation to the human family. The familiar text John 3.16 says that God gave His Son. From I Peter 1.20 and Rev. 13.8 it is evident the Father judicially gave His Son before the foundation of the world. This indicates that the Second Person of the Trinity was called the Son of God at least 4,000 years before He was born of the virgin.

1. His Names Show His Deity -- There are many names that suggest the Deity of Jesus Christ the Son of God. We mention but two of them.

a. He is called God -- Of the several texts where Jesus is called God we will use but the one in which God the Father calls Him God: "But unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. 1.8). See also Psa. 45.6, 7.

b. He is Called Jehovah -- This name is never used in the Bible to designate any one but the Most High God. Elohim is sometimes applied to gods in general, as in Exodus 12.12: "Against all the gods (elohim) of Egypt I will execute judgment." But Jehovah is never so used. It appears only a few times in the Old Testament in the Authorized Version of the English Bible, but many times in the Hebrew and Revised Version. We find it in our common version translated Lord (capital and small capitals, to distinguish it from Adonai, translated Lord -- capital and lower case

letters; note carefully the difference). This other word translated Lord, Adonai, in its singular form Adon, is frequently used for names other than those of the Deity, being the name used by Sarah of Abraham in Genesis 18.12.

Therefore, to find that the Second Person of the Trinity is called Jehovah is to prove beyond question that the Bible teaches the Deity of the Son of God, since that name is never used to designate any one but God. Since the word Jehovah is Hebrew, and therefore does not occur in the New Testament, it is necessary to compare texts from the Old Testament that speak of Jehovah with texts in the New Testament that apply the statements to Jesus Christ. One such couplet of texts is Isa. 6.5 and John 12.41. In the former we read, "Mine eyes have seen the King, the Lord (Jehovah) of hosts." The latter, speaking of the same circumstance (see context) says, "These things said Esaias (Isaiah), when he saw his glory, and spake of Him." In other words, the Old Testament says Isaiah saw Jehovah; but the New Testament says the One Isaiah saw was Jesus Christ. Other similar couplets are as follows: Joel 2.32 compared with Rom. 10.13; Isa. 40.3 with Matt. 3.3; Isa. 8.13, 14 with I Pet. 2.6-8. There are also other such couplets.

So conclusive is the Scripture proof of the Deity of the Son of God that one writer has said: "We are bold to say that there is no lofty name by which the Father is ever described, which is not given, in some place or other, to the Son; so that if you have any process of argument by which to disprove the Deity of Christ, you may apply the same process to disprove the Deity of the Father, and thus demonstrate that there is no God at all."

2. His attributes Show His Deity -- A considerable number of Scripture passages can be cited to prove that the Son shares with the Father the great attributes of Deity: eternity, omnipotence, omniscience, omnipresence, holiness, etc.

a. Eternity -- It is evident that the word "Word" occurring three times in the first verse of the Gospel of John, and in a few other places in the portions of Scripture written by John, refers, in those places where it is capitalized, to the second Person in the Trinity. The original word is Logos. The first two verses of the Gospel of John set forth unmistakably the eternity of the Logos. That He is eternal is shown by the clause, "In the beginning was the Word." This statement refers to a time that antedates the first verse of Genesis. That He was a separate Person from the Father is shown by the clause, "and the Word was with God." That He was God from the beginning is shown by, "and the Word was God." That He was from all eternity a separate Person from the Father is shown by the second verse, "The same was in the beginning with God." Passages that show the same truth are Isa. 9.6; and Micah 5.2.

b. Omnipotence -- Jesus is all-powerful. He can do anything. "He is able even to subdue all things unto Himself" (Phil. 3.21). See also Rev. 1.8.

c. Omniscience -- Jesus is all-knowing. He knows everything. "Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man, for He knew what was in man" (John 2.24, 25). See also Col. 2.3; Rev. 2.23.

d. Omnipresence -- Jesus is everywhere present; not in the pantheistic sense that God is everything and everything is God, but as a living intelligence able to be everywhere in the same instant. See Matt. 18.20; John 3.13.

e. Holiness -- Jesus, like the Father, is absolutely holy. "Such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7.26).

f. Other attributes -- From John 16.15 we may judge that the Son has every attribute that the Father has: "All things that the Father hath are Mine." See also Col. 2.9.

3. His Works Show His Deity -- The works that the Scriptures ascribe to the Son of God prove His Deity.

a. Creation -- The Scriptures so often speak of the creative work of the Son of God, that it appears He is the Person of the Godhead Who performs the act of creating. The creative fiat originates, as every other purpose, with the Father, but the Son is the executor of the Father's will in creation. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col. 1.16). See also John 1.3, 10; Eph. 3.9; Heb. 1.2,10.

b. Forgiveness of sins -- The scribes correctly reasoned in their hearts (Mark 2.7), "Who can forgive sins but God only?" But Jesus demonstrated that He was God and had power to forgive sins by forgiving and healing the man before them: "That ye may know that the Son of man hath power on earth to forgive sins" (Mark 2.10). See Luke 7.47; Col. 3.13.

c. Resurrection of the Dead -- The Son of God not only creates life, but restores it. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5.28, 29). See also John 5.21; 11.25; Phil. 3.21.

d. He Receives Worship -- Jesus demonstrated His Deity by receiving worship from men. "They worshipped Him, and returned to Jerusalem with great joy" (Luke 24.52). See also John 9.38, Acts 7.59, 60; II Cor. 12.8,9.

e. His Own Resurrection -- Jesus said of His life, "I have power to lay it down, and I have power to take it again." (John 10.18). Romans 1.4 gives unmistakable evidence of the Deity of the Son of God: "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The religious court of the Jews had declared Jesus a blasphemer for claiming to be the Son of God (Matt. 26. 63-66), a charge on which they persuaded Pilate to pass sentence of death on Him (John 19.7,8). But the Supreme Court of the universe reversed the decision of earth's courts and released Jesus from the prison of death, thereby upholding the truth of His claim to be the Son of God.

II. The Son as Regards His Humanity -- It is evident, from the fact that the human race did not exist before Adam, that the second Person of the Trinity, Who has existed eternally, did not

originally have human nature; but at some time in His history He assumed human nature. This appears to be the import of such texts as John 1.14: "The Word was made flesh;" and Heb. 2.16: "He took not on Him the nature of angels; but He took on Him the seed of Abraham." And the process and occasion of this taking upon Himself of human nature is described in Luke 1.35, the message of the angel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

But, to avoid conclusions that might be erroneous, we should consider this fact in the light of such passages as Heb. 13.8: "Jesus Christ the same yesterday, and today, and for ever." From the fact that Adam was originally created in the image of God, it is evident that the pattern of pure human nature existed from eternity in the Godhead, and evidently that pattern concerned the second Person of the Trinity, Who is the only Person of the Trinity that has manifested Himself in the realm of human observation. See John 1.18. "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him." Therefore, in taking upon Himself human nature, He underwent no constitutional change, for He took an image already patterned after His own. What ever the change was, it had to do with his relation to the human family rather than with His constitution.

In this connection it should be observed that, while Jesus Christ had two natures after the Word was made flesh, His personality remained unchanged. The incarnation was the eternal Person taking human nature, not a human person taking on the nature of Deity. Therefore He was eternal in His personality.

William G. T. Shedd, an authority on Christian Doctrine, says on the subject of the two natures in Christ; "Four factors are necessary in order to the complete conception of Christ's Person: 1. True and proper Deity; 2. True and proper humanity; 3. The union of Deity and humanity in one Person; 4. The distinction of Deity from humanity, in the one Person, so that there be no mixture of natures. If either of these is wanting, the dogmatic statement is an erroneous one. The heresies which originated in the Ancient Church took their rise in failure to combine all these elements in the doctrinal statement."

1. His Names Show His Humanity -- As one series of names applied to the second Person of the Trinity show forth His Deity, so another series of names declare His humanity.

a. The Son of Man -- As the name "Son of God" sets forth clearly the fact that He is God; so, with equal clearness, the name "Son of man" declares that He is man. Notice the relation of the latter name to the former in many passages beside the two we here give. "Whom do men say that I the Son of man am? .. Thou art the Christ the Son of the living God" (Matt. 16.13, 16). "Tell us whether Thou be the Christ, the Son of God. Jesus saith unto them, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26.63,64).

The relation to the human family which the Word took upon Himself in being made flesh was permanent. It was not dissolved in death, was retained in the resurrection, ceased not at His ascension, will continue when He comes again, and is evidently one He never will lay aside. It

was necessary that He be God in order to have power to redeem man, and it was necessary that He be man in order to give Him the right to redeem man. Thus by being both God and man He is a complete Saviour.

b. The name "Man" -- Jesus walked among men as one of them, unnoticed so far as any particular difference in bodily appearance was concerned. People often called Him a man. "Never man spake like this Man" (John 7.46); "What manner of man is this?" (Matt. 8.27); "A man that is called Jesus" (John 9.11). But that He was a man is not left to the judgment of men who spoke of Him, but He is called a Man even after His ascension by direct testimony of an inspired Apostle: "There is one God, and one Mediator between God and men, the Man Christ Jesus" (I Tim. 2.5).

c. The Name "Jesus" -- While the name "Jesus" was given to Him by revelation (Matt. 1.21), it was His human name, a name borne by other men of New Testament times (Col. 4.11), so that it was necessary to call Him "Jesus of Nazareth" to distinguish Him from others of the same name.. The word means Saviour, and is the Greek equivalent for Joshua, being so translated in the common version in Acts 7.45 and Heb. 4.8.

2. His Characteristics Show Humanity -- All. those characteristics that pertain to human nature, apart from the fall, were manifestly possessed by Jesus Christ.

a. His Physical Body -- The body of Jesus was evidently complete in all its parts. Definite mention is made in Scripture of His flesh, blood, bones, hands, feet, fingers, etc. It was a human body that the Roman soldiers nailed to the cross,. that Joseph of Arimathea and Nicodemus put in the tomb, that we resurrected and which finally ascended to God.

b. His Appetites -- Jesus had all the natural appetites of human nature. He was hungry, thirsty, tired; He ate, drank, rested, and slept.

c. His Ancestry -- Jesus Christ had a line of human ancestors reaching back through David and Abraham to Adam. See the genealogies in the first chapter of Matthew and the third chapter of Luke. Mary was his human mother as truly as any woman is the mother of her child. He had no human father, being begotten of God by the operation of the Spirit.

d. His death -- The death of Jesus Christ proves His human nature, for Deity cannot die in its own nature. Jesus Christ died in His human nature, but, as George Fox says, "died not as He was God." The difficult problem of how Jesus Christ's death was in His human nature and yet had an infinite value is thus set forth by Dr. Shedd: "If the Person (Jesus Christ) be called the God-Man, then it is accurate to say that the God-Man existed before Abraham and the God-Man was born in the reign of Augustus Caesar; that He was David's son, and David's Lord. The suffering of the God-Man was truly and really infinite, while the Divine nature is impassable. The God-Man suffered in His human nature, and not in His Divine. For, although the properties of each nature may be attributed to the one Person, the properties of the one nature cannot be attributed to the other nature. The seat of the suffering, therefore, must be in the humanity, and not the Divinity, in the Person. But the Person suffering is the God-Man; and His personality is as truly infinite as it is truly finite. Jesus Christ really suffered; not in His Divine nature, for that cannot be the seat of suffering, but in His human nature, which He had assumed so that He might suffer. The passion,

therefore, is infinite because the Person is infinite; although the medium through which the Person suffers is finite . . . In the instance of Jesus Christ the human agony is converted into a truly Divine suffering, by reason of the Divinity that is united with the human soul and body, in the unity of one self-consciousness." -- History of Christian Doctrine

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#### 04 -- THE DOCTRINE OF THE SON (CONTINUED)

III. The Son in His Particular Offices -- The Son exercises many offices of the Father, as indicated by John 5.19, 21: "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise . . . For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." Examination will show that many things that any one Person of the Trinity does are at times attributed to the other two Persons, for the three Persons constitute one God. However, in many of the things done, each Person is shown to hold a different relation to it. For instance, in the work of redemption: the Father gave His Son (John 3.16), the Son gave Himself (Eph. 5.25), and it was "through the eternal Spirit" (Heb. 9.14) that Christ "offered Himself without spot to God."

It is in connection with His work for the human family that we desire especially to study the particular offices of the Son of God. In His work of reconciling God and man, the Son of God holds the office of Mediator: "There is one God, and one Mediator between God and men, the Man Christ Jesus" (I Tim. 2.5).

This mediatorial office of the Son of God covers at least that period of time beginning when He was "slain from the foundation of the world" (Rev. 13.8) until the time "when He shall have delivered up the kingdom to God, even the Father" (I Cor. 15.24).

For convenience of treatment we may divide this time of Christ's mediatorship into three periods: 1. His mediators hip as Prophet, beginning at the time mentioned above and extending until His crucifixion; 2. His mediatorship as priest, extending from His crucifixion until His coming as King at the beginning of the Millennium; 3. His mediatorship as King, beginning with His Millennial reign and extending to the time when He delivers up the Kingdom to God the Father. While there is a sense in which He is Prophet, Priest, and King all the time of His mediatorship, the different offices are more in evidence during the respective periods as stated here.

1. The Son of God as Prophet -- The office of a prophet is to instruct men in the things of God; to reveal the will of God to men; to unfold the principles of His law as applied to human conduct as between God and man, and between man and man; and to tell such things of the future as God opens to him. While the Son of God as Man did not personally exercise this office until His incarnation and baptism with the Holy Ghost, yet "the testimony of Jesus is the spirit of prophecy" (Rev. 19.10), and in the prophets it is written, "The Spirit of Christ which was in them . . . testified before hand the sufferings of Christ, and the glory that should follow" (I Pet. 1.11).



a. The Son as Prophet in Eden -- There is evidence of the mediatorial work of the Son of God from the time of the creation of man. Whereas the name of Deity used throughout the first chapter of Genesis, and including the first three verses of the second chapter, is Elohim; beginning with Gen. 2.4, and throughout the account of the creation of man, and in the next chapter where He deals with man in the fall, the name is Jehovah Elohim. The reader of the English Bible can easily distinguish this use by observing that the word "God" is from the Hebrew word Elohim, and "Lord God" from Jehovah Elohim. It is interesting, in this connection, to observe that the serpent does not use the word "Jehovah" in his conversation with the woman.

We have already observed that Jehovah of the Old Testament is in some cases shown by the New Testament to have reference to the second Person of the Trinity. It was evidently He Who formed man of the dust of the ground, Who instructed him as to his duties, created for him a companion, and, Who, when he sinned, acted as a Mediator, and saved him from the penalty of instant death on the ground of His sacrifice already judicially made, and typified by the beasts slain to provide skins for the covering of Adam and Eve.

b. The Son as Prophet in the Scriptures -- It was the Spirit of Christ at work in all the history and statutes of the Old Testament, moving every prophet to speak His words, portraying every type in the Scriptures, embellishing every symbol of Himself and His work in the tabernacle and the temple, their sacrifices, feasts, and furniture. Abraham "saw His day (John 8.56)' doubtless from the mount where he had laid his son on the altar in type of God the Father giving His only begotten Son; it was the reproach of Christ that Moses esteemed greater than the riches of Egypt (Heb. 11.26); it was the Spirit of Christ that cried out in David's Psalms a thousand years before Jesus hung on Calvary, "My God, My God, why hast Thou forsaken Me" (Psalm 22.1 and Matt. 27.46).

Isaiah saw the virgin's Son in his seventh chapter, and saw Him pouring out His soul unto death in his fifty-third chapter. He Who wept over Jerusalem when the city broke on His vision (Luke 19.41), had in spirit shed tears in weeping Jeremiah (Jer. 9.1). Micah sees Him born in Bethlehem (Micah 5.2); Hosea sees Him brought back from Egypt (Hosea 11.1); Isaiah sees Him the despised and rejected Nazarene (Isa. 53.3); Zechariah sees Him sold for thirty pieces of silver (Zech. 11.12), as Jeremiah had seen before him (Matt. 27.9); David had cringed as in spirit he felt the nails that pierced His hands and feet (Psalm 22.16); and God showed by the mouth of all His prophets, that Christ should suffer (Acts 3.18).

This is why Jesus, When comforting the two disciples on the walk to Emmaus, could begin with the writings of Moses and go through all the Scriptures and expound things "concerning Himself" (Luke 24.27). Thus we see also the Gospel was preached before to Abraham (Gal. 3.8). And, again, we see that the Gospel, "that Christ died for our sins according to the Scriptures" (I Cor. 15.3), and "He rose again the third day according to the Scriptures" (I Cor. 15. 4), is portrayed in the Old Testament.

c. The Son as Prophet in Person -- The mediatorial work of the Son of God as Prophet came to its fulness when "the Word was made flesh, and dwelt among us" (John 1.14). Like the prophets who went before Him, He did His prophetic work only in that period after the Holy Ghost came upon Him.

Moses told the children of Israel that the Lord would raise up unto them a Prophet like unto himself (Deut. 18.15-18), and both Peter and Stephen apply this prophecy to Jesus Christ (Acts 3.22; 7.37). As this period of His mediatorial work is fully portrayed in the four Gospels, we need not enlarge on it here.

d. The Son as Prophet in the Apostles -- When Jesus ascended to heaven not a line of the New Testament had been written. The Holy Ghost, Who had indwelt Him for His prophetic work, was sent back into His apostles, and by Him they were inspired to write the sacred record, as He brought to their remembrance all things that Jesus had said to them (John 14.26), and guided them into the truth that, while Jesus was with them, they were not able to bear (John 16.12, 13). Even as the Spirit of Christ spoke beforehand in the prophets of the Old Testament, so the Holy Ghost, Whom the Father and the Son sent back into the world, spoke in the Apostles of the New Testament.

2. The Son of God as Priest -- In His mediatorial work as Priest, Jesus Christ was both Priest and Sacrifice. He "offered Himself without spot to God" (Heb. 9.14). In a sense, also, He was altar, and even temple, all the sacrificial system of the tabernacle and temple prefiguring His coming sacrificial work. See Psalm 29.9, last clause, margin: "In His temple every Whit of it uttereth His glory." That is, everything in the temple was typical of the coming work of Jesus Christ.

a. The Son as Priest in Eden -- Even in Eden we see the suggestion of priesthood as Jehovah Elohim makes coats of skins to clothe the sinning pair, to replace their inadequate aprons of fig leaves. Beasts were evidently slain to furnish those skins, suggesting atonement by shedding of blood. Other foreshadowings of His priesthood may be found in the Old Testament, but space will not allow us to dwell on them now.

b. The Son as a Sacrifice -- While wicked men murdered Jesus by a legal process (Acts 7.52), yet He laid down His own life as a willing sacrifice (John 10.17, 18). In this is manifested the fact of His being Priest as well as Sacrifice. He is likened unto the Passover lamb: "Christ our passover is sacrificed for us" (I Cor. 5.7). He is likened unto the sin offering, the blood of which was taken into the Holy place and the body burned without the camp (Heb. 13.11, 12). The burnt offering, the meat offering, the peace offering, and the trespass offering also typified features of His sacrificial work.

It was essential that animals for sacrifice be without blemish. See Ex. 12.5; Lev. 1.3; 3.1; 4.3; 6.6. Jesus was without blemish. No attempt to get a charge of evil-doing against Him was successful. He was crucified for claiming to be the Son of God, which His accusers claimed was blasphemy and sentenced Him to death therefore; but God vindicated His claim by raising Him from the dead. Pilate declared Him without fault (Luke 23.14). Herod found no cause for death in Him (Luke 23.15), Pilate's wife declared Him a just Man, (Matt. 27.19), His betrayer said He was innocent (Matt. 27.4), the centurion who executed Him said He was righteous (Luke 23.47) and the thief said He had done nothing amiss. (Luke 23. 41). Only a sinless sacrifice could atone for sins. Jesus qualified, even at earth's tribunals, and God set His seal to His innocency by His resurrection (Rom. 1.4).

c. The Son as High Priest -- Jesus, in His office as Priest, is likened unto the high priest of the tabernacle and temple of the Israelites. All the points of similarity we cannot dwell on, but there was one duty of the priest where the Scriptures emphasize the comparison. Once a year, and only once a year, the high priest of Israel went into the holy of holies. The detail of this day's work is given in the sixteenth chapter of Leviticus. Its application to the work of Jesus Christ is given mainly in the ninth chapter of Hebrews, though referred to in other parts of that book, as well as in other portions of the New Testament.

Under the ancient order the priests in general could go into the holy place at any time in the performance of their service, "But into the second (the most holy place) went the high priest alone once every year, not without blood" (Heb. 9.7). The significance of this was "that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (vs. 8). "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once (once for all -- R. V.) into the holy place, having obtained eternal redemption for us" (vs. 11,12).

The ceremonial observances of the day of atonement had to be repeated by the Israelitish high priest every year, which proved that it was not a perfect atonement (Heb. 10.1-4). But Christ's high priestly work was perfect, therefore done once for all.

When Jesus died on Calvary, the veil between the holy and most holy places was rent in twain (Matt. 27.51), signifying that the temple and its ordinances had fulfilled their purpose and were giving place to the service of the perfect High Priest in the "true tabernacle, which the Lord pitched, and not man." (Heb. 8.2). We understand from Heb. 10.20 that the veil in the tabernacle where Jesus offered His blood is His flesh,

In this connection a statement by William P. Pinkham, concerning the piercing of His side, is suggestive: "Physiologists tell us that this appearance of 'blood and water,' so distinct as to attract the attention of the faithful but unlearned disciple, indicates the previous separation of the vital fluid into its proximate elements, coagulum and serum. They tell us further, that such separation is not likely to occur within the blood vessels, but that it takes place rapidly when the blood is passed out of these into other cavities. The testimony of John thus indicates to us that physical death resulted from the literal breaking of the heart, so that the blood was shed into the surrounding cavity."

A comparison of the work of the Israelitish high priest, as he took the blood of the sacrifice into the tabernacle on the yearly day of atonement, with the sacrifice of Christ on the cross is instructive.

In the case of the high priest it appears that, having slain the sacrifice at the brazen altar in the court, he took all the blood in a basin with him into the most holy place, sprinkling it seven times with his finger before the Lord, and, after various other uses of it, returned to the court and poured the whole basin of blood at the foot of the brazen altar, where the sacrifice was killed. This we infer from a comparison of Lev. 4.4-7 with Lev. 16.14, 18, 19.

In like manner Christ was slain on the cross, typical of the brazen altar. Being His own priest, He offered His own blood within the veil of His flesh when His heart broke with the weight of the sins of the world. Afterward the soldier's spear thrust released the blood from the cavity of the body where it had been emptied from the heart, and it was poured at the foot of the cross as the blood of the atonement day was at the foot of the altar.

d. The Son as the Ever-living Priest -- The high priest of the tabernacle but partially typifies the high priesthood of Jesus Christ. As stated in Hebrews 7.23-25, under the Aaronic system "they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Furthermore, as stated in Hebrews 7.14, "Our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

In order to illustrate the continuity of the priesthood of Jesus, Melchisedec's ancient priesthood is referred to, a priest so great that Abraham paid tithes to him and received his blessing. Melchisedec, "without father, without mother, without descent, having neither beginning of days, nor end of life" (Heb. 7.3) (so far as any the record of Scripture is concerned) is a suitable type of the priesthood of the ever-living Priest with Whom we have to deal.

By virtue of the atonement He has made once for all within the veil of His flesh, our Great High Priest continueth ever after the order of Melchisedec, and to Him we can come at any time and find access to the Father in His name and in His righteousness.

3. The Son of God as King -- The final stage of the mediatorial work of the Son of God will be that in which He reigns as King, beginning with the inauguration of the Millennium and closing when He delivers up the kingdom to God the Father, having reduced all rebellious elements into subjection to Himself.

a. The Son Invested with the Kingdom -- The Son receives the kingdom from the Father (Luke 22.29). He has gone to heaven to receive the kingdom and to return (Luke 19.12). The Father has given Him all authority in heaven and in earth. All the resources of God are at His disposal that He may bring all things into subjection to God (Matt. 28.18; I Cor. 15.27).

b. The Son Inaugurates the Kingdom -- Some day, when the world is not expecting such an event, and the church at large is indifferent to its nearness, the Bridegroom will come from heaven and take His bride away to be with Him, as stated in I Thes. 4.13-18. After the marriage supper of the Lamb, "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God" (II Thes. 1.7, 8); "the kingdoms of this world" will "become the kingdom (R. V.) of our Lord and of His Christ" (Rev. 11.15), and He will set up the "kingdom which shall never be destroyed" (Dan. 2.44).

c. The Son Rules in His Kingdom -- The rule of the Son as King of the world, as mediatorial Ruler, will continue for one thousand years (Rev. 20.1-7). The conditions prevailing at that time are not very fully detailed in the Bible, but it is evident that, after the judgment of the

nations, described in Matt. 25.31-46; the "beast" and the false prophet will be east into the lake of fire (Rev. 19.20), and Satan will be confined in the bottomless pit (Rev. 20.1-3); that the saints will possess the kingdom (Dan. 7.22; Rev. 20.4); that peace shall prevail (Isa. 2.1-4); that nature will be subdued (Isa. 11.6-9); that Israel will be reconciled to their Messiah, restored to their land, and be the head of the nations (Ezek. 37.21-28); and that Jerusalem will be the capital of the world and all nations subject to it (Zech. 14. 16-21). While those resurrected at the beginning of the Millennium will retain their incorruptible bodies, the natural population of the earth will greatly increase under the conditions described, and, in case they do not sin, it appears they live from the time of their birth to the end of the thousand year period (Isa. 65.20). It will be the most glorious of all the dispensations the earth has seen since the fall of Adam.

d. The Rule of the Son Disputed -- At the end of the thousand year period of Christ's rule, Satan will be loosed from his imprisonment in the bottomless pit (Rev. 20.7-10), and will "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of which is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

e. The Son Restores the Kingdom -- With the judgment of the great white throne (Rev. 20. 11-15), the mediatorial kingdom of the Son closes. Everything will have been put down that opposed God, and all creatures subordinated to the Son. Then He will deliver up the kingdom to God the Father, that God may be all in all (I Cor. 15. 24-28). Thereafter Christ will rule with the Father, tranquillity having been restored to the universe.

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## 05 -- THE DOCTRINE OF THE HOLY GHOST

We now come to a consideration of the third Person in the Holy Trinity. He is mentioned under many names in the Scriptures, the most common of which is the Holy Ghost, or the Spirit.

I. The Holy Ghost as Regards the Trinity -- The Holy Ghost is equal in essence with the Father and the Son, even of the same essence, but He has some offices that are different from theirs. We will consider some of the attributes and offices of the Holy Ghost.

1. His Names Indicate Deity -- As in the case of the second Person of the Trinity, the third Person is shown to be God by the names given to Him in the Bible.

a. He is called God -- When reprimanding Ananias for his deception, Peter says (Acts 5.3,4): "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God."

b. Use of the Name Jehovah -- As set forth under the doctrine of the Son, the name "Jehovah" is used in the Bible only of the Most High. In Isaiah 6.1-10, it is especially said that Jehovah spoke to Isaiah. In Acts 28.25 Paul applies Isaiah's prophecy of that time to the Jews in Rome, saying, "Well spake the Holy Ghost by Esaias (Isaiah) the prophet."

c. The Use of Many Names -- The Holy Ghost is called by many names that indicate Deity. A few of them are here given. He is called "the Spirit of God" (I Cor. 3.16); "the Spirit of Jehovah" (Isa. 61.1); "the Spirit of Christ" (Rom. 8.9); "the Spirit of holiness" (Rom. 1.4); and "the eternal Spirit" (Heb. 9.14).

2. He Has the Attributes of Deity -- The Holy Ghost is as truly God as are the Father and the Son. He is described in the Scriptures as possessing all the distinctive attributes of Deity.

a. Eternity -- Hebrews 9.14 says that it was through the eternal Spirit that Christ offered Himself to God.

b. Omnipotence -- His power is called "the power of the Spirit of God" (Rom. 15.19).

c. Omniscience -- It is said of Him, "the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2.10).

d. Omnipresence -- That He is every where is evident from the inspired question of the Psalmist: "Whither shall I go from Thy Spirit?" (Psalm 139.7).

e. Holiness -- The very name "Holy Ghost" sufficiently declares His holiness.

3. He Does the Work of Deity -- Some of God's works are ascribed to the Holy Ghost.

a. Creation -- Some acts of creation are attributed to the Holy Ghost. It was He Who brooded over the face of the waters in the second verse of the Bible, bringing order out of the chaos of that once beautiful but wrecked original creation. This suggests that His peculiar part in creative acts is restoration. In illustration of this see Psalm 104.29,30: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth."

b. Resurrection -- The resurrection of Christ from the dead is attributed to the Holy Ghost, and that of the saints predicated on that: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8.11). Here again is restoration, rather than original creation.

c. Inspiration -- The inspiration of prophets and apostles to write the Scriptures is attributed to the Holy Ghost. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1.21).

4. His Name Coupled with Father and Son -- Another proof of the Deity of the Holy Ghost is the manner in which His name is associated with the names of the Father and the Son: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28.19); "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (II Cor. 13.14); "There are diversities of gifts, but the same Spirit. And there are differences of

administrations, but the same Lord. And there are diversities of operations, but it is the same God Which worketh all in all." (I Cor. 12.4-6).

II. The Holy Ghost as Regards the Believer -- The practical value of studying the doctrine of the Holy Ghost, as in studying the doctrine of the Son, lies in discovering His relation to our own spiritual experience. On this subject the Scriptures have abundant information, only a little of which we can definitely consider in a work of this size.

1. He regenerates the Believer -- The salvation which Jesus has provided by the shedding of His blood on Calvary is made effective in the individual life by the operation of the Holy Ghost. When the sinner has repented of and confessed his sins, and asked in faith for forgiveness, the Holy Ghost regenerates him. That the Holy Ghost is the Person that regenerates is evident from John 3.5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That is to say, by the operation of the Word, typified here by water, and the Holy Ghost, a man is born again. One who is thus regenerated by the Holy Ghost is "born of God" (IC John 3.9).

2. He sanctifies the Believer -- Believers are baptized with the Holy Ghost. Jesus said to His disciples on leaving them: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1.5). This promise was fulfilled on the day of Pentecost, when "they were all filled with the Holy Ghost" (Acts 2.4). The baptism with the Holy Ghost sanctifies the believer, as reference to Acts 15.9 shows. Peter, comparing the experience of the believers at the house of Cornelius with the experience of the day of Pentecost, says that God "put no difference between us and them, purifying their hearts by faith." This purification of the hearts of believers is sanctification. It is plain from the reading of these and other passages that the sanctification of believers is one peculiar office of the Holy Ghost.

3. He Glorifies the Believer -- The Holy Ghost will eventually glorify the believer, bringing him up in the first resurrection in the likeness of the glorified humanity of the Lord Jesus Christ. "If the Spirit of Him That raised up Jesus from the dead dwell in you, He That raised up Christ from the dead shall also quicken your mortal bodies by His Spirit That dwelleth in you" (Rom. 8.11) See also Phil. 3.21.

We have but briefly touched upon the above three great things that the Holy Ghost does for the believer. Under the chapters dealing with the doctrines of Regeneration, Sanctification, and Glorification these works of grace will be more fully entered into. In connection with the doctrine of the Holy Ghost we will consider at this time some of the many things that the Holy Ghost does in and through the believer in this life.

4. The Holy Ghost our Comforter -- There are many phases of the work of the Holy Ghost, even as there are many phases of the work of the Father and the Son. He holds a peculiar office in His relation to the believer in this Gospel age that we believe is different from the relation He holds to any group of believers of other ages.

This peculiar relation is set forth under the name "Comforter," a word used of Him in John's Gospel only, and there but four times (14.16, 26; 15. 26; 16.7).

We have seen, in a previous chapter, how the Son of God came into a new relationship with the human family by the Word being made flesh. In a similar manner the Holy Ghost came into a new relationship with the human family by virtue of His dwelling in the human nature of Jesus Christ. He came upon Jesus in the form of a dove at His baptism, and abode there (Luke 8.22; John 1.32,33). By His indwelling, Jesus did His life's work, performed His miracles, died on the cross, was resurrected, and by Him ascended to God. He could not be bestowed upon the disciples as the Comforter until His work in Jesus Christ was completed. Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you (John 16.7).

When Jesus was at the feast of tabernacles, on the great day of the feast He gave forth these words: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7.88). But John immediately adds by way of explanation the inspired statement: "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7.39). It was therefore necessary that Jesus be glorified before the Comforter could be given.

On the day of Pentecost the Comforter returned from heaven, whence He had accompanied Jesus to complete His glorification, and purified and filled the hearts of the hundred and twenty who were waiting for the promise of the Father. This is set forth by Peter in these words: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2.33). One version has "at" instead of "by" -- being at the right hand of God exalted." This suggests that the Holy Ghost was the one Who exalted Him to the right hand of God, thus completing His work in the humanity of Jesus by enthroning Him at the Father's right hand. The Holy Ghost having completed in Him the work He began when He came upon Him at His baptism, Jesus "shed" Him forth to go back to the earth and fill the hearts of His waiting disciples. Wonderful thought: the Holy Ghost Who now fills the hearts of God's sanctified children, once dwelt in the very heart of Jesus!

We apprehend that this peculiar baptism with the Spirit is unique in that it is known only in this age, from Pentecost to the rapture of the Bride, and has to do with the gathering of the Bride of the Lord. For, though the Holy Spirit came upon the people of God in former dispensations, and will doubtless in the Millennium, yet Scripture seems to bear out the thought that the saints of this age have a peculiar indwelling by the Spirit not experienced in other ages. How earnestly, therefore, should every Christian seek the baptism with the Holy Ghost!

a. He Assures of the Living Bridegroom -- When the Holy Ghost came to the believers on the day of Pentecost they knew that their Lord had been received into heaven and exalted at the right hand of the Father. The story is told of an Arctic explorer who took with him from home a carrier pigeon belonging to his wife. From the far north, from whence no message could be sent by mail, the pigeon was released and went back to the Norway home. When that dove tapped at the window of the wife of the explorer, she knew her husband was living in the place whence he had gone, and from beneath its wing she took the message of love from her absent loved one. So the coming back of the dove of the Holy Ghost to the hearts of the waiting disciples was evidence that the Lord had reached the place whence He has gone to prepare a place for us. No wonder that it is written: "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts



4.33). To every believer who receives the baptism with the Holy Ghost is renewed the testimony that the crucified and risen Lord is at God's right hand.

b. He Reveals Christ to the Believer -- One of the most instructive types of the relation of the Father, the Son, and the Holy Ghost in the Old Testament is that of Abraham sending Eliezer after a bride for Isaac. In like manner God the Father has sent the Holy Ghost after a bride for His Son Jesus. The account of this sending fills the longest chapter in the book of Genesis, the 24th. In all that chapter the name of Eliezer does not occur, though it is full of what Eliezer does and says. All his work is to tell Rebekah about Abraham and Isaac, especially Isaac. So well does he tell of Isaac that the heart of Rebekah is won for Isaac just by the description. In like manner it is the work of the Holy Ghost to so portray Jesus that our hearts are won to Him: "Whom having not seen, ye love" (I Pet. 1.8).

Jesus said of the Comforter, "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you" (John 16.14). By this we may know the Spirit that is upon us: He is ever occupied with Jesus, showing Him to us in all the Scriptures, taking His word and opening it to us, endearing Him to our hearts until, as the heart of Rebekah was won from her old home and relatives to go with Eliezer to the bosom of Isaac, so we will leave all to follow the course that will land us in the place Jesus has gone to prepare for us, as He promised in John 14.1-3. Any spirit purporting to be the Holy Spirit that does not magnify Jesus and His work and speak often in the words of Scripture is to be regarded with suspicion.

c. He Teaches the Believer -- The Comforter teaches the believer in two ways especially: He brings to our remembrance the things Jesus has said to us; and He shows things to come. In the case of the Apostles He brought to remembrance the things Jesus had said to them so that they were inspired to write the Gospels, and He showed them things to come recorded in the Acts, Epistles and Revelation. In the case of the believer today He brings to remembrance what we have read of Jesus in the Scripture, gives knowledge of things to come in accordance therewith, and shows the application of these things to our lives. This help is timely and helpful in every time of need. People who have experienced the baptism with the Holy Ghost should be cautious about accepting the counsel of the unconverted and the unsanctified in things pertaining to God.

d. He Guides the Believer in Prayer -- The Scriptures speak of "praying in the Holy Ghost" (Jude 20). It will appear evident at once that such a prayer will of course be according to the will of God and therefore a prayer that will be answered. How the Holy Ghost assists the believer in prayer is shown by Romans 8.26, 27: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He That searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

To illustrate: Sometimes a child talking on the telephone, does not know what to say, or fails to say it in a way to be understood at the other end. In such cases an older or more experienced person offers to "talk for you." In like manner we are faulty in the use of the heavenly telephone: we do not know what to say or how to say it. But the Holy Ghost "talks for us." Our intellects do not always grasp the mind of the Spirit sufficiently to frame the petition into

intelligible words, so the Spirit's movements within us result in groanings rather than words. But the Lord knows the mind of the Spirit, even though expressed in groans, and answers the prayer.

Putting this promise with I John 5.14, 15 we have the completed circle of prevailing, successful prayer: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

It is evident the Father desires to answer our prayers or He would not have given such specific directions on how to pray in order to get answers. But, lest we fail to get the directions, He offers to fill us with His Spirit to teach us how to pray, and even to pray for us. How important, then, to be filled with the Holy Ghost!

e. He Makes the Believer Fruitful -- We too often confuse fruit with service. We think of a man who hurries around doing things, making a lot of pastoral calls, preaching some wonderful sermons, hurrying people out to the altar and away from it, adding members to the church by the score, as a fruitful man. Too often he is only a busy man -- just doing things in the activities of the flesh.

If the Holy Ghost abides within He will bear the fruit, for it is the fruit of the Spirit, not our fruit: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5.22). The tree does not struggle to bear fruit. The nature of the tree determines its fruit. So the Spirit-filled man does not work hard to bear fruit; fruitfulness is the product of the Spirit within. As every fruit has within itself the seed that under favorable conditions will make another tree like itself, so the fruit of the Spirit has within itself that seed that will produce other Christians. It is quality God wants, not numbers. What is the use of a million so-called Christians who have not one of these manifestations of fruit? The husbandman wants peaches -- not peach seeds. When he has developed a peach that will produce the same kind from the seed, then he will save the seeds to plant next year. But it is the fruit that advertises the seeds. So it is the fruit of the Christian life in these manifestations that has that something in it that reproduces itself in others through testimony, sound doctrine, and Scriptural living.

III. The Holy Ghost as Regards the World -- We have already seen that acts of creation are attributed to the Holy Ghost. It is evident, therefore, that He in some way affects all men. The Scriptures are not explicit as to the extent of this work of the Spirit on men directly. That He does work in connection with the Scriptures and the testimony of believers is explicitly stated, and on these points we will, therefore, particularly dwell.

1. He Witnesses to the Truth -- When a person reads or hears the truth the Holy Ghost witnesses that it is the truth. This is an evidence apart from the testimony of reason resulting from argument or logic.

a. He Testifies to the Scripture -- When the Scriptures are read or spoken the Holy Ghost witnesses to the hearer that it is the truth he hears. The one reading the Scripture with a view to convincing the hearer should bear this in mind, and not depend on his own logic, argument,

illustration or sentiment too much. Too often the Holy Ghost is not taken into account in the sermon or Bible reading, and no place left for Him.

b. He Sanctions the Christian's Testimony -- When a true Christian gives his testimony in meeting, in the family circle, or in private conversation, the Holy Ghost witnesses to the hearer that that testimony is true. It is a well known fact that the direct testimony of an unlearned Christian often does more to convince unbelievers than a systematic sermon of a learned preacher. In proof of the above statements we cite John 15.26, 27: "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: and ye also shall bear witness." The witness of the Spirit does not consist entirely in the fact that the Scripture quoted by a witness is inspired of the Holy Ghost and his testimony prompted by Him, though it is true. The word "also" indicates a corroborative testimony in addition to the Christian's testimony. As when one Christian testifies and another says "Amen," so, as one reads the Scripture or testifies, the Holy Ghost witnesses to the heart of the hearer that the thing said is true. We do not count enough on this quiet, but powerful, testimony which the hearer cannot gainsay or argue against.

2. He Convicts the World -- The Holy Ghost brings conviction upon the world. This conviction is mentioned as being three-fold in effect: "When He is come He will reprove the world of sin, and of righteousness, and of judgment" (John 16.8).

a. He Convicts of Sin -- The ground of His conviction for sin is "because they believe not on Me" (vs. 9). In the age of law, conviction for sin was on the ground of the broken commandment. But in this age of grace, conviction for sin is on the ground of the rejection of the atonement. All men were lost according to law, and under conviction from that source; but Jesus Christ has atoned for sin and lifted that conviction. Men are not lost altogether because they have broken the law, but because they do not accept Jesus Christ as their Saviour; for the moment one believes in Jesus Christ as his personal Saviour, he is saved, regardless of whether he has broken few laws or many. Man fell in the garden by doubting God's threat of the death penalty; men are lost now by doubting God's promise of salvation through Christ. Unbelief is the great root sin.

b. He Convicts of Righteousness -- The ground of His conviction for righteousness is "because I go to My Father, and ye see Me no more" (vs. 10). The fact that Jesus went to the Father and remained there is proof He was righteous. As set forth in a previous paragraph, the coming of the Holy Ghost is proof that Jesus has gone to the Father and that His atonement has been accepted by Him.

c. He Convinces of Judgment -- The ground of His conviction for judgment is "because the prince of this world is judged" (vs. 11). The prince of this world, the devil, is already judged. Neither he nor any of his accomplices doubt the reality of the hell to which they are doomed. Jesus in prospect saw him as lightning fall from heaven (Luke 10.18); and when he is finally cast out, as described in Revelation 12.7-12, he comes down to the earth, "having great wrath, because he knoweth that he hath but a short time." The devils in the man of the country of the Gergesenes complained to Jesus, asking Him "art Thou come hither to torment us before the time?" All devils and sinners are convinced of the coming judgment. How futile, then, is all their doctrine of no-hellism. The very devil who inspires it knows there is a hell, and his dupes believe there is a

hell also. The world is convinced of judgment by the Holy Ghost. Who ever yet saw a man get happy and shout because he had imbibed the notion that there is no hell? Many do shout when they are delivered from fear of it by faith in Jesus Christ; but no one is fully convinced there is no hell, for the Holy Ghost has convinced the world that there is a hell.

Mighty is the work of the Holy Ghost in the believer, and through the believer upon the world. Every believer should definitely receive the baptism with the Holy Ghost, and thus become one whom the Lord call use in His conviction of the world.

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## 06 -- DOCTRINE OF ORIGINAL MAN

Having studied the doctrine of God, as we have done in the preceding chapters, the Bible Doctrine of next importance is the doctrine of man. We will deal with him first as original man, then as fallen man, and finally as redeemed man. In this chapter ye will deal with original man in his relation to God, and his relation to creation in general.

I. Original Man's Relation to God -- In the study of Bible doctrine everything is first viewed from the standpoint of its relation to God. We therefore study the doctrine of original man first, as he was related to God.

1. He was Created by God -- Man was created by God. While it is clear that God created all things (Rev. 4.11), yet God has specially said He created man: "God created man in His own image (Gen. 1.27).

a. A Distinct Creation -- The Scriptures are explicit in declaring that man is a distinct creation from the hand of God. The very word "create" carries the thought of something entirely new, not formed of previously existing material. The detail of man's creation is explicitly given. "The Lord God formed man of the dust of the ground"

(Gen. 2.7). This relates to his body, made from material already existing, evidently made full man-size at the start. The body being formed, God "breathed into his nostrils the breath of life; and man became a living soul." Man was thus "formed" as to his body, and "created" as to his spirit, as already noted in Genesis 1.27.

That man was a distinct creation is further evident from a consideration of Genesis 2.18-20. God said it was not good for the man to be alone. But before performing another fresh act of creation, in order to provide him with a help meet, God brought before Adam all the living creatures He had formed. Adam gave names to all these creatures. The account closes with the statement, "But for Adam there was not found an help meet for him." It is evident, therefore, that he was of a species entirely different from anything else that God had previously created.

b. In the Image of God -- The statement of Scripture, "God created man in His own image," places man in a distinct class by himself, were there no other statement to show it. Of what this image consists is better apprehended by what the Scriptures teach about its restoration than by

anything told of the appearance of Adam. In II Corinthians 4.4 we read of "Christ, Who is the image of God." Again, Colossians 1.15 speaks of Christ "Who is the image of the invisible God." In the humanity of Jesus Christ was manifested anew the image of God that was borne by original man. In a measure this image is restored to regenerated and sanctified man, and will be brought to completion in the resurrection. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3.18).

That of the image which is restored in this life pertains to moral and intellectual restoration. "Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4.24). "Put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. 3.10). It is plain from the description of man given in the Bible that he was of a very high intellectual type. The first view of him in the garden, naming the different species and kinds of animals, shows him a man of high mental endowment. If there ever was a "cave-man," he came after Adam and not before.

2. Instructed by God -- Original man was instructed by God in regard to his duties and limitations.

a. What He Was to Do -- Original man was to dress and keep the garden in which God placed him (Gen. 2.15). The human pair were to be fruitful and multiply and replenish the earth. They were to have dominion over all other created things on the earth (Gen. 1.28).

b. What He Was Not to Do -- Original man was given one specific prohibition that limited his liberties in the garden: "Of the tree of the knowledge of good and evil thou shalt not eat." (Gen. 2.17).

II. Original Man's Relation to Creation -- Comparison of various passages of Scripture indicates that original man held a temporary relation to creation in general; which relation, had he proved faithful to his Creator, would have been replaced by a higher and permanent relation. In other words, original man was on probation in the garden of Eden, being tested as to his faithfulness, preparatory to promotion to greater dignity.. The two relations are side by side in Psalm 8.5: "Thou hast made him a little lower than the angels, and has crowned him with glory and honor."

1. Man's Temporary Position -- Man's temporary relation to the rest of creation was that he was made a little lower than the angels for a season. It was God's design to crown him with glory and honour, and to set him over the works of His hands. But, in preparation for that office, he was made a little lower than the angels in order to be tested as to his faithfulness to the commands of His Sovereign; for one could not be trusted to rule who would not submit to rule. Under two simple rules original man was placed for the test: one positive command, and one negative command. He was to dress and keep the garden; he was not to eat of the tree of the knowledge of good and evil. Under the test he failed; he broke over the negative command, and thus incapacitated himself for keeping the positive command, incurring the penalty of the broken law.

2. Man's Present Position -- While this subject naturally comes in our next chapter, it needs brief mention here in order for a better understanding of what will be said there. Man's present position as to the rest of creation is set forth in Hebrews 2.8, an inspired comment on the eighth Psalm, quoted above: "But now we see not yet all things put under him." Man's failure to obey God has resulted in all these six thousand years of trying to get the mastery of creation by the wisdom acquired by eating of the tree of the knowledge of good and evil, and still not yet are all things put under him.

3. Man's Eventual Position -- Original man in the garden of Eden was not placed in the highest position God had for him. The high and exalted position was reserved as a reward for faithful obedience to his Sovereign's commands. The means by which that position will eventually be realized is given in Hebrews 2.9: (We do not now see all things put under man) "But we see Jesus, Who was made a little lower than the angels (even as Adam at the first) for the suffering of death, crowned with glory and honor." What the first Adam failed to obtain by righteous works the second Adam has obtained through righteousness, and by faith in Him, and by that means only, will man be eventually promoted to the position God designed originally for him.

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## 07 -- DOCTRINE OF FALLEN MAN

As suggested in the previous chapter, man was placed in the garden on probation. In order to test his eligibility for the position of God's vicegerent on earth it was necessary that he be subjected to a proper test. The object of this test was to prove whether man would implicitly believe God's word and do always what He said; or resort to his own reasoning powers to direct his course, and set the conclusions of his own mind over against the plain statements of God's laws. The method of the test was to allow the fallen angel Lucifer, himself a rebel against God's law, to try him along the lines of greatest importance, leaving him with nothing but God's unexplained command to guide him.

It is important to observe that, while God had not foreordained or predisposed Adam's fall, He knew perfectly well that he would fall under the temptation. God has plenty of objects which He has created that blindly obey His sovereign will: systems of suns and planets move through space age after age with all their complex elements perfectly obeying the inexorable law of their Creator. He has, too, myriads of living creatures guided by innate laws of instinct working out some incomprehensible scheme of His complex purpose. He has, also, rank on rank of angelic creatures doing His pleasure without question or cavil. But none of these bear His image. He desires to bring many sons unto glory (Heb. 2.10), and these must be endowed with free will, to do or not to do as their Sovereign requires, that they may demonstrate by voluntary submission to His will their faith in the wisdom of His ways. God's foreknowledge accounts for the fact that the Lamb was slain from the foundation of the world (Rev. 13.8), and provision thereby made for the rescue of the believing remnant of the race that sprang from Adam.

I. The Fall of Man -- A study of the temptation of Adam and Eve is calculated to assist one in avoiding the wiles of the devil. The steps downward show the careful planning of a shrewd mind and that the tempter is a person.

1. The Tempter -- The real tempter kept himself out of sight in the temptation, using the serpent as an agent.

a. His History -- From a comparison of Job 1.6-12; 2.1-6; Isa. 14.12-14; Ezekiel 28.12-15; I Tim. 3.6; and Revelation 12.3-10 we gather that the tempter was once an angel of God, that he fell from that high estate, and drew with him a multitude of other angels of lesser rank. Just how a holy angel could become the devil, how he could become a sinner with no sin in the universe to start with, and like questions that rise in the mind, is not clearly revealed; but that such was the case with Satan we consider a matter of revelation.

b. His Agent -- Satan, being an invisible spirit, did not appear visibly to Eve, but used the serpent as a medium. The statement of Genesis 3.1: "The serpent was more subtle than any beast of the field which the Lord God had made," may refer to intelligence in general, or to craftiness, the ability to hide the real design of the conversation. His ability to speak intelligibly to Eve is evidence of his intelligence. Doubtless the serpent's shrewdness was greatly enhanced by the endowment of Satan's spirit.

2. The Temptation -- There were three lines of appeal in the temptation, as summed up in Genesis 3.6: the reasonable, the esthetic, and the vocational. Temptation still follows these lines, hence the value of studying them.

a. The Appeal to Reason -- "When the woman saw that the tree was good for food." The woman was not mistaken about the tree being good for food. It was one of those things which God had pronounced "very good" (Genesis 1.31). There was nothing about the tree calculated to do the eater harm. The eating of the fruit was designed to do the eater good: give him a knowledge of good and evil, a very desirable thing. But in getting the woman's attention on this true fact, the tempter drew her mind away from the real issue: that God had commanded them not to eat thereof. It was not the eaten fruit of itself that caused the fall, but the broken commandment. Be the fruit good, bad, or indifferent, God had said let it alone. Man's reason was not on test, but his obedience. So often, still, the thing in which people see "no harm," is the devil's trap. God does not so much want analytical conceptions of values as He wants obedience.

b. The Appeal to Esthetic Taste -- "It was pleasant to the eyes." Here, again, the woman was correct in her perception of the qualities of the tree. It was beautiful, as doubtless were all the trees of the garden. How can so beautiful a thing harm one? People still go by the appearance of things, and discount God's command by their own perception of the fitness of things. Beautiful or otherwise, God had said not to eat of its fruit, and placed on disobedience the penalty of death.

c. The Appeal to Vocational Utility -- "A tree to be desired to make one wise." The newly created pair were placed in a great world that needed wisdom. Here was the opportunity to acquire just what they needed to do the very work God was calling them to. How could it be wrong to take steps to better fit themselves for their great life work? But God was not looking for political experts; he was seeking obedient helpers. The greatest fitness for God's work is obedience to what He says.

In this connection it is worthy of note that the most subtle temptations are those that seem nearest to the purpose of God. Lucifer's downfall was when pursuing the purpose, "I will be like the Most High" (Isa. 14.14). The temptation he presented to man was, "Ye shall be as gods" (Gen. 3.5). Even Antichrist assumes his most malignant character when "he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2.4). It is the purpose of God to make His servants God-like, but it is the device of Satan to get them to make gods of themselves.

John's summing up of what is in the world (I John 2.16) compares with the above three lines of temptation: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

3. The Steps Downward -- The steps by which Eve went from innocence to sin are given in the account, and a study of them is helpful.

a. Admitting a Question about God's Dealings -- The tempter began his work by asking a suggestive question: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The question was designed to make Eve begin to wonder why God made such a command, and led the way to discussing the motive for such a command. To answer the question was to consent to discussing the issues involved.

b. Discussing God's Command -- The woman was readily drawn into the conversation with the tempter, and told him just what the Lord had commanded. She still had the sense of God's authority in turning the tempter's "Hath God said?" back to "God hath said," but she added a little to what God had said: "Ye shall not eat of it, neither shall ye touch it, lest ye die." God's command was in love and mercy, but already there is a suggestion in the woman's words that she thought that the penalty was out of all proportion to the crime, a suggestion that the enemy was leading up to, and of which he was quick to take advantage.

c. Believing a Lie -- "Ye shall not surely die," responds the tempter. Surely it could not be that bad, he insinuates. The devil still takes the same way about the punishment of sin, and insinuates the inconsistency of a loving God placing such a penalty upon disobedience. Unlearned souls, that know not how to weigh the consequences of sin, are deceived by the arguments of the enemy into distorting the character of God to fit their own faulty conception, instead of accepting the self-revelation God has made of His Person and character.

d. Doubting God's Righteousness -- Believing the devil's lie led to doubting the rightness of the Lord's dealings with them. It also led them to doubt the sincerity of His love. They began to imbibe the suggestion of the enemy that God was a great tyrant, arbitrarily telling His subjects what to do: placing on them unreasonable and unjust prohibitions, enforced by cruel and outrageous threats. In the light of the enemy's arguments their conception of God became very wrong, and their love that had unquestionably yielded obedience to His command gave place to suspicion that He was making dupes of them.

e. Self-betterment by Forbidden Means -- "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," said the tempter. This surely meant that they would be better able for the task the Lord had assigned them! Why not appropriate every



good thing they could to help them carry out the task of world subduing? Thus reason the offspring of fallen Adam to this day, and many are they who yield to the sophistry of utility, and consent to do evil that good may come. Any self-betterment that involves disobedience to God must be shunned by the man of God.

f. Leaning to One's Own Understanding -- After the woman had reasoned over all the premises, as set forth in verse six, she drew her conclusion from her own understanding instead of from God's command. Any calculation of right and wrong that excludes the plain words of God is misleading and of the enemy. The only safe place is to "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 8.5).

g. Disobedience -- Satan's plan is to lead by gradual steps. As an example observe how the tobacco barons popularized cigarette smoking among women. First they pictured good-looking girls with smoking men. Then they were made to say, "That smells good." Then they had a package in their hand. It was a long time before any advertiser of cigarettes was bold enough to picture a woman actually smoking. Had they begun to advertise in that way they would have repelled women. It would have been too sudden.

Satan's method with Eve was similar. had the temptation to disobey followed at once after the first step, it would have been too sudden. Eve would not have taken it. But after the gradual declension of the intervening steps, disobedience came as the natural sequel of the process of reasoning that had reached the place of going by one's own judgment instead of by the command of God. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

In this connection the question of the relative guilt of Adam and Eve will rise. This is made plain by I Timothy 2.14: "Adam was not deceived, but the woman being deceived was in the transgression." Adam was the chief sinner, because he sinned with knowledge of what he was doing; but the temptation had reached a more acute stage in his case, as Eve, his own beloved companion, was the ally of the serpent. It was the overthrow of Adam that was the purpose of the enemy, though both fell together.

II. The Consequences of the Fall -- The penalty for disobeying God in the matter of eating the forbidden fruit was plainly declared to be death (Gen. 2.17). Death, as the term is used in Scripture, includes three aspects: 1. The dissolution of the body; 2. Spiritual death, or the separation of the spirit from fellowship with God -- "dead in trespasses and sins" (Eph. 2.1); 3. The punishment of lost souls in hell -- "the second death" (Rev. 20.13-15).

1. Consequences to Adam -- It is evident that in Adam's case there was a suspension of sentence, at least in part. He did not immediately, nor that day, die physically, or go to hell, though he was at once dead spiritually, as evidenced by his changed attitude toward God. The only explanation of this stay of sentence is the intervention of the second Person of the Trinity as prospective Redeemer, a plan already devised in the foreknowledge of God before the fall (I Pet. 1.19, 20).

a. Penal Consequences -- The sinning pair at once became criminals in the sight of the law, but the sentence of the second death was stayed to give opportunity for repentance. On their confession (Gen. 3.12, 13) and acceptance by faith of the promised Redeemer, as typified in the shed blood, (implied in Gen. 3.21), they were forgiven and the penal consequences removed. The evidence is that Adam and Eve were saved by faith.

b. Natural consequences -- The natural consequences of their sin were not removed, at least not in full. They were thrust out of the garden and sentenced to labor for a livelihood, with pains and weakness, and eventually physical death. Not until the resurrection will the natural consequences of Adam's sin be wholly removed.

2. Consequences to the Race -- By virtue of the fact that Adam was the federal head of the race his act of sin involved all his posterity, as set forth in Romans 5.18: "By the offence of one judgment came upon all men to condemnation." This is put in another way in the 12th verse: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

a. Penal Consequences -- Had there been no intervention on the part of God, all men would have received the death penalty in full, as set forth above. But, by the grace of God, "Where sin abounded, grace did much more abound" (Rom. 5.20). The operation of grace over law is thus set forth in Scripture: "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life" (Rom. 5.18). Adam was the original federal head of the human race. In consequence of his sin the death penalty is inherited from him by every one of his descendants. But Jesus Christ has been made the new federal head of the race. By virtue of His righteousness every member of the human family comes into the world in a state of passive justification. That is to say, in other words, as long as a child does nothing willfully against the law of God, sin is not charged against him, even though he inherits inbred sin from Adam; so that, should he die in this state, he would be saved.

But once the child reaches what is known as the age of accountability, when he knows the right from the wrong, and does what he knows to be wrong, he loses his standing of passive justification before God, and reverts to his standing in his inherent nature of "dead in trespasses and sins." The presence of inbred sin in the heart of children disposes them invariably to rebel against the law when they meet it. The merciful provisions of grace, whereby is granted to all men "justification of life," makes every accountable person directly responsible to God. "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" (Ezek. 18.20). It will thus be seen that, under the merciful provisions of grace, no soul is sent to hell for Adam's sin alone.

b. Natural Consequences -- The second commandment (Ex. 20.5) speaks of God "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." There are therefore, consequences of sin inherited by children from their parents. There is also a consequence of Adam's sin inherited by all the race. These inherited consequences of sin are natural but not penal. Natural death is an inherited consequence of sin, but spiritual death is the consequence only of one's own sin.

In this connection it is well to observe that in forgiveness of sin the penal consequences are annulled; but the natural consequences will not be lifted, at least not fully, until the redemption of the body -- the resurrection.

III. Present Standing Before God -- It is impossible for us to conceive just what would have been the condition of man had no redemption been made. There are certain universal benefits of the redemptive work of Jesus Christ that ameliorate the present condition of all men. But the Scriptures make some exceedingly plain statements about the standing and condition of men apart from Christ's redemptive work.

1. Fallen Man's Standing Before God -- The standing of men before God is determined by their acceptance or rejection of Jesus Christ as their Saviour. Therefore fallen man's standing before God is not determined by his own deeds.

a. All Men Alike -- "There is no difference; for all have sinned, and come short of the glory of God" (Rom. 3.22,23). Read the passage of which this statement is the conclusion -- Romans 3.9-23.

b. All Men Guilty -- As suggested above, conformity to certain laws or moral standards does not change fallen man's standing before God: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal 3.10). Again: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2.10).

c. Children of the Devil -- Fallen men are children of the devil: "He that committeth sin is of the devil" (I John 3.8). Read the context, and see also John 8.44.

2. Fallen Man's Condition Before God -- Not only is fallen man's standing guilty before God, but his condition is also evil.

a. Mentally Darkened -- Fallen man, apart from redemption, is deceived and mentally incapacitated to apprehend spiritual things: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4.18). "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

b. Spiritually Dead -- Fallen man, outside the provisions of grace, is "dead in trespasses and sins" (Eph. 2.1). The law of sin and death rules them (Rom. 8.2).

IV. The Destiny of Fallen Man -- All men are moving toward a destiny. The destiny of fallen man, unrepentant of sin, is hell.

1. Present Death -- When one, coming to the age of accountability, commits sin, he dies spiritually, and will so remain throughout his natural life unless he repents.

2. Physical Death -- The unrepentant sinner eventually dies. He does not, like the Christian, fall asleep in Jesus (I Thes. 4.14). He does not "die the death of the righteous," nor does any one wish "let my last end be like his" (Num. 23.10).

3. The Second Death -- The final destiny of unrepentant fallen man is the second death: "This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20.14, 15).

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## 08 -- DOCTRINE OF REDEEMED MAN

The first account of the fall of man is the sad chapter in the Bible. But over against it God has placed the story of His love and His plan to redeem man from the fall. No subject can be suggested to the mind of man more worthy of his consideration, or more calculated to bless him.

I. The Redeemer -- Job, in the midst of his affliction, lifts his voice in the hopeful declaration: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19.25). The hope of the coming Redeemer is reflected all through the Old Testament, based on the promise of the coming Seed of the woman Who will bruise the serpent's head (Gen. 3.15). Take from the Old Testament its hope of the Redeemer's coming, and the glory is at once departed. Its record of sin, failure, distress, and calamity would make dreary reading indeed, were it not for the prophecies of the coming Redeemer.

1. The Redeemer the Son of God -- The second Person of the Trinity, that adorable Person of Whom we studied in previous pages, is the One Who is the Redeemer of fallen man. The fact that He is the Son of God assures us that He has the power to redeem man. We do not need to repeat here what has been set forth elsewhere about His Deity.

2. The Redeemer the Son of Man -- Coupled with the power to redeem fallen man there must be in the Redeemer the right to redeem man, therefore was the Word made flesh, becoming the Son of man, as already set forth in previous pages.

3. Old Testament Types of the Redeemer -- Not only are there definite prophecies in the Old Testament telling of the coming Redeemer, but there are also types pointing to His coming.

a. The Kinsman Redeemer -- The Levitical law made provision for the redemption of persons who had been obliged to sell themselves to aliens: "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh unto him" (Lev. 25. 47-49). In like manner, in order to be our Redeemer, the Son of God became the Son of man, a kinsman to us, that He might redeem us from sin to which we were sold.

b. Boaz the Kinsman -- The book of Ruth sets forth the redemptive plan in its interesting history. Elimelech, because of a famine, forsook the land of Judah and went to the country of

Moab. His widow, Naomi, and the widow of one of his sons, Ruth, returned to Bethlehem in a destitute condition, so the land they inherited must be sold (Ruth 4.3). Boaz, a rich kinsman, for love of Ruth, whom he had met gleaning in his harvest fields, bought the forfeited possession, and thus kept it in the family, restoring the family's broken lineage, putting Ruth into the ancestry of Jesus Christ. In like manner, the Son of God, for love of the bride He saw in the lost Gentiles, has bought the world to redeem her.

II. The Manner of Redemption -- From the forgoing types it is seen that redemption is accomplished by one person doing for another what he cannot do for himself. In the matter of redeeming from the penalty for sin, all statements of Scripture and all types thereof show that redemption is accomplished only by shedding of blood.

As noted in a previous chapter, Adam was given two commandments from God: one positive, to dress and keep the garden; the other negative, to refrain from eating of the tree of knowledge of good and evil. Any plan of redemption, therefore, must take into consideration these two lines of transgression. For Adam violated both commandments: he ate of the forbidden tree, thus breaking the negative commandment; and, as this incapacitated him from further keeping the garden, he broke the positive commandment. We will see that Jesus Christ as Redeemer of man did perfectly meet the requirements in both cases.

1. Jesus Christ Fulfilled All Righteousness -- There were two classes of laws given to Israel: the ceremonial law typifies the nature God requires in man, and the moral law shows the conduct God demands of man. Since we have seen that man owes God a debt of service, Jesus Christ, in taking the place of Substitute for man, must perfectly keep both the ceremonial and the moral law. This He perfectly did, as we shall see.

a. The Ceremonial Law -- When Jesus came to John the Baptist to be baptized and John hesitated, Jesus said to him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." This gives us the key to the service side of Jesus' redemptive work, especially as to its ceremonial aspect. Since He was circumcised the eighth day (Luke 2.21), and the required offering was made by His mother the fortieth day (Luke 2.22-24), we may conclude that He met all ceremonial requirements.

John the Baptist had instituted, or adapted, the last ceremonial requirement given to Israel, that of water baptism. We might well suppose Jesus might be excused from it, as it typified repentance from sin, and Jesus had no sin of which to repent. Even John thought it more becoming for Jesus to baptize him, than for him to baptize Jesus. But Jesus was taking the place of sinful men, and so, as their Substitute, it was necessary for Him to do all that was required of them. Therefore to complete His fulfillment of all righteousness of the ceremonial law, Jesus submits to it.

It is important to observe that release from the requirements of the ceremonial law by the acceptance by faith of Christ's finished work is one of the fundamentals of the Gospel. So important is this point that Paul calls the teaching of those who were trying to persuade the Galatians to be circumcised another gospel (Gal. 1.6). He further says in that Epistle that to submit to circumcision makes one debtor to do the whole law, and that Christ is no profit to such (Gal. 5.1-3). The extent of this release is given in Colossians 2.10-12: "Ye are complete in Him, Which

is the Head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." This reveals the uselessness of dissension as to the form of water baptism, for it is evident from this that no form of water baptism alone has any saving power, the only saving baptism being that which Jesus received as our Substitute. We receive the benefit of this by faith in the finished work of Jesus for us. This should not be confused with the baptism with the Holy Ghost, which is dealt with in the chapter on Sanctification.

b. The Moral Law -- No one will question that Jesus Christ perfectly kept the moral law. The Scriptures record of Him: "Who did no sin, neither was guile found in His mouth" (I Pet. 2.22). Since we have shown that Jesus' keeping of the ceremonial law released us from keeping it, it might be inferred that His keeping of the moral law releases us also from keeping that. In so far as the keeping of the moral law being a means of salvation on the part of him who keeps it, the moral law is as powerless as the ceremonial law. For it is "not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3.5). Or, as stated again, in Romans 10.4, "Christ is the end of the law for righteousness to every one that believeth." If it be asked why then we should be careful to keep the moral law, we can best reply in the words of Romans 6.1,2: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" The keeping of the moral law is not the means of obtaining salvation, but the evidence that we have it.

It is marvelous that Jesus Christ has, in the infinity of His power as Son of God, rendered to God, as Son of man, an equivalent of the service He lost in the disobedience of all men, so that, even were no men saved, God would not be the loser on account of man's failure. On the other hand, we may well believe that every soul that is saved and renders obedience to God is a clear gain to heaven.

2. Jesus Christ Suffered for All Iniquity -- Not only did Jesus Christ as our Substitute, render to God an equivalent of what He lost in the failure of men; He also bore the punishment for the sins of all men. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53.6). "Behold the Lamb of God, Which taketh away the sin of the world" (John 1.29). "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2.24).

a. The Race Penalty -- We have already seen that Adam's sin resulted in death passing upon all men (Rom. 5.12). It was necessary, therefore, that Jesus, in redeeming the race, lift this race penalty. That He did this is evident from the fact that the free gift came upon all men (Rom. 5.18).

b. The Individual Penalty -- Jesus Christ also paid the penalty of individual transgressions. When John says in Revelation 1.5 that Jesus "washed us from our sins in His own blood," it is evident he refers to cleansing from the guilt of individual transgression. That this provision for individual sins is for every member of the human race, on condition of repentance and faith in Jesus Christ, is evident from what Jesus said to His disciples by way of instruction as to preaching

the Gospel: "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24.47.)

The ground of redemption, whether spoken of as applied to the race or to the individual, is the shed blood of Jesus. This is typified through out the Old Testament sacrificial system. Adam's guilt was atoned for by blood, inferred from the fact that God clothed them with skins (Gen. 3. 21), evidently of slaughtered animals; Abel's accepted offering was one of blood, while Cain's rejected offering was bloodless (Gen. 4.3-5). It was the blood of the Passover Lamb on the door of the Israelites in Egypt that protected from the death angel: "When I see the blood, I will pass over you" (Ex. 12.13). The essential part of every offering of the Levitical system is the blood, as will be plain to any reader of the first seven chapters of Leviticus. The positive statement of the New Testament is "without shedding of blood is no remission (Heb. 9.22), and since "it is not possible that the blood of bulls and goats should take away sins" (Heb. 10.4), all these offerings of the blood of animals served only as the type of a "better Sacrifice" (Heb. 9.23), even of "the blood of Jesus Christ His Son" that "cleanseth us from all sin" (I John 1.7).

III. The Results of Redemption -- Redemption is spoken of in the Scriptures in three ways, as indicated below.

1. Redemption Provided -- Jesus has completed the work of providing redemption for the human family as set forth in Hebrews 9.11,12: "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

2. Redemption in Process -- The redemption provided by Jesus Christ is in process of being applied to individual cases: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2.14). Men are being redeemed day by day as they accept the redemptive work of Jesus Christ.

3. Redemption Perfected -- The Scriptures speak of believers as "sealed unto the day of redemption" (Eph. 4.30), and of "waiting for the adoption, to wit, the redemption of our body" (Rom. 8.23). Mention is also made of "your redemption draweth nigh" (Luke 21.28) in connection with the coming of the Lord. From these references it is evident that redemption is not completed as to its experiential aspect until the resurrection of the body.

It is therefore Scriptural for one to say that he has been redeemed, that he is being redeemed, and that he hopes to be redeemed.

4. The Redeemed Earth -- Inseparably connected with the doctrine of redeemed man is the redemption of creation. The cursing of the ground was one of the results of the fall: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also and thistles shall it bring forth to thee" (Gen. 3.17, 18). The lifting of the curse will follow the completion of the redemption of man. The relation of the fall and redemption of man to the cursing of the ground and the lifting of the curse are set forth in Romans 8.19-22: "For the earnest expectation of the creature (R. V. creation) waiteth for the manifestation of the sons of God. For the creature

(creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

a. The Millennial Earth -- The earth of the Millennium will not be the fully redeemed earth, for not until after the end of the Millennium will be the new heaven and the new earth. But undoubtedly there will be a restoration of some Edenic conditions. We believe Isaiah 11.4-9 to be a description of Millennial conditions. Here we find the "Rod" from the "stem" of Jesse, the Lord Jesus Christ, as Ruler of the world. He will judge the poor and slay the wicked with the breath of His lips. The animals of the earth will be at peace with each other, and will not harm man. "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But it is evident that the children born on the earth in the Millennium, posterity of the natural population that will have passed through the great tribulation, they who are "left of all the nations" (Zech. 14.16), will be born with inbred sin. At the end of the Millennium Satan will be loosed from his prison in the bottomless pit (Rev. 20.7), and will find those of this natural population who have not had their hearts cleansed, ready allies in another world-wide rebellion against the authority of the Lord. Their rebellion and its overthrow are described in Revelation 20.9: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

b. The New Heaven and the New Earth -- After the devil's last rebellion, after the judgment of the great white throne, after wicked angels and men and the devil that deceiveth them are cast into the lake of fire, it is the purpose of God, as revealed in His word (II Pet. 3.13; Rev. 21.1, 5), to make a new heaven and new earth. Then will be completed the work of redemption made possible by the redemptive work of Jesus Christ, man being the center of that work.

It is interesting and instructive to trace the progress of redemption as it works out into manifest form. First there is the new heart, given to man in regeneration; then there is the clean heart, given in sanctification; then, in due time, follows the resurrection, the redemption of the body, then comes the Millennium with its renewed Edenic conditions; and, eventually, the new heaven and new earth, the redeemed creation.

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## 09 -- DOCTRINE OF REGENERATION

In the previous chapter we considered the redemption of man mainly from the standpoint of the Redeemer and His work, dwelling in only a general way on its application to the race of man. We now take up more in detail the application of this great redemption to the individual man.

Redemption is experienced by man in three successive stages: Regeneration, or the new birth; Sanctification, or the baptism with the Holy Ghost; and Glorification, or the resurrection of the body. In this chapter we will dwell on the subject of Regeneration.



The term "regeneration" as a title of this chapter, is used in its most inclusive sense, meaning what is frequently termed the "first work of grace." This first work of grace includes three great changes that take place with the individual experiencing it: Justification, or a changed record; Regeneration, or a changed nature; Adoption, or a changed relation. Only a living one can be adopted, so regeneration must precede adoption; only one whose record has been made right can be regenerated, so justification must precede regeneration. Experientially the three appear to take place simultaneously, justification immediately issuing in regeneration, and regeneration being immediately succeeded by adoption, and made known to the seeker by the witness of the Spirit

Having thus spoken of these terms generally, we will proceed to deal with each singly and in detail, remembering that, while we must separate them for purposes of examination, they appear to be experienced simultaneously as one first work of grace.

I. Justification -- To justify means to make right by process of law. This is illustrated by the Bible use of the term. "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked" (Deut. 25.1). It is plain from this that the judges did not make any change in the nature of the men that came before them; they only set the good man right in the sight of the law, and set the evil man wrong in the sight of the law. This power to make men right by law is abused in the hands of dishonest judges, as set forth in Isaiah 5.23: "Which justify the wicked for reward, and take away the righteousness of the righteous from him."

The method of God's justification is set forth in His dealings with Abraham, as told in the fourth chapter of Romans. "If Abraham were justified by works, he hath whereof to glory" (vs. 2). But instead: "Abraham believed God, and it was counted unto him for righteousness" (vs. 3). That is to say, Abraham was justified by faith. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (vs. 5). Since all men have sinned, therefore none can ever be justified by works. If ever justified, the great Law-giver will have to count them righteous on some other basis than their own righteousness. Jesus Christ has by substitution taken the punishment of man's sin, therefore God is just in justifying "him which believeth in Jesus" (Romans 3.26).

There is evidently a moment, an instant, after a person has confessed his sin and taken Jesus Christ as his Saviour, that he is counted right by law When he is not right by nature. This is set forth in Romans 4.17: "God, Who quickeneth the dead, and calleth those things which be not as though they were." That is, God, in response to the confession of the sinner, counts him right when he is wrong, and on the basis of this imputed righteousness, gives him the new birth and adopts him into His family. This faith to believe that God forgives his confessed and forsaken sin, and sets him right before the law, is the final step of the seeker for salvation. Once that step is truly taken, regeneration and adoption invariably follow, and imputed righteousness is succeeded by imparted righteousness.

1. The Faith by Which Men are Justified -- There are cases in which men say they believe, go through the form of repentance, say they have confessed and forsaken all and accepted Jesus Christ as their Saviour by faith, and yet no new life ever manifests itself in them. Because this is

so, others refuse to take the Lord as their Saviour by faith, saying they do not want to say a thing is so until it is manifestly so. They desire to feel saved and then believe they are saved.

James warns of this spurious faith when he says "that faith without works is dead" (James 2.20). But notice that the works here referred to are not works of the law. Men are not saved by faith and morality working together as a team to pull them into salvation. Notice the illustrations with which James emphasizes the truth that "by works a man is justified, and not by faith only" (James 2.24).

a. The Illustration from Abraham -- He says that Abraham was justified by works when he offered up Isaac. Now it is plain that the offering up of Isaac was not a work of the law, but a work whereby Abraham demonstrated that he believed what God said.

b. The Illustration from Rahab -- James also refers to the conduct of Rahab as illustrating the precept that justification is by faith and works together. Let us examine the conduct of Rahab. She was a sinner in Jericho, condemned with all her people to death. She lodged the spies, and, learning of their errand, helped them to escape from the king who sought them. This was not an act of law, but an act that showed she believed what the spies told her about the promises of God to Israel. When they told her to bind the scarlet cord in the window, by which she let them down to facilitate their escape, she put the line in the window.

Now, the putting of that line in the window was not an act of law. She was not a whit better or worse morally for doing it. But it proved that she believed the promise of the spies that her house would be saved if she put that cord in the window. Through all the siege of Jericho, by the marching throngs of Israelites, her faith kept the cord in the window, and she felt safe. Her feeling of safety was not based on feeling better morally, but on faith in the promise of the men of God.

In like manner, when a person, having confessed and forsaken all sins, exercises saving faith, there is a demonstration of that faith in some act or manner of conduct. The failure to so act is an unconscious confession of a reserve held back, that, should the Lord not save him, he will do something else. Planning what to do if the Lord does not save, is a confession of unbelief. That person may go through forms of confession, declare he has forsaken all, go to the altar over and over, but the Lord will not respond. Impatience at what seems God's delay in manifesting His forgiveness reveals this reserve of unbelief. "I have done all that I know, but God does not forgive me," is sometimes the petulant complaint of seekers.

God is not to be experimented with; He does not make "trial marriages" with seekers. If they are not ready to take Him for better or worse He will not be taken at all. Had not God met Abraham on Mount Moriah, what an awful consequence would have ensued! If the story of the spies had not been true, and their promise binding, what a plight would poor Rahab have been in! Had Israel never come, she would doubtless have been apprehended by her old king, against whom she had turned in favor of Israel's King, and lost her life. But she risked her life on what she believed. So must the seeker after God. Faith, without that kind of works is indeed dead.

2. The Completeness of Justification -- When God justifies a sinner He cancels all the obligations that the sinner owes Him for sins of the past, both of omission and commission, and counts him perfectly righteous in His sight because of his taking Jesus Christ as his Saviour..

a. Forgiveness for the Past -- When God justifies the sinner, He forgives completely all the sins of the past. "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13.39).

b. Righteousness for the Present -- Not only does God forgive the sinner for the sins of the past, but He grants Him the standing of righteousness for the present. "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5.21).

The relation of the death and resurrection of Jesus to the act of God's forgiveness should be carefully noted: "Who was delivered for our offences, and was raised again for our justification" (Rom. 4.25). The effect of Christ's death is negative: it cancels the penalty for sins. The effect of Christ's resurrection is positive: it gives us the standing of righteousness.

II. Regeneration -- From the foregoing it is evident that the work of justification is an act of God for us; but regeneration is a work of God in us. Justification is a transaction between the Father and the Son, whereby the benefits of His atonement are applied to the individual needs of the repentant sinner, and the record of sin on the books of heaven is canceled. This cancellation must be made before God is justified in regenerating the penitent. In point of time it must therefore precede the regenerating act, even though it be but an instant.

1. The Necessity of the New Birth -- It is absolutely necessary to be born again in order to be saved. Infants, dying before accountable, are granted this benefit; but with others it is a matter of personal experience.

a. Jesus' Declaration -- Jesus said in His talk with Nicodemus: "Ye must be born again" (John 3.7).

b. Because Dead Without -- The nature of the case demands that one be born again, for he is dead without the new birth. The penalty for Adam's sin was death, and because of his sin "death passed upon all men" (Rom. 5.12). In the Bible those who have been born again are stated to have been dead before: "You hath He quickened (R. V. made alive), who were dead in trespasses and sins" (Eph. 2.1).

c. In order to Enter the Kingdom -- Man by nature is in a different kingdom than that where grace puts him. "Except a man be born again, he cannot see the kingdom of God" (John 3.3). "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 8.6).

2. How the New Birth is Obtained -- The new birth is not something to which men can attain by any merit of their own. It is an act of God's sovereign will for those who fulfill the conditions of receiving it, He alone being the Judge of whether or not they have fulfilled those conditions.

a. God's Will -- "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1.13).

b. God's Mercy -- God's will in the matter is directed by His mercy. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3.4, 5). Since the whole plan of salvation is designed on purpose to save men, we are dealing with God as One Who loves us. His will to give the new birth is directed by His love.

c. God's Means -- God plainly declares what are the means by which He produces the new birth in men, of which means He exhorts them to avail themselves. "Of His Own will begat He us with the word of truth" (Jas. 1.18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1.23).

d. Preaching as a Means -- God uses His newborn children as helps in producing the new birth in others, especially those He has gifted in the ministry. Paul speaks of some: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel" (I Cor. 4.15). Persuasion, illustration, argument have some small part in directing the mind of men toward God, but it is the preaching of the Gospel purely and simply that has the promise of God for results.

e. The Seeker's Part -- Since the new birth is consequent on justification, what has been said in that connection applies here. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1.12). When one has truly in his heart forsaken and confessed all known sin, and believed that for Jesus' sake God forgives him, he is justified and the new birth results.

III. Adoption -- Logically adoption must follow the new birth, rather than precede it; even as the new birth follows justification. First the changed record, then the changed nature, then the changed relation to God. The three combined constitute the first work of grace in the heart, no one taking place without the other two.

The subject of adoption is important for the reason that it is in connection with this phase of the first work of grace that what is known as the "witness of the Spirit" is received by the seeker for salvation. That process of grace by which a person is made to know that his confession has been adequate, that his sins have been pardoned, that he has been granted life from the dead and made a member of the household of God, is two-fold: the witness of the Holy Ghost, and the witness of his own spirit. This is referred to in Romans 8.15, 16: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit, that we are the children of God." There is a witness of the Spirit, and a witness of our spirit. It is not the witness of the Spirit to our spirit, but with our spirit referred to in this passage. There is a conjoint testimony of these two witnesses, students of Greek confirming this view of the verse.

The experiential order in which the testimony of these witnesses is received is: first, that of the Holy Spirit; second, that of our own spirit. But it may be more easily understood studied in the reverse order.

1. The Witness of Our Own Spirit -- A man can know in his own spirit that he has done what he should do in quest for salvation; he can know that the life he now lives is in accordance with the Bible description of a Christian life, and that he has the fruits of a Christian life as described in the Bible. But, since it takes time for fruits to grow, and light is ever increasing, dependence on the witness of one's own spirit cannot bring that instantaneous assurance whereby we know we are saved. This must be by the Spirit of God.

a. Scripture Reference -- The Bible refers to this method of knowing we are saved. The first Epistle of John makes some statements proving by this process we can know we are saved. "We know that we have passed from death unto life, because we love the brethren" (I John 3.14). That is, I know by reflection on the state of my affections, that I have a love for the children of God that is different than my regard for other people, and, if converted in mature life, I know it is very different from that I once felt for Christians and their association. Evidently this line of proof is not possible until after the witness of the Holy Ghost, for when I first know I have passed from death unto life I have as yet no fruit of the Spirit -- but it comes quickly thereafter.

b. Relation to Conscience -- The witness of one's own spirit to his salvation is very closely allied with, if not the same thing as, "the testimony of our conscience," spoken of by Paul in II Corinthians 1.12, which he there mentions, not in the sense of initiative testimony, but continuous witness. For there is an initial witness and a continuous one, both of the Holy Ghost and of our spirit: witnessing, first, that we have come into right relation with God, and, second, that we are continuing in right relations.

2. The Witness of the Holy Ghost -- Of primary importance to our peace with God is the receiving of the witness of the Spirit. Without it souls must ever be full of anxiety as to whether they are right with God or not. There is too much taking things for granted on the basis of what a person has done for himself.

a. What This Witness is Not -- The witness of the Spirit is not an inferential deduction that concludes that God has done what He promises because I have done what He has told me to do. How many souls there are who never get further in their experience than this: "I have confessed and forsaken my sins, as the Lord has commanded I should do. Since He says that if I will confess He will forgive, it is for me to believe that He does now forgive." This is deduction, and not testimony. It is a good road to travel over toward the place of meeting God, but inference and deduction can never bring joy until the witness of the Spirit is given. The way to get the witness is to confess, forsake, and believe; but, unless the witness follows, there has been a flaw in the process somewhere, and the seeker must go over the ground again. To weary of going over the ground, when one is told of the blessedness of receiving acceptance with God, deliverance from hell and the power of sin, and to have one's name written in heaven, is to confess doubt in the veracity of the Promiser.

Since the forgiveness of our sins, the setting of the record in heaven right, is something that takes place outside the realm of our ability to discover by any faculty of our mind, it is certain we can never by any reasoning process know that our sins are forgiven. But God knows, and the Spirit That "searcheth all things, yea, the deep things of God," knows when the Father has canceled the debt, and it is His province to communicate to us the knowledge of this fact. To substitute anything else for this blessed communication is to grieve the Spirit and befog ourselves.

b. What the Witness of the Spirit Is -- Men do receive this testimony direct from God, as told by the following eminent Christians.

"By the testimony of the Spirit, I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." -- Wesley.

"The Witness of the Spirit is that which directly ascertains to us the blessing of our acceptance with God, and which, impressing on our hearts a sense of His parental love toward us in Christ Jesus, creates within us that great element and principle of the new nature -- love to Him in return." -- Hannah.

"There is an extraordinary witness of the Spirit, when, in an immediate and powerful manner He impresses the soul with an assurance of Divine love, and gives the heart of the saint a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in the Scripture." -- Watts.

"I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly, to help me, nor could tell me what to do; then, oh, then I heard a voice which said, 'There is One, even Christ Jesus, That can speak to thy condition.' When I heard it, my heart did leap for joy." -- George Fox.

Peter had this witness of the Spirit in regard to the Messiahship of Jesus: "Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven" (Matt. 16.17).

c. How to Detect Spurious Witness -- There are those who make great profession of the Spirit's witness, and some who make great parade of the Spirit's work in them, both of whom are deceived. God has granted that the witness shall be two-fold: that of the Holy Ghost, and that of our own spirit, or conscience. We can perhaps find no better setting forth of this truth than that of John Wesley: "Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness . . . Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one bodily sense mistakes an object, another sense may correct it; so in reference to the important subject of saving religion -- its evidence is placed both in our consciousness of the Spirit's witness, and the conviction of our own judgment that the Spirit Itself makes evident to our consciousness, 'our spirit' makes evident to our reason. What the former

reveals by an immediate impression, the latter demonstrates by inference and argument; both unite in declaring that now we are the sons of God."

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## 10 -- DOCTRINE OF SANCTIFICATION

The scriptures speak of a work of grace called sanctification. This work takes place in the heart of a believer after he has received the first work of grace, as set forth in the previous chapter, and is often called the second work of grace to distinguish it from that work.

I. The Meaning of Sanctification -- The word "sanctification" has more than one meaning, as used in the Bible and religious literature.

1. To Make Ceremonially Holy -- The word "sanctify" is used in the Bible to signify the setting apart of something or some one for special service.

a. Sanctified Days -- The Sabbath is spoken of as thus sanctified: "God blessed the seventh day, and sanctified it" (Gen.. 2.3).

b. Sanctified Buildings -- The tabernacle was also sanctified in this sense: "Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them" (Lev. 8.10).

c. Sanctified Priests -- The priests likewise were thus sanctified: "Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron and his garments, and his sons, and his sons' garments with him" (Lev. 8.30).

But the above applications do not exhaust the meaning of the word "sanctify" as used in the Bible.

2. To Make Actually Holy -- The original word translated "sanctify" in both Hebrew and Greek in the Bible, is also translated "holy". The word has not only the meaning of setting one's self apart for holy purposes, but the making of one holy by an act of God. An example of both meanings of the word "sanctify" is found in John 17. 19: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." As applied to Jesus the word manifestly does not mean to make holy, for He was already holy; but in the case of the disciples it evidently does mean to make holy.

a. Sanctification Begun -- God begins the work of making people holy when He takes away their sins of transgression. Paul speaks of the Corinthian church members as sanctified (I Cor. 1.2), but does not mean by that term in this case that they were all enjoying the second work of grace, as later descriptions of that church plainly show, as he calls at least some of them "carnal" (I Cor. 3.1).

b. Sanctification Completed -- Since Paul speaks of being sanctified wholly, it appears there is a partial sanctification, evidently that received in the first work of grace; and a complete sanctification, received in the second work of grace, which second work is ordinarily called sanctification.

II. The Means of Sanctification -- Sanctification is the experience resulting from the baptism with the Holy Ghost. Since the world cannot receive the Comforter, Which is the Holy Ghost (John 14.16,17), it is evident sanctification is a second work in the hearts of Christians. Other agencies cooperate with the Holy Ghost, as we shall see.

1. The Blood of Jesus -- "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13.12). While this statement covers, in a way, the whole work of salvation, it is significant that, by way of illustration, the inspired writer has used, not the trespass offering, which atoned for committed sins, but the sin offering, which atoned for inbred sin. The blood of the trespass offering was shed at the brazen altar of burnt offering, and the flesh burned on the altar or eaten in the tabernacle (Lev. 7.1-7). But some of the blood of the sin offering was taken into the holy place and put on the horns of the golden altar before the Lord (Lev. 4.7-12). The flesh of this offering was burned without the camp. So Jesus, Who offered His own blood within the holy place not made with hands, suffered without the camp.

2. The Holy Ghost -- That the work of sanctification is wrought by the baptism with the Holy Ghost is evident from a comparison of the following portions of Scripture.

a. Jesus' Promise -- Jesus said to the Apostles as He led them forth to the Mount of Olives, just before He ascended: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1.5).

b. The Promise of the Father -- It was the promise of the Father that Jesus said He would send upon them (Luke 24.49). There is no doubt that the experience of the day of Pentecost was both the promise of the Father and the promised baptism with the Holy Ghost: "They were all filled with the Holy Ghost." (Acts 2.4).

c. Peter's Account -- When the church was gathered together discussing the eligibility of the Gentiles to enter the church, Peter took occasion to compare the events of the day of Pentecost with what he witnessed at the house of Cornelius: "God, Which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15.8,9). In other words, Peter says God did the same thing at Cornelius' house that He did for the Apostles on the day of Pentecost: He purified their hearts, or sanctified them by baptizing them with the Holy Ghost.

3. The Word of God -- Jesus prayed the Father: "Sanctify them through Thy truth: Thy word is truth" (John 17.17). The means of grace are applied by the authoritative word of God. While the blood is the ground of our sanctification, and the Holy Ghost the sanctifying agent, it is the word of God, His statement of truth, that makes the means effective.



4. The Place of Faith -- The experience of sanctification is individually received by faith: "Purifying their hearts by faith" (Acts 15.9). The means God has provided for our sanctification will not avail us anything unless we accept it by faith. The Bible tells of some who failed of God's blessing on this account: "But the word of God preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4.2).

III. The Need for Sanctification -- That there is such a work of grace as sanctification, that it is for people who are born again, and that it is necessary for them to receive it in order to please God fully, is plainly set forth in the Scriptures.

1. The Experience of Early Christians -- We have recorded in the Bible a history of the experience of many of the early Christians, including that of the Apostles themselves, which exemplifies the above statement.

a. The Apostles -- The Apostles were saved men before the experience of Pentecost. Jesus differentiates between them and the world in His promise to them of the Comforter: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever even the Spirit of truth: Whom the world cannot receive" (John 14.16, 17). The world could not receive the Holy Ghost, but they could, so they were not of the world. Jesus says of them in His prayer: "They are not of the world, even as I am not of the world" (John 17.16). They were told to tarry until the Holy Ghost came. Therefore, while saved, they were not equipped for the work of God.

b. The Samaritans -- The eighth chapter of Acts gives an account of the revival, commenced by Philip and continued by Peter and John, at a city of the Samaritans. As a result of what Philip preached it is recorded: "There was great joy in that city" (Acts 8.8). But when Peter and John came down from Jerusalem it is recorded of their work: "When they were come down, prayed for them, that they might receive the Holy Ghost" (Acts 8.15) and the account goes on to tell how they received the Holy Ghost. This was subsequent to their regeneration.

c. Cornelius' Household -- Cornelius, the centurion of Caesarea, was evidently a Christian, as the description indicates: "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10.2). As to the people gathered when Peter began to preach, he says to them: "That word, I say, ye know, which was published throughout all Judea" (Acts 10.37). In other words, they had heard the Gospel, which they could have done from the lips of Philip, who was last seen in Caesarea in the eighth chapter, and were evidently converted. Under Peter's preaching it is recorded of them: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10.44).

d. The Ephesians -- On the occasion of Paul's first visit to Ephesus he found some had become believers under the preaching of Apollos, evidently, of whom he asked the question: "Have ye received the Holy Ghost since ye believed?" (Acts 19.2). Being told that they had not even heard of the giving of the Holy Ghost, Paul prayed for them, and the result was, "the Holy Ghost came on them" (Acts 19.6).

It is evident, from the above passages, that the standard New Testament experience of sanctification, or the baptism with the Holy Ghost, is that of a second work of grace, received only by people already born again.

2. The Doctrine of the Apostles -- Not only does the 'historical portion of the New Testament indicate the work of sanctification to be subsequent to regeneration, but the doctrinal portion bears out the same idea.

Different Kinds of Christians -- From the exhortations of the Apostles to Christians it is evident that there is a second grace for them. People are divided into three groups in the second and third chapters of Paul's first Epistle to the Corinthians: "the natural man" (I Cor. 2. 14); the "carnal man" (I Cor. 3.1); "he that is spiritual" (I Cor. 2.15).

It is plain that the natural man is the unregenerate one. The carnal ones to whom the Epistle is directed are also called "babes in Christ" (I Cor. 3.1), from which it is evident they had been born again, but are in the infant stage of Christian life. The spiritual ones are evidently those who have been made perfect in love by the baptism with the Holy Ghost.

b. Exhortations to Christians -- From the fact that Christians are exhorted to be sanctified it is evident the Apostolic doctrine is that sanctification is subsequent to regeneration. The Thessalonians are told: "This is the will of God, even your sanctification" (I Thes. 4.3). The Corinthians are exhorted: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7.1). The exhortation to perfect holiness implies a measure of holiness already possessed. The exhortations to put off the "old man" (Gal. 4.22; Col. 3.9), the conflict of the flesh and Spirit (Gal. 5.17), James' "double-minded" persons (Jas. 4.8), with many other exhortations, are evidently addressed to Christians, who, though born again, have not yet been sanctified.

IV. The Preparation for Sanctification -- There are steps to be taken by the regenerated in order to receive the grace of sanctification.

1. Things to Do -- Having made sure of the fact that one is truly born again, and is now walking faithfully in the light of God's truth, which is necessary in order to be a candidate for the baptism with the Holy Ghost, there are two principal things one must do in order to be sanctified.

a. Consecrate -- One must consecrate himself and all his possessions to the service of the Lord. It is true there is a measure, or kind, of consecration in connection with the new birth. The one seeking God's justification must take the attitude of receiving the new life as a trust to be used only for God. But the seeking sinner's attention is mainly occupied with the abandonment of those things of the old life that God cannot use; while the seeker for sanctification is mainly occupied with the placing upon God's altar of those things God desires to use in His service. In other words; the sinner's struggle is to give up evil things, but the believer's struggle is to give up good things.

Since "The Holy Ghost" is "given to them that obey Him" (Acts 5.32), we can see how necessary is this consecration. One must obey God not only this present minute, but must enter on a course of life that is perpetually obedient in the positive sense. The obedience of the regenerated is

more generally that negative attitude of refusing to do wrong; the obedience of the sanctified, while including the negative, is more characteristically positive; alert to do things for the Lord and quick to respond to opportunities for service.

b. Ask -- The seeker for sanctification, or the baptism with the Holy Ghost, must ask his heavenly Father for this baptism. In making the application of the parable of the importunate friend, Jesus says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11.11-13).

Observe in this connection, the inference is plain that one must be a child of God by the new birth in order to be in position to ask his heavenly Father for the Holy Ghost; and, being a child of God must ask for the Holy Ghost in order to receive Him in His sanctifying power.

c. Believe -- Faith runs through all the operations of grace. A measure of faith precedes the right quest for sanctification; for who will earnestly seek what he does not believe, at least in some small measure, he will receive? The one who becomes a seeker only as one trying an experiment, need not expect anything from God. God means business when He offers to "give the Holy Spirit to them that ask Him." And the seeker must mean business if he would receive anything from God.

Let us illustrate how faith manifests itself in every-day life. When you have in your possession a money order issued under the authority of the United States government, you have the promise of an institution that is amply able and perfectly willing to meet the obligation they have assumed in the amount written thereon. In order to get the money you must fulfill certain conditions. You must sign your name as having already received the money and relinquish the order, which is your only claim on the government, into the hands of the proper representative of the government, await his inspection of the order, answer any question he asks, and produce any proof of your identity he demands. When you have satisfied him you are the man who is entitled to the money, he passes the cash out to you. No matter how satisfactory your claim may be, you must demonstrate your faith in the honesty of the government representative by handing him the signed order.

In like manner, when you have in your possession God's promise to give you the Holy Ghost, you may be sure you are dealing with One Who is amply able and perfectly willing to meet the obligation He has placed Himself under in that promise. Your faith is demonstrated by placing yourself unequivocally on God's hands to do with as He will. So long as you suspect the government agent is going to take advantage of you, and keep your receipt and order too, and embarrass you in the presence of the other people in the post-office, just that long you will show your unbelief by not signing up and getting your money. And, just as long as you suspect God will not do just what He says, or that His requirement of you will be what you are not willing to do, so long will you refuse to believe and receive the blessing.

But, just as the postmaster may demand identification, or discover an error in your order, and postpone payment until the matter is righted, even so God may see in your consecration or identification a flaw, and withhold the blessing. The string of people behind you in the post-office all know when you get your money, and all the profession you could make without the money

would be foolishness. So all the profession you make in "claiming the blessing" when you did not get it is useless and hypocritical. Faith claims the blessing, but we are sanctified only as God meets the claim.

V. The Work of Sanctification -- The work of sanctification is two-fold: cleansing, and enduement.

1. Cleansing the Heart -- In the first work of grace one's actual transgressions are forgiven. But, since inbred, or inherited sin, is not the fault of the sinner, he is not and cannot, of course, be forgiven for it. When, under the enlightenment of the Scriptures and the Spirit, one is convinced of the presence of inbred sin in his heart, and shown that this nature can be removed, he cannot continue in right relations with God, if he does not avail himself of the means God has provided for the removal of the carnal nature. That the hearts of people, already children of God, need to be cleansed by the baptism with the Holy Ghost is evident from Acts 15.9, relating what God did for the one hundred and twenty on the day of Pentecost and for the believers in Cornelius' house: "Purifying their hearts by faith."

a. Perfect in Heart -- As a result of sanctification one is made pure in heart. This purity is made manifest through love, hence the expression "perfect in love" used by some in describing the experience of sanctification. This does not mean a perfect intellect or a perfect judgment. A sanctified person's conduct toward God and man is governed by love, though that love may not always find perfect modes of expression. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13.10). One's love for his neighbor may prompt him to rebuke him for sin, but that neighbor may construe the rebuke as a sign his neighbor does not love him. The act was prompted by love, but its expression, because of a yet imperfect intellect, may have been such as could be misconstrued. One is blameless rather than faultless.

b. Perfect Before God -- The sanctified person, by the merits of Jesus Christ, is perfect before God. In spite of human weakness and intellectual imperfection we are in the hands of Jesus: "Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24).

2. Enduement with Power -- There appears to be more emphasis in the Scripture on service than on cleansing as a result of the baptism with the Holy Ghost. But there is no conflict. The heart must be cleansed in order to serve, and acceptable service is only in purity.

a. Power to Witness -- When Jesus was foretelling the coming of the Holy Ghost He said, as a consequence of that coming: "Ye shall receive power, after that the Holy Ghost is come Upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1.8). When the disciples experienced a further filling with the Holy Ghost (Acts 4.31) it is recorded of them: "They were all filled with the Holy Ghost, and spake the word of God with boldness." This later filling was not in the nature of a recovering of the experience, but an enlargement of the scope of it. There is growth and enlargement in the experience of sanctification that keeps pace with one's increasing knowledge and empowers one to meet increasing emergencies, as was the case with the disciples on this occasion.

b. Bestowment of Gifts -- Power for service manifests itself in different individuals in different ways: "There are diversities of gifts, but the same Spirit" (I Cor. 12.4). A gift of the Spirit not natural ability added, nor is it merely natural ability stimulated. A gift of the Spirit manifests itself in that indefinable quality, that, as one preaches, sings, prays, or does service of any kind, under the endowment, there is a power at work beyond the mere effect of eloquence, melody, or logic, by which sinners are convicted and saints fed. Care should be taken in preparation for God's service rather to "stir up the gift of God" (II Tim. 1.6) than to merely train or stimulate the mental faculties, though all our powers may be profitably cultivated: the mind stored with Scripture, and appropriate illustrations, and the tongue trained to correct use of language.

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## 11 -- DOCTRINE OF SANCTIFICATION -- (Continued)

Many questions arise in connection with the doctrine of sanctification, some of which we will briefly consider. All of the children of God are holy in a sense, but some are more holy than others, and, even in the case of those wholly sanctified, there is growth. How do we account for these different aspects of sanctification?

VI. Judicial Sanctification -- When a person is born again he is, of course, justified, as shown in a previous chapter. If justified he is right with God, there being nothing against him on the books of heaven, if we may so speak. Should a person die in this state, having never resisted the further work of sanctification, he would, of course go to heaven, and since nothing unholy shall enter there, he must have been made holy in the sight of God. From this we may conclude that a regenerated person is judicially sanctified; that is to say, though he does not have the experience of sanctification, he is counted holy by the Lord. In this connection some one might ask the question, Why need a person be sanctified if he is ready for heaven without the experience? In reply we may say that any person who knows doctrine enough to ask this question ought to be seeking the experience of sanctification. Any one who is seeking to find an excuse for living below his privileges in grace cannot remain justified before God.

VII. Experiential Sanctification -- We have chosen the word "experiential" rather than "experimental" as more exactly describing that state of grace into which one enters when he is sanctified.

That a person is in a measure sanctified when born again, and fully sanctified afterward is indicated by the manner in which Paul writes to the Thessalonian church in his First Epistle to them. In the first verse of this Epistle he speaks of them as "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ," which is surely a perfectly safe place. But in I Thessalonians 5.23 he prays that "the very God of peace sanctify you wholly."

It is evident from this that it is possible for a person to be sanctified, and also to be sanctified wholly, or completely. Evidently he is exhorting persons who are judicially sanctified to press on to be experientially sanctified. They were born of the Spirit, but not yet baptized with the Spirit. Instead of seeking to find a way to avoid seeking this experience, a devout Christian who is fully justified will surely seek for the experience. Reluctance to seek it can be explained either on

the ground of the individual being prejudiced through having come in contact with spurious holiness, or on the ground that he is setting his will in opposition to the will of God, for the will of God is that His people be sanctified as shown in I Thessalonians 4.3. One who has lapsed into sin after being regenerated is not a candidate for sanctification until those sins are forgiven.

VIII. Practical Sanctification -- In order to differentiate from the two phases already considered, note that a person is judicially or experientially sanctified in an instant. A person will never be more holy in heart than he is at the moment he enters into the experience. But practical sanctification is a continual process, beginning with regeneration and lasting the remainder of one's life. It has to do with the outward conduct rather than with the condition of the heart.

Confusion of experiential sanctification with practical sanctification is what causes some persons to advocate sanctification as a process rather than as an instantaneous experience received by faith. This is also why some sanctified people appear so much more advanced in experience than others. Early training, Bible teaching, good environment, and similar things will instruct the mind of a person so that when he receives the experience of sanctification he will manifest in his outward conduct a degree of correctness that will not immediately manifest itself in one who has not had any of these advantages. The heart may be equally pure in each case, but the outward conduct different. Both are pure in heart, but both are not equally perfect in conduct. With every sanctified person increased knowledge of the will of God must be manifested in improved conduct. Only so will I John 1.7 be true of him: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Another way in which the three phases of sanctification may be differentiated is to observe that,

Judicial Sanctification takes a person out of the world;

Experiential Sanctification takes the world out of one, and

Practical Sanctification takes the world off from one.

In connection with the study of the doctrine of sanctification it is well to state some things regarding the difference between the body, as the flesh in which we live, and the body of sin.

IX. The Natural Body -- The human nature with which God has endowed mankind has certain natural appetites, the reasonable gratification of which, within the bounds of Divine and human law, is not sinful. In fact the refusal to respond to the call of these appetites, within the bounds that the Creator has designed them to be exercised, may itself be sinful. Certainly without the exercise of the powers connected with these appetites the human race would soon cease to exist. These appetites may be classified under two heads: First, those desires which arise from our physical constitution; and, Second, those arising from the constitution of the mind.

1. Desires of the Body -- The appetites of the body may conveniently be classed under three heads.

a. The Appetite for Food -- The body is so constituted that it requires food to sustain life in it. Therefore it is a wise provision of the Creator that has implanted in our bodies a strong desire for food that impels us, under normal conditions, to seek sufficient food to sustain life, and that the eating of food is attended by a measure of pleasure. How laborious it would be to eat three meals a day, or even two, if these meals were eaten as a disagreeable duty that we were obliged to perform. It may be, if the eating of a meal was as disagreeable as the washing of the dishes is to the average person, people would simply starve to death from the neglect of that duty. But in good health fresh zest attaches to each meal, and we eat with relish and renew our strength.

b. The Desire for Rest and Recreation -- There are implanted in the physical constitution those twin desires of opposite tendency, rest and recreation. The physical constitution is so arranged that every muscle in it must have a period of rest. Even the heart pauses between each beat and slows down in sleep. But, after resting a certain period, the opposite tendency asserts itself, and some form of activity is demanded by the constitution. The normal activity is agreeable work, but for want of work, recreation will be sought along some line. Then after work or play for a certain length of time, the desire for rest again asserts itself. The keeping of these in even poise, and doing it in such a way as not to interfere with the proper rest or recreation of another, is not sinful. In fact, to give place to either to the neglect of the other may become sinful.

c. The Sexual Desire -- The wise plan of the Creator has determined the two sexes of the human family, and planted in each an affinity for the other. Unlike the other desires named above, the gratification of this is not essential to the health of the individual, but it is essential to the propagation of the human race. The right use of this appetite is so important, and the evils of its wrong use so far reaching, that God and man both have hedged its exercise about with rigid laws. Within the limits of these laws it is right to exercise this function, and to refuse to do so might be attended with consequences that would entail evil and injustice on other members of the human family, living and unborn.

2. Desires of the Mind -- The desires arising from the constitution of our minds are more varied than those of our bodies, and much more difficult of analysis.

a. The Desire for Happiness -- It is undoubtedly the desire of God that every one of His creatures, if faithful to the purpose for which He made them, should be happy. It is not, therefore, selfish for a person to desire to be happy. Apart from sin this desire is right. The strongest appeal to the unsaved, perhaps, is the fact that they will be happier saved than unsaved, though their conception of what happiness is needs to be altered by the new birth.

b. The Desire for Knowledge -- This is another desire implanted by the Creator in human nature. It should not be confused with curiosity. God says His people are destroyed for lack of knowledge (Hosea 4.6). The right kind of desire for the right kind of knowledge is therefore not sinful.

c. The Desire for Power -- This, again, is a desire implanted of God in human nature. Divested of that selfishness that is inherent in inbred sin that makes one want to lord it over others, it is a wholesome desire. God appeals to this desire when He says: "He that overcometh and keepeth My works unto the end, to him will I give power over the nations" (Rev. 2.26). Surely

God would not appeal to a desire that is wrong. What greater incentive is presented to the seeker after the baptism with the Holy Ghost than that it will give him power? (Acts 1.8).

d. The Desire for Possessions -- This is a modification of the desire for power, since money is power. But it should not be calculated by the mercenary standard. The Bible appeals to this desire when it says: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" (Matt. 6.19,20).

e. The Desire for Society -- The desire for fellowship with other people of the same kind and purpose is implanted by the Father in pure human nature. Think of Adam in Paradise without a companion, or a solitary soul in the glories of heaven! The enjoyment of heaven will be greatly enhanced by the presence of multitudes of saved people like ourselves. The fellowship of saved people in this life is delightful.

f. The Desire for Esteem -- On account of this desire being perverted in fallen human nature to pride, it is exceedingly difficult to consider it as originally in unfallen human nature, a propensity of God's bestowment. It has a very important place to fill. Without it Christian people would be slovens in dress and manners. This is not a complete list of the desires of the mind, but is illustrative of them.

X. The Body of Sin -- The Scriptures distinguish between the body and the body of sin. The "body of sin," as it is called in Romans 6.6, the "body of this death" in Romans 7.24, the "body of the sins of the flesh" in Colossians 2.11, is that augmented bent to undue and unlawful use of the appetites of the body and desires of the mind that makes men prone to sin as soon as they come to years of accountability. Good breeding may restrain one from outwardly breaking the law, but in heart all have sinned and come short of the glory of God. It is also known as "inbred sin," from the fact that it is inherited from Adam as a result of His transgression and fall. The body of sin affects the natural appetites in various ways.

1. Perverted Appetites of the Body -- All the appetites of the body are given a bias as a result of inbred sin in the nature of every child of Adam. The tendency is to exercise the appetites on wrong objects., or to excess on right objects. The foundation is also laid for the acquisition of false appetites that develop into habits of drink, tobacco using and the like. The effect of regeneration is to remove the habits for which the individual is to blame; and of sanctification, to remove the tendency to misuse inherited from one's ancestry clear back to Adam.

2. Perverted Desires of the Mind -- As a result of inbred sin the desires of the mind are likewise perverted. The desire for happiness is perverted to that seeking for what the world calls "fun," and amusements of every variety; that pleasure-seeking tendency so prevalent in the world today. The desire for knowledge is perverted to the quest for some other way than God's way of salvation; to seek to know what it has pleased God to keep in His own counsels; the desire of the young to know what belongs only to adults to know; curiosity to know all about other people's business, and the like. The desire for power develops into wire-pulling for political preferment or ecclesiastical supremacy, into miserly desire to acquire wealth for the sake of the power one can wield thereby, and the like. The desire for society is perverted into the spirit of assembling in the saloon, the club, the secret order, and assembling in great companies for pleasure. The desire for



esteem develops into the pride of life, the wearing of stylish clothing, of living in stately houses, driving an elegant car, fine furniture and works of art for the reputation they have of elegance, and the like.

XI. Keeping Under the Body -- Paul says this about the body: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9.27). He is not here speaking of holding down the body of sin, but keeping the natural appetites and desires of the body under proper control.

One should not despair, after he has been sanctified, because he feels within him the moving of desires that he must curb to keep from sinning. Too often, because the newly sanctified feel the movings of natural appetites, they conclude that they were not sanctified as they thought they were, or that the Holy Ghost only suppresses inbred sin and strives to control it. The fact is that the old man is crucified and that the Holy Ghost gives power to control the natural appetites and keep them within the limits of conduct compatible with righteousness.

A sanctified man, who has not had his breakfast, may see in a show window, or on a baker's counter, a very attractive loaf of bread, and his appetite be awakened thereby until his mouth waters. Now that desire for bread when he is hungry is not a sinful desire. He does not desire that bread because it belongs to another, but because it is bread. His duty will be to curb that desire and refuse to steal that bread; and, for the sanctified man, this will not be impossible to do. Within a reasonable time his heavenly Father will give him bread of his own, or money whereby he can acquire that tempting loaf, and then he can satisfy his appetite therewith without sin, curbing his desire when he has eaten enough to reasonably sustain life.

It will, perhaps, be easy for the unsanctified to explain away his temptations on the above basis: that his temptations are only the movings of his natural bodily appetites. And it may be easy for the sanctified to be deceived into thinking the call 'of his natural appetites is the moving of inbred sin. Herein the individual will need to exercise judgment. It is useless for the one who has never sought and obtained the blessing of sanctification, to explain the movings of his inbred sin as only his natural appetites. It is disturbing to the one who has truly sought and obtained this blessing to treat the desires of the body as though they were the movings of inbred sin. Such will need to ask the wisdom that comes from the Lord as to their standing before Him, and, having received clear witness of their position in His sight, treat all temptation from the basis of His word.

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## 12 -- DOCTRINE OF GLORIFICATION

Eventually those members of the human family who become children of God and remain steadfast to the end of life and fall asleep in Jesus will be resurrected and the saints who live until His coming be translated, the bodies of all being transformed so that they are like the resurrected body of Jesus.

I. The Body of the Christian -- In order to understand the need for glorification of the body we should consider what the Bible says on the subject. The redemption of the entire man was purchased by Christ on the cross, but this redemption is not experienced all at once.

1. Our Present Body -- The body in which we now live is variously described in the Bible.

a. A Vile Body -- When Paul speaks of "our vile body" in Phil. 3.21, he is evidently referring to the body of a saved person. It is therefore possible to be saved and sanctified, and yet have a vile body, in the sense in which Paul here speaks.

b. A Corruptible Body -- When the Apostle says in I Cor. 15.53 that "this corruptible must put on incorruption" it is evident he means that the body of the Christian is a corruptible body at the present time.

c. A Subjected Body -- Romans 8.20 speaks of "the creature" being subjected in hope, which from the context appears to mean the creature, or bodily, part of the Christian. The 23rd verse goes on to say that although we have the firstfruits of the Spirit, yet we groan, "waiting for the adoption, to wit, the redemption of our body." In other words, the body in which the Christian now lives is awaiting some future event for its glorification.

II. The Body and the Atonement -- It is often claimed that healing is in the atonement. This is true, for all the benefits we receive through faith in Christ are in the atonement. A mistake is sometimes made in the application of this fact in that it is made to appear that healing is in the atonement in the same manner as regeneration and sanctification. This is erroneous, as will appear after a little reflection. If healing is in the atonement in the same manner and takes effect in the same way as salvation, for a person once healed to become sick would be a sure indication of backsliding. God often answers prayer for the sick, but it is equally true that faithful saints often sicken and die. If healing is in the atonement in just the same way as salvation of the soul, one would need to backslide in order to get sick and die. No one, we are sure, is ready to say that all the saints who have died of sickness died in a backslidden condition, even though they might once have been wonderfully healed.

All Scripture on this subject points forward to a coming event for the completion of the salvation of the whole man. Salvation is a complete work in regeneration and sanctification, so far as the spirit of man is concerned, but it will take the resurrection to bring body and mind into full salvation. We will therefore consider the resurrection as taught in the Scriptures.

III. The Two Resurrections -- Every human being will eventually be raised from the dead: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12.2). "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5.28, 29).

1. The First Resurrection -- "Blessed and holy is he that hath part in the first resurrection" (Rev. 20.6). The order of the resurrection is given in I Corinthians 15.22-24: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits;

afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father."

a. Christ the Firstfruits -- Jesus Christ was the first Person ever resurrected. Paul declares that this was foretold in the Old Testament: "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the First that should rise from the dead, (Acts 26. 22,23). To be sure, other persons were raised from the dead before the resurrection, in the sense of having their natural lives restored; but of none of them is the word "resurrection" used of their restoration.

In order to make this statement a little more plain it may be helpful to contrast the raising from the dead of Lazarus and the resurrection of Jesus. Of Lazarus it is written: "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin" (John 11.44). Lazarus had to be unbound from his winding sheet by the hands of others. But see what is said of the clothes in Jesus tomb: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20.6-8. The body of Jesus was transformed by resurrection, and He came forth released from the laws of the physical world, leaving His graveclothes just as they had been about His body, for the body came out through the clothes without disturbing a fold. One look at those clothes convinced Peter and John who had doubted the testimony of the women. No other human body has yet been so raised, and will not be until the resurrection of the saints.

b. The Church -- "They that are Christ's at His coming" evidently refers to the church that is caught away to meet the Lord at His coming. At that time all the true saints will get bodies like that of the Lord, the dead being raised and the living changed. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thes. 4,16,17). "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15.51,52). The meaning of this passage is that all members of the true church will not die, for some will be living when the Lord comes, but all will be changed into the likeness of the Lord's resurrection body.

c. Tribulation Saints -- From Revelation 20.46 we learn of a group of saints that will be true to Jesus in the great tribulation, which comes between the time of Christ's coming for His church and the setting up of the Millennial Kingdom. They appear to be the same as those referred to in Revelation 7.9-17. The statement "This is the first resurrection" (Rev. 20.5) seems not to mean that those spoken of in the previous verses constitute all there is to the first resurrection, but that they belong to or complete, the first resurrection.

2. The Second Resurrection -- The Scriptures say little about the condition of those not in the first resurrection, but we may differentiate them by calling theirs the second resurrection. It is a subject not properly belonging in a chapter on glorification, and is mentioned here only in order to

complete the subject of the resurrection. The wicked dead will not be raised in glorified bodies like the saints. The Bible is silent as to their bodily appearance.

a. The Wicked Dead -- The second resurrection, as we have chosen to call it, will include all the wicked dead "small and great," from earth and sea, who will be brought from their graves directly to the great white throne for judgment (Rev. 20.11-15).

b. The Time -- From Revelation 20.5 "but the rest of the dead lived not again until the thousand years were finished," we know that the wicked dead will not be raised until the end of the Millennium.

c. Their Destiny -- Their spirits and bodies being again united, the wicked dead will be judged "according to their works," not according to grace, as Christians are, whose works have been judged before hand in Christ (Rom. 8.3). As all have sinned, of course all who are judged according to their works will be lost. The book of life Is opened to prove that their names are not there. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20.15). This is elsewhere shown to be eternal punishment (Rev. 14.9-11; 20. 10).

IV. The Resurrection Body -- The nature of the resurrection body is a subject of deep interest, and we are justified in studying what the Scriptures say about it.

I. A Body Like That of Jesus -- "Fashioned like unto His glorious body (Phil. 3.21). "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him" (I John 3.2).

a. The Same Body -- It is evident that the body in which Jesus came forth on the resurrection morning was the same one that was laid in the tomb the day He was crucified. The body that had been put there was gone, and the body in which Jesus showed Himself to His disciples was identified as being the same one. "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing" (John 20.27).

b. Flesh and Bones -- It was a body that had flesh and bones: "Behold My hands and My feet, that it is I myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24.39). It is noticeable that Jesus did not say, as we say of a human body, it had flesh and blood, but "flesh and bones." His blood had been shed on Calvary. Notice also I Corinthians 15.20: "Flesh and blood cannot inherit the kingdom of God." The body must be changed before it can enter the eternal state.

c. Capable of Eating -- "And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them" (Luke 24.42,43). The problem of how a transformed body could eat untransformed food, we cannot solve, only believe. It is not essentially more mysterious than the change of our various kinds of food into human flesh in our natural bodies.

d. Not Subject to Natural Laws -- "And their eyes were opened, and they knew Him; and He vanished out of their sight" (Luke 24.31). "Then the same day at evening, being the first day of

the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20.19). "While they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1.9). The body of Jesus, after the resurrection, could appear and disappear at will, could pass through solid substances, could assimilate material food, and evidently transform it, nor was it subject to the law of gravitation 20.15). This is elsewhere shown to be eternal punishment (Rev. 14.9-11; 20. 10).

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Just how the body of Jesus now appears we do not fully know, for it is evident a further change took place after His ascension. We assume this from John 7:39: "The Holy Ghost was not yet given; because that Jesus was not yet glorified." As the Holy Ghost was not given until after the ascension, it is reasonable to suppose He was occupied in glorifying Jesus. This is further borne

out from the fact that when Jesus appeared to Paul on the way to Damascus and to John on the isle of Patmos He evidently appeared differently than when He appeared to the disciples during the forty days He was occasionally seen by them. To this agree the words of John in his first Epistle (I John 3.2) "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

It is proper to note in this connection that, while in our resurrection the saints will be in all respects like Jesus in His glorified humanity, we will never be like Him in His essential Deity. "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren" (Heb. 2.10,11).

2. A Spiritual Body -- "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15.44). This does not mean that the resurrection body will be a spirit body, for Jesus particularly took care to show His disciples that His body was not a spirit. The body in which we now live is a "natural," or a psychical body, one adapted to the indwelling of the animal nature of man; but the body in which we will be resurrected will be a "spiritual," or a pneumatical body, one adapted to the indwelling of the spiritual nature of man. "Psychical" and "pneumatical" are derived from the Greek of this passage.

a. A New Body -- In the sense that when one is born again he is a new creature (II Cor. 5.17) in that same sense the body in which he is resurrected is a new body. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (II Cor. 5.1,2). The identity of personality is retained when a person by regeneration is made a new creature; and in like manner bodily identity is retained in the resurrection, so that the resurrected one is recognizably the same one that was buried. The new heavens and new earth (Rev. 21.1.11 Pet. 3.13) are in like manner transformations of the present heaven and earth.

b. Identity of Matter Not Essential -- While it will be the same body raised in newness that was sown in weakness, it is not necessary that it be composed of identically the same particles of matter, for this body in which we live is not two successive days composed of identically the same particles. Identity of body is retained even when the entire matter composing the body has been changed. The body and the matter of which it is composed are not one and the same thing.

This subject is fully discussed in I Corinthians 15.35-44. A careful reading of this passage will show that the Apostle is proving that identity of matter is not essential to identity of body. The seed that is sown decays away, but on the stalk that grows from that seed comes other seed identical with the seed sown, though composed of different matter.

This clears up a puzzle that has confused many people who have wondered how in the resurrection the identical matter of bodies, long since decayed in the ground and changed into other forms of vegetable and animal life, could be gathered back into the newly-raised bodies. We are clear in saying that the Bible does not teach this hypothesis of the resurrection.

In order to make this truth a little more plain we may suppose that today, while we are attending the funeral of a dear saint who has died in the faith, the Lord should come to take His saints away. A later examination of the room where the funeral was held, by any persons who might be left, would doubtless disclose the following facts. The casket would be found empty of the body it contained, the same having been raised incorruptible. About the room, in the seats occupied by the living saints, would be found the clothing of those who had been changed and caught away.

On the other hand suppose that the Lord does not come until ten years after that funeral. By that time the body will have decomposed, and the matter that composed it will have been taken Up in other forms of vegetable and animal life. We know from what Paul says that it will not be necessary that all the matter composing that body ten years ago be gathered from the four winds, but from circumjacent matter God can build it anew. In this connection we should remember that after those ten years have passed, the matter in the bodies of the living saints who still remain will have completely changed, with the exception, perhaps, of the enamel on their teeth. Their bodies of ten years ago are even more scattered than that of the dead saints. Since it will not be necessary to restore those living bodies as they were ten years ago, neither will it be necessary to restore the body of the dead as it was ten years ago.

c. Recognition -- Undoubtedly the resurrected saints will recognize each other, even those who have not known each other in this life. There is, perhaps, no positive Scripture on this point, but it is one of those things so self-evident that we may feel sure that, if it were not so, Jesus would have told us. Consider in this connection the readiness with which Peter, James and John recognized Moses and Elias on the mount of transfiguration, the identification of Jesus after His resurrection, and even the recognition of Abraham and Lazarus by the rich man across the impassable gulf between them. Again, what would have been the satisfaction to the repentant thief on the cross for Jesus to tell him he was to be with Him in paradise that day, if he would not have recognized Him when he saw Him? Surely the phrase "with Me" implies mutual recognition.

d. Family Relationships -- It is evident from Romans 7.1-3 that family ties are severed at death. The family is a God-ordained institution designed for the propagation and preservation of the human race, the purpose of which is completed in this life. In heaven relationships will be realigned on a spiritual basis. In this connection see Jesus' reply to the Sadducees' question (Matt. 22.28-30).

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## 13 -- DOCTRINE OF HEAVEN

The word is used in the Bible in various ways. In the first verse of the Bible, where the Revised Version renders it, probably more exactly, "heavens," it evidently refers to all of creation outside of the earth.

According to traditional writings the Jews divided the heavens into seven strata. From the Bible we can determine but three. First, the heaven mentioned in Genesis 1.8, which evidently

refers to the atmospheric heaven. Paul mentions the third heaven in II Corinthians 12.2, which, of course, implies a second heaven lying between the first and the third. This second heaven is not particularly described in the Bible, but it evidently refers to the stellar heavens.

Some Scriptures mention "the heaven of heavens" (Deut. 10.14; I Kings 8.27), which appears to mean the heavens in their widest extent. Jesus is described as ascending "far above all heavens" (Eph. 4.10), which evidently means that He rules all the heavens.

Mention is made of these various uses of the word "heaven" to clear the way for a study of the doctrine of heaven particularly as it has to do with the future abode of the righteous.

I. Heaven is a Place -- That heaven is a place is absolutely testified by the Scriptures, some of which we will consider briefly.

1. As to Location -- In terms of geography or astronomy heaven cannot be located to the satisfaction of the carnal mind. But there are general terms of location that show it to be a place.

a. Upward -- "He was parted from them, and carried up into heaven" (Luke 24.51). "I saw the Spirit descending from heaven" (John 1.32). "They heard a great voice from heaven saying unto them, Come up hither" (Rev. 11.12).

b. High -- "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55.9).

c. Extensive -- "Thus saith the Lord, If heaven above can be measured" (Jer. 31.37). The implication is that it cannot be by man, though God has done so (Isa. 40.12).

2. As to Inhabitants -- That heaven is a place is shown from the fact that it has inhabitants.

a. God is There -- "Our Father Which art in heaven" (Matt. 6.9).

b. Christ Came from There -- "The first man is of the earth, earthy; the second Man is the Lord from heaven" (I Cor. 15.47).

c. Christ Returned Thither -- "They looked stedfastly toward heaven as He went up" (Acts 1.10).

d. Christ Will Come Again from There -- "The Lord Himself shall descend from heaven" (I Thes. 4.16).

e. The Holy Ghost Came from Thence -- "The Holy Ghost sent down from heaven" (I Pet. 1.12).

f. Angels are There -- "The angels were gone away from them into heaven" (Luke 2.15). "I heard the voice of many angels round about the throne ... and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5.11).



g. Men Shall be There -- Heaven is the eventual home of all the blessed. John the Apostle was granted a look into heaven as it will be, and records the presence of multitudes of people there. (See Rev. 5.9; 7.9-17).

II. The Abode of the Righteous -- There is indication in the Scripture that the righteous on the occasion of their death do not go immediately to their final abode. In this connection it will be necessary to briefly consider also the condition of the wicked dead, anticipating a little what will be more fully dealt with in the next chapter.

1. An Intermediate Place -- The Hebrew word "sheol," translated variously "hell," "grave," and "pit"; and the Greek word "hades," translated "hell," and "grave," evidently refer to a place where the spirit of men go between death and the time when they go to their final abode. There is nothing in either name, considered apart from its context, that speaks of either comfort or torment. They appear to be exactly synonymous in meaning, and refer in a general way to the abode of the dead, whether good or bad.

a. Two Divisions in Sheol and Hades -- From what Jesus says about the rich man and Lazarus it is evident that there are two compartments in this intermediate abode of the dead, for these two former inhabitants of the earth were on opposite sides of a great gulf, the former "tormented in this flame," and the latter "comforted." The former, though tormented in flame, was not yet in the lake of fire, nor the latter in heaven, in the highest sense of that term.

b. Paradise -- That apartment of the abode of the dead where Lazarus was taken by the angels when he died is there called "Abraham's bosom." Evidently it is the same place that Jesus called "paradise" when He said to the dying thief, "Today shalt thou be with Me in paradise" (Luke 23.43). The abode of the righteous dead before the resurrection of Jesus appears to have been in the underworld. But when Jesus came up in His resurrection there is a suggestion in the Scriptures that He emptied this compartment, formerly called paradise, or "Abraham's bosom," and carried its inhabitants into the heavens with Him: "When He ascended up on high, He led captivity captive" (Margin "a multitude of captives" Eph. 4.8). The suggestion is in accord with Paul's account of his own visit to the third heaven, which he also calls "paradise" (II Cor. 12.2,4). There is every reason to believe that, even though the dead are in an intermediate place awaiting their final destiny, neither the righteous nor the wicked are unconscious of their condition. The rich man was consciously unhappy, and Lazarus was consciously happy. Evidently also the thief was conscious of being with Jesus in paradise.

2. From Death to Heaven -- While not dogmatizing as to the exact course a soul takes from this world to the next, we may approximately trace it as follows:

a. Old Testament Saints -- The Old Testament saint when he died was gathered unto his people" (Gen. 15.15; 25.8; 49.33), evidently in that part of sheol where Abraham's bosom later sheltered Lazarus. Jesus, in His answer to the Saducees (Matt. 22.32) quotes from Exodus 3.6 and uses the present tense of the verb "I am" to prove that Abraham, Isaac, and Jacob were living, though they had died centuries before.

When Jesus descended "into the lower parts of the earth" (Eph. 4.9) on the occasion of His death, He visited hades (see Psa. 16.10 and Acts 2.27) and from that part known as paradise He carried those held captive by death with Him to the third heaven, as suggested above. There these Old Testament saints consciously dwell with Jesus, awaiting the resurrection for the restoration of their bodies.

b. New Testament Saints -- By this term we mean those who have died since Jesus' resurrection. When a true Christian dies now he goes at once to be with Jesus in paradise above. Paul describing his emotions to the Philippians, says: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1.23). There in conscious happiness he awaits the resurrection day for the reuniting of spirit and body.

3. The Church's Special Place -- There is evidence in the Scriptures of a special place for the church, the bride.

a. The Many Mansions -- Jesus said to His disciples, "In My Father's house are many mansions" (John 14.2), evidently meaning that these mansions are already there and probably inhabited by heavenly beings of some kind, or for saints of other classes than the church. But He significantly adds, "I go to prepare a place for you." There are already many mansions in heaven, but Jesus has gone to make another mansion there, especially for His bride.

b. The Prepared Bride -- While Jesus is over there preparing a place for His bride, He has sent the Holy Ghost into the world to prepare the bride for Him and for that mansion He has gone to prepare for her. Those saints who have died since the resurrection of the Lord are awaiting the same event as we -- the coming of the Lord to resurrect their bodies, as we await His coming to change ours.

4. Other Heavenly Inhabitants -- It is a popular conception of heaven that it is a concourse of redeemed souls all brought in on one common level, an unorganized mass of souls, each like the other. Whereas the Scriptures bear evidence that heaven is a well-ordered kingdom of saved spirits, each serving in his place, rank on rank, positioned on the basis of their several abilities and capacities: all saved, and equally saved, by the blood of Christ: equal in grace, but varying in glory.

a. The Throne -- John's vision of the interior of heaven given in the fourth and fifth chapters of Revelation show the fact that "One sat on the throne" (Rev. 4.2). Heaven is not a democracy, but an absolute monarchy, God the Father sitting on the throne, the Son having yielded all things into His hand after putting down the rebellion of sin (I Cor. 15.25-28). We have already, in the chapter ;On the Father, shown the subordination of the Son and Spirit to the Father. If this obtain in the Trinity Itself, how much more in the inhabitants of heaven in general. In fact all this trouble with sin was started by Lucifer trying to upset the order and subordination of the various ranks of heaven to God. The work of Jesus has been to restore the order of heaven and earth, bringing each subject into willing submission to the Father's decree or in case of refusal to cast him into the lake of fire and thus eliminate him from the problem of restoration.

b. The Overcomers -- In every one of the seven churches of Revelation II and III there are certain ones called "overcomers." May it not be that these constitute the bride of Christ? See the position of these overcomers in heaven: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3.21). Notice the fact of subordination here. It is the Father's throne first, then the Son sitting with the Father, not the Father with the Son; and then the overcomers with the Son, not the Son with the overcomers.

c. The Servants -- In Revelation 7.9-17 is a group of saved persons of whom it is said in verse 15: "Therefore are they before the throne of God, and serve Him day and night in His temple." Notice these persons are not "on" the throne, but "before" the throne. In Revelation 4.10 are individuals with crowns, but these have palms to bear. Their state is that of perfect happiness, but their position is subordinate to that of others. The socialistic view of community of all things will not obtain even in heaven. Whether it be the family, the local church, the corporation, the state, the nation, or heaven, there never is tranquillity without a head to whom all the rest are willingly subordinated.

d. Other Heavenly Occupants -- Besides all these that have been mentioned heaven has a multitude of other subjects. There are the archangels, the seraphim, the cherubim, the elders, the living creatures, the multitude of common angels; and we may well believe that each has his own rank, and is supremely happy in his God-given position. The duty of man in this present world is to subject himself to God, admit himself what God names him, a sinner, that God may forgive him and give him a place as He sees fit among the redeemed. The Christian here learns, like Paul, to be content in whatsoever state he is, if that is God's place for him.

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## 14 -- DOCTRINE OF HELL

Every soul will exist somewhere eternally. Those who are not eligible for heaven will be sent to hell. There is no suggestion of annihilation of either matter or spirit in the Bible, and there in no analogy of it in nature. The endless being of God, the endless bliss of the saved, and the endless torment of the wicked are all represented by the same Greek word, translated for ever and ever. "Him that liveth for ever and ever" (Rev. 10.6). "They shall reign for ever and ever" (Rev. 22.5). "Shall be tormented day and night for ever and ever" (Rev. 20.10).

I. Hell is a Place -- That hell is a place is as fully testified by the Scriptures as that heaven is a place.

1. As to Location -- The carnal mind can be no more satisfied with the Bible words of description as to the location of hell than it can regarding the location of heaven. But enough is said to show that it is a place.

a. Downward -- As all locative words regarding heaven point upward, so all locative words regarding hell point downward. "Let them go down quickly into hell" (Psa. 55.15). "Hell from beneath is moved" (Isa. 14.9).

b. Deep -- "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? (Job 11.8).

c. Expansive -- Hell is capable of being widened as to its borders, which could not be spoken of anything but a place. "Therefore hell has enlarged herself" (Isa. 5.14).

2. As to Inhabitants -- Hell, like heaven, is evidently a place to be inhabited. While we shall later show that hell, in the sense of the lake of fire, has not yet any inhabitants, the other compartments of the underworld are populated, and the lake of fire will be.

a. The Devil and his Angels -- The lake of fire especially is a place prepared for the devil and fallen angels. "Everlasting fire, prepared for the devil and his angels" (Matt. 25.41).

b. The Wicked -- Hell is a place for the wicked. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9.17).

II. The Abode of the Wicked -- In the previous chapter we have anticipated this subject a little by noting that there is some Scripture evidence that the wicked do not go to their final estate immediately after death, but to an intermediate place of torment to await the final judgment.

1. Sheol -- We noted in the last chapter that this Old Testament Hebrew word has various translations. The variation in the translation appears to have been determined by the context.

a. Hell -- in thirty-one places the translators of the Authorized Version have rendered the Hebrew word "sheol" to mean hell. While the word "sheol" itself seems not to convey the idea of torment, in each of these cases the word as used appears to mean the place of the wicked dead, who are in torment. It is the only word translated hell in the Old Testament. An example is that of Lucifer: "Yet thou shalt be brought down to hell" (Isa. 14.15).

b. Pit -- In three places the word "sheol" is translated "pit." The context shows that the meaning is practically the same as "hell." There are several other words referring to pits as holes in the ground, but "pit" when translated from "sheol" means a place much deeper in significance. It is used in Numbers 16.30, 33 of the rebels among Israel in the wilderness.

c. Grave -- In thirty-one places also the word "sheol" is translated "grave." There are other words meaning grave as a hole in the ground, but "grave" when translated from "sheol" has reference to the place where the soul goes, rather than the body. it is used. in this way of both good and evil men. Jacob uses it of himself: "I will go down into the grave unto my son" (Gen. 37.35). Job uses it of the wicked: "They spend their days in wealth, and in a moment go down to the grave" (Job 21.13).

2. Hades -- This, as noted in the previous chapter, is one of the New Testament words translated "hell" in the Authorized Version of the Bible.

a. Hell -- in the Authorized Version "hades" is translated "hell" ten times. In the Revised Version it is not translated at all, but transliterated and spelled with a capital, "Hades." While the word of itself seems not to carry the idea of torment, the context in many places does show it to be a place of torment, as in Luke 16.23, speaking of the rich man: "In hell he lift up his eyes, being in torments."

b. Grave -- One time only "hades" is translated "grave," in I Corinthians 15.55: "O grave, where is thy victory?"

3. Gehenna -- Twelve times the Greek word "gehenna" is used in the New Testament, and each time it is translated as meaning a place of torment.

a. Hell -- Seven of the twelve times that the word "gehenna" is used it is translated "hell" without any modifying words. An example of its use in this way is Matthew 10.28: "Fear Him (God) Which is able to destroy both soul and body in hell."

b. Hell Fire -- In three cases the word "gehenna" is accompanied with the word "pura," and is translated "hell fire." An example of this kind is Matthew 18.9: "It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

c. The Fire that Never Shall be Quenched -- Twice the word "gehenna" is accompanied with the words pura asbestos, translated "the fire that never shall be quenched." An example is that in Mark 9.43,44: "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

4. Tartarus -- This is the Latin of the Greek word "Tartaros," once used in the New Testament and translated "hell." "God spared not the angels that sinned, but cast them down to hell" (II Pet. 2.4). The word is considered by some as synonymous with hades and sheol, but there is in it the thought of another compartment of the underworld, one especially for the confinement of the wicked angels until after judgment.

5. Abyss -- The Greek word "abussos" (or abyss) is used in the New Testament to describe some compartment of the underworld.

a. Bottomless Pit -- It is translated seven times "bottomless pit," an example of which is Revelation 20.2, 3: "He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit."

b. Deep -- The Greek word "abussos" is translated "deep" twice. The meaning apparently is identical in all cases.

6. Everlasting Fire -- This term is used of the final abode of the wicked in Matthew 25.41.

7. Everlasting Punishment -- This term is used in Matt. 25.46 for the final doom of the impenitent.

8. Everlasting Destruction -- This is a term describing the fate of the wicked in II Thessalonians 1.9.

9. Lake of Fire -- Five times this awful description of the final abode of wicked angels and men is given in the 19th, 20th, and 21st chapters of Revelation. Three of the five times brimstone is named in connection with the fire.

III. The Underworld Regions -- Combining what we have considered in the last chapter and this, we may, for purposes of study, conceive of the underworld as consisting of a series of compartments arranged in strata one below the other.

First -- That compartment of hades where the righteous dead went who died in Old Testament times. This is sometimes called "Abraham's bosom," and sometimes "paradise."

Second -- The great gulf fixed between the righteous and wicked across which no man could pass.

Third -- That compartment of hades where the wicked dead went when they died. Here the rich man found himself in torments.

Fourth -- The bottomless pit, possibly the same as Tartarus, where the wicked angels are confined, at least some of them, and where the devil will be during the Millennium.

Fifth -- The lake of fire, into which all the other places below the great gulf, with their contents, will eventually be merged.

In this connection it is interesting to note that the Bible speaks of the "lowest hell" (Deut. 82. 22; Psa. 86.18).

IV. Christ's Underworld Visit -- When Christ died He visited the underworld. The statement, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12.40), cannot well be interpreted to mean anything else than that Christ visited the abode of the dead.

1. Sheol and Hades -- Comparison of Psalm 16.10 and Acts 2.27 shows that Jesus visited sheol and hades, which we have shown to be the same place.

2. In Paradise -- That Jesus visited paradise in His visit to the underworld is evident from His promise to the thief that he would be with Him in that place the day of His death (Luke 23.43).

3. Across the Gulf -- That Christ, in the course of the three days and three nights of His time spent in the underworld, visited the other part of hades seems evident from I Peter 3.18-20: "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by Which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in

the days of Noah, while the ark was a preparing." Since He was with the disobedient spirits, it appears He was in that part of hades to which the rich man was doomed. His preaching was not with a view to getting them converted, and gave them no second chance, but was in the nature of a proclamation.

4. In the Deep -- Christ even descended as far as the bottomless pit, as we judge from Romans 10.7 to mean: "Who shall descend into the deep, (that is, to bring up Christ again from the dead)." The word "deep" is from the word "abussos," in most cases translated "bottomless pit."

5. The Result -- The result of Christ's visit to the under world has been mentioned in the previous chapter, but it will now be better understood if enlarged upon. "When He ascended up on high, He led captivity captive, (margin -- a. multitude of captives) and gave gifts unto men" (Eph. 4.8). From this we understand that Christ took with Him when He ascended the spirits of the righteous dead who had before been in the upper compartment of hades, known as paradise,. abolishing that place in the underworld.

V. The Final Doom of the Wicked -- As suggested in an earlier paragraph, we cannot determine from Scripture that anyone has yet gone to the lake of fire, though all the wicked will eventually do so.

1. The First Inmates -- The first mention of any one going to the lake of fire is that in Revelation 19.20: "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." The time of this is at the beginning of the Millennium.

a. The Beast -- This "beast" is the head of the federated governments of the world as they will exist at the time of Christ's second coming to take over the kingdoms of this world. He is foreshadowed in the "little horn" on the fourth beast of Daniel's vision (Dan. 7.8,24,25). He is the "Wicked" of II Thessalonians 2.8. He is also known as the Anti-christ. He is most fully described in Revelation 13.1-10.

b. The False Prophet -- This is the "beast" of Revelation 13.11-18. He is the head of the federated religions of the world, as they will exist at the time of the Lord's second coming, and the co-worker and ally of the Anti-christ.

It is interesting to observe that we have described in the 12th and 13th chapters of Revelation what may be termed the Satanic trinity, in evident imitation of the holy Trinity. The dragon of chapter 12 stands in contrast to God the Father, as the first person of this Satanic trinity. The first beast of chapter 13 contrasts to God the Son. Notice the imitation of Christ's resurrection in his deadly wound that was healed. The second beast of chapter 13 contrasts with the third Person of the Trinity. Observe that, as the office of the Holy Spirit is to magnify Christ, so the work of this anti-spirit is to magnify the Anti-christ, whose deadly wound was healed, and induce men to worship him.

So far as there is any statement in Scripture these two individuals are the only occupants of the lake of fire during the Millennium. The rest of the wicked dead remain in hades throughout this thousand years, the devil is in the bottomless pit, and doubtless with him a host of his fallen angels.

2. The Next Inmates -- The next individual to be relegated to the lake of fire is the devil himself. After he has deceived the nations at the end of the Millennium, as described in Revelation 20.7-9, we read in Revelation 20.10: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

3. The Fallen Angels -- While no mention is made in the above connection of the angels being placed in the lake of fire, and we do not therefore know the order in which they go, we do know from II Pet. 2.4 and Jude 6 that the wicked angels are reserved for judgment, evidently the judgment of the great white throne (Rev. 20.11). It seem likely, too, from I Corinthians 6.3, that the saints will judge these fallen angels, or at least be associated with Christ in their judgment. Since the everlasting fire of Matthew 25.41 is prepared for the devil and his angels, we conclude that the angels go with their fallen head, the devil, to the lake of fire.

4. Wicked Men -- The judgment of the wicked dead is described in Revelation 20.12-15. From this we see that death and hell (hades) deliver up the dead that have been confined there. These are the wicked dead who have been relegated to hades from the beginning of the human race to the end of the Millennium. They are judged "according to their works," which means they are outside the grace of Christ, having never accepted His work for them. The book of life is opened alongside of the books that contain the records of their works, as evidence that their names are not there. After this judgment the wicked dead are relegated to their final doom, the lake of fire. Notice that the former abode of these wicked men, hades, is also cast into the lake of fire. From this we understand that all the underworld below the great gulf is merged or emptied into the lake of fire: "death and hell (hades) were cast into the lake of fire."

5. From Death to Hell -- While, as in the case of the righteous dead, we cannot dogmatize as to the exact course the soul of a wicked man takes from this world to the next, we may trace it in a measure, as follows:

a. Old Testament Wicked -- From Adam to Christ, so far as we can determine from Scripture the spirits of the wicked passed into that compartment of hades where the rich man was in torments. The gloom of their prison has been one uninterrupted course of misery to this day, and will continue until the end of the Millennium. The only possible variation of their woe was the visit of Jesus to hades, when He "preached unto the spirits in prison" (I Pet. 3.19). But His proclamation only sealed the testimony of Noah to those who were of Noah's period, and left their state more hopeless than before, if possible. The only other sensation in hades, possibly, has been the arrival from time to time of some notable potentate of this world, as is suggested by Isaiah 14.9 and Ezekiel 31.16.

b. New Testament Wicked -- We saw a decided difference between the condition of the Old Testament saint and the New Testament saint, but we discover no such difference between the Old Testament wicked and the New Testament wicked, or those who have died in their sins since



the resurrection of Christ. So far as we can see the same gloomy procession of lost souls wend their woeful way over the route of death to hades to be "tormented in this flame," until the setting of the great white throne calls them to final judgment.

c. The Call to Judgment -- Some day there will be a mighty commotion in hades. Again the voice of the Son of man will be heard through the gloomy portals, as it was once before when He made proclamation to the disobedient of Noah's day. This time it will summon all to come forth. The hour will have arrived when "all that are in the graves shall hear His voice" (John 5.28). The souls of the wicked will again be united with the bodies long since laid away, and "the dead, small and great" will stand before God and be judged for the deeds they did in those bodies, no matter how long ago. From the splendor of that great white throne the wicked dead will depart and be thrust down to the lake of fire.

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## 15 -- DOCTRINE OF IMMORTALITY

The Bible terms "everlasting," meaning never ceasing to exist; "eternal life," and "immortality" are frequently used by preachers and writers as exactly synonymous in meaning. Careful reading of the Scriptures will show that there is a meaning distinct for each term. Failure to distinguish this difference has been the underlying cause for some grievous errors.

I. Everlasting -- The terms "everlasting" and "eternal" are identical, being translated from the same original words.

1. Old Testament Word -- The Old Testament Hebrew words are "ad," "olam," "alam," and "qedem." These words are generally translated "everlasting," but "olam" and "qedem" are each once translated "eternal," and "ad" is once translated "eternity." These words have other translations, such as "evermore," "ever," "perpetual," "ancient," etc., but are the only Old Testament words translated "everlasting" and "eternal."

2. New Testament Words -- The New Testament Greek word generally translated "everlasting" and "eternal" is "aionios" -- 25 times "everlasting" and 42 times "eternal." But "aion" is twice translated "eternal," and "aidios" once "everlasting" and once "eternal." This applies to the Authorized Version. It is evident that the translators of this version alternated the words "eternal" and "everlasting" in order to try to avoid tautology or to make the reading more euphonious. An illustration of this is Matthew 25.46: "And these shall go away into everlasting punishment: but the righteous into life eternal." The original word in each case is "aionios." In the Revised Version the word is "eternal" in both places. In fact examination shows that in every case in the Revised Version the translators have rendered the word "aionios" as "eternal," though "aidios," the two times it occurs, is translated "everlasting."

3. The Use of the Word -- In the study of Scripture doctrine it is not enough to discover the dictionary meaning of words. Attention must be given to the use the Scriptures make of them, as shown by comparison of various passages and the context. The word "everlasting" or "eternal" is

applicable to anything animate or inanimate that has no end. This applies in both Old and New Testament. Some of the instances are as follows:

a. Spoken of God -- God is spoken of as both eternal and everlasting: "The eternal God is thy refuge" (Deut. 33.27). "Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God" (Gen. 21.33). "According to the commandment of the everlasting God" (Romans 16.26).

b. Spoken of God's Covenant -- The duration of first covered by God's covenant is spoken of as everlasting: "And the bow shall be in the cloud: and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (Gen. 9:16). This is spoken of frequently, in the Old Testament especially. It occurs also in the New Testament: "Now the God of peace, That brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work" (Hebrews 13.20,21).

c. Spoken of Salvation -- The duration of salvation is spoken of as being everlasting: "But Israel shall be saved in the Lord with an everlasting salvation" (Isa. 45.17). In the New Testament it is mentioned as "everlasting life" which we will consider in a section by itself.

d. Spoken of the Duration of Punishment -- Punishment is of the same duration as salvation and is spoken of in some of the same passages: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12.2). Mention has already been made of Matthew 25.46 where both everlasting life and everlasting punishment are mentioned.

e. Spoken of Inanimate Things -- Even things without life are spoken of as continuing eternally: "everlasting hills" (Gen. 49.26); "everlasting mountains" (Hab. 3.6). As mentioned in the body of this book, there is no reference to prove that matter will ever be destroyed.

II. Everlasting Life -- The term "everlasting life" is used in the Bible, not to designate the fact of eternal existence only, but also to designate a certain kind of life. Not to distinguish this specific application is to lay the foundation for serious error in Bible interpretation. The mere general dictionary meaning is not sufficient to show the Biblical use of the term. The repeated use of the term to mean a certain thing, and nothing else, establishes the Bible dictionary use of the term, the Bible being in this, as in many cases, its own dictionary.

1. The Opposite of Eternal Life -- Things are often better understood by a comparison of their opposites. It is well, therefore, in a consideration of the subject of eternal life to show first what the absence of eternal life is. One might infer, for instance, when told that the new birth imparts eternal life, that everyone who has not experienced the new birth will cease to exist at death. In fact such teaching has been promulgated. But from Bible usage eternal existence and eternal life are not one and the same thing. All men will exist for ever some where, but only those who have eternal life will live in heaven eternally.

a. Spiritual Death -- The opposite of eternal life is called "death" in the Bible: "She that liveth in pleasure is dead while she liveth" (I Tim. 5.6). Now "dead" here does not mean not having any kind of life, for it is specifically said that she liveth; but she is dead in the sense of not having everlasting, or spiritual life. "You hath He quickened, (made alive) who were dead in trespasses and sins" (Eph. 2.1). Now these people had a kind of life while they were "dead in trespasses and sins," but it was not eternal life. God gave to these spiritually dead people eternal life -- "You hath He quickened" (made alive).

b. Wages of Sin -- Death is described as the result of sin: "The wages of sin is death" (Rom. 6.23). "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1.15). It is evident that "death" here means more than physical death. The casting into the lake of fire is called the "second death" in Revelation 20.14.

c. What Spiritual Death Is -- It is evident to any careful student of the Bible that spiritual death does not mean extinction of being, or annihilation, for it is evident that the plainest teaching of Scripture is that the wicked dead exist on through eternity. By analogy from nature we may get some light on what spiritual death is by comparison with physical death. Physical death is not annihilation of the atoms of the physical body, for as much body is there after death as before. But that physical body has lost its harmony with the surrounding physical world. As long as the body has the proper relation to the elements: (right relation to water, right relation to heat, right relation to earth, right relation to air, etc.) it has life; but let its harmony with any of these be disturbed; (let it get too hot or too cold, not enough water or too much, not enough air, too much of some element of earth in it) and death ensues. In like manner spiritual life is right relation to the Spirit of God, but when that relation to God is destroyed spiritual death ensues. There is still a spirit there, a human spirit, as there was a body in the other case, but that spirit is dead because out of harmony with the Great Spirit, God.

2. What Eternal Life Is -- Eternal life is something that men may come into possession of in this life, and that continues forever. If not obtained in this life it never will be obtained. If one dies without obtaining it, he continues in death, spiritual death.

a. It Is Not Inherent -- Eternal life is not inherent in man. That is to say, no man has it by nature. While infants dying before reaching accountability are saved, it is by the grace of Jesus Christ that they receive the unconscious benefits of the atonement. If they live until they know good and evil they can only be saved by willingly accepting Jesus Christ as their Saviour.

b. It Is Received by Faith -- Eternal life is not attained by some meritorious works of men, but is received by faith. "Verily, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5.24). Eternal life, therefore, is something received when one is saved. It is experienced in this life as a beginning and continues throughout eternity.

By saying that eternal life is something that we come into possession of in this life and which continues forever, we do not mean to say that once received it cannot be lost. It might be argued that if it could be lost it would not be eternal life. This would be as absurd as to argue that because a century plant died within a year after it was set out it could not have been a century

plant, or it would have lived a century. There is abundant Scripture to warn us on this line. See Ezek. 18.24,25; Matt. 18.15-17; II Cor. 11.3; II Peter 2.20-22.

c. It Can be Known -- It is for the individual to know whether or not he has eternal life: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5.13).

III. Immortality -- Immortality is not the same as eternal life, even as eternal life is not the same as merely existing forever. It has to do with eternal life, and is often confused with it, but it is not the same; and the distinction should be carefully marked. The Greek word "athanasia" occurs only three times in the New Testament and is always translated in all versions "immortality." In the Authorized Version the word "aphtharsia" is twice translated "immortality," but the American Revised Version changes one of these to "incorruption," and the Old Revised Version of 1885 changes both to "incorruption."

The three passages where the word "immortality" is from the original word "athanasia" are I Corinthians 15.53,54 and I Timothy 6.16. From these passages we arrive at the following conclusions:

1. Jesus' Immortality -- From I Timothy 6.16 we gather that Jesus Christ, the second Person of the Trinity, is the only Person Who belongs to the human family (as He does since His incarnation) Who, at the present time, has immortality. This passage in its connection reads as follows: "I give thee charge in the sight of God, Who quickeneth all things, and before Jesus Christ, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting" (I Tim. 6.13-16). It is a little puzzling, from the construction of this long sentence, to discern whether it is God or the Lord Jesus Christ Who is spoken of here. In our chapter on the Trinity we have shown that often what is predicated of one Person of the Trinity is predicated of all three Persons. It is evident the meaning is that the Triune God has immortality. It is a little remarkable that the deathlessness of God is expressed by another word in Romans 1.23 and I Timothy 1.17, when God as the whole Trinity seems to be meant. The word there is "aphthartos" and rendered invariably in the Revised Version of 1885 "incorruptible." While to the ordinary Bible reader this fine distinction may seem of small consequence, the careful reader finds a word describing the deathlessness of Christ that is nowhere used of angels, though they evidently are incorruptible, and is used of the Triune God only as it comes in connection with the mention of the deathlessness of the Lord Jesus Christ.

This deathlessness called "athanasia" in the Greek, rendered "immortality" in English, was evidently imparted to the human nature of Jesus Christ at the time of His resurrection, making him the only member of the human family Who has immortality at the present time. It is evident from this that the soul of man is not inherently immortal. But this must not be construed as meaning that the soul ceases to exist at death, or that only those who obtain immortality will exist forever. For we have already shown that the Bible teaches the eternal existence of all men. We are endeavoring

to show that endless existence, everlasting life, immortality, and incorruption are not one and the same thing, nor are the original words different names for the same thing.

2. Some Men Will Receive Immortality -- We find it further revealed in the Scriptures, that though Jesus Christ is the only Member of the human family Who now has immortality, other members of the human family will eventually receive immortality. Who these will be an exceedingly practical question.

The only other two passages in the New Testament, beside I Timothy 6.16, where the word "immortality" is translated from the Greek word "athanasia", are I Corinthians 15.53,54, the two verses reading: "For this corruptible must put on incorruption (aphtharsia), and this mortal must put on immortality (athanasia). So when this corruptible shall have put on incorruption -- (aphtharsia), and this mortal shall have put on immortality (athanasia), then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The people who are going to receive this grand change are those whom the Apostle calls by inspiration "brethren" (vs. 50). To them he says: "Behold, I shew you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15.51,52).

3. When This Change Will Occur -- It is evident from this that those two wonderful things called "aphtharsia" (incorruption) and "athanasia" (immortality) will be given to the new-born people of God at the second coming of Jesus Christ for it is evident that the time spoken of here in this chapter is the same as that in I Thessalonians 4.16,17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

4. Not Conditional Existence -- There is a doctrine abroad called "conditional immortality" that is unsound and contrary to Scripture. But it is wrongly called "conditional immortality," for we have shown that the Scriptures teach that immortality, like salvation, is conditional. The so-called "conditional immortality" is really conditional existence after death, and teaches that those who do not have the new birth will perish as beasts, their souls being annihilated. This we have shown to be in error.

5. Recapitulation -- To sum up the teachings of this chapter we will go briefly over the foregoing.

a. All Souls Exist For Ever -- When a human soul is brought into existence it will for ever exist somewhere, either in eternal bliss or eternal woe.

b. New Birth Gives Everlasting Life -- Everlasting life is imparted to a soul when he believes in the Lord Jesus Christ as his Saviour. This step must be taken in this life in response to the call of God.

c. Immortality and Incorruptibility Imparted at the Resurrection -- Those who have received everlasting life will at the first resurrection receive immortality and incorruptibility. Neither word is used of the wicked in their eternal state. Theirs is "the resurrection of damnation" (John 5.29); they awake to "shame and everlasting contempt" (Dan. 12.2) and theirs is "everlasting punishment" (Matthew. 25.46).

As everlasting life has to do with man's spirit, and incorruptibility has to do with his body, it is possible that immortality has especially to do with the change in the mind at the resurrection. Salvation drives death out of every department of man's being: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Corinthians 15.54).

We may add that the word "immortality" is used in ordinary conversation and writing, and even in preaching, to mean simply everlasting existence. While we have shown that, in actual Bible usage the word is not exactly synonymous with everlasting existence, and is applied only to saved souls, and to them only after resurrection; yet, in the popular usage of the word, all souls are immortal.

We have thus exhaustively gone into the subject in order to guard the ordinary reader against being caught in the snare of those who teach what they call "conditional immortality." These teachers, with great boast of Greek knowledge, show that the Bible teaches that immortality is something only Jesus has, and no man has until his resurrection, and then, changing to the popular usage of the word "immortal" they prove that all men do not have something in them that exists for ever. The doctrine of the annihilation of the wicked is based on this false doctrine.

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## 16 -- THE AUTHORITY OF SCRIPTURE

It may appear to some a serious omission that this book contains no chapter devoted especially to proving either the existence of God or the authenticity of the Holy Scriptures.

We have been content to proceed from the basis that God is the living God, that He has revealed Himself and His will for man in the Holy Scriptures, and that these are self-evident facts on which all other arguments must be based. It is noticeable that the Scriptures do not endeavor to prove the existence of God nor to prove that they themselves are inspired. These are assumed as the uncontrovertible ground work on which all the teachings of the Scriptures are based. We have been content to take the same attitude -- that the Bible is the authentic written Word of God, adequately revealing Himself and His will to all who come to Him by faith.

But we desire to devote this closing chapter to another phase of the authority of the Scriptures than that usually made prominent in books on Bible Evidences: that is, that the Scriptures are God's word of authority to His children which they are bound to regard with the reverence that children regard their father's commandments, if they would enjoy the blessings of His favor day by day. For the Bible is not written to the unbeliever primarily, but to the believer; not to the children of the devil, but to the children of God. A loving father does not need to prove

to his loving children either that he is their father or that he has a right to tell them what to do. The relation of father and children is assumed as settled and the basis of all their relationships.

To illustrate what is meant by authority, in the sense in which we desire to emphasize it, we cite the experience of the three Hebrews when commanded by Nebuchadnezzar to bow down to the golden image that he had made.

These men were placed in an exceedingly difficult position. The king, under whose authority they had been placed, ordered them under penalty of death to bow down to the image of his god. The spirit of these Jews, trained in the laws of God as given through Moses, revolted against this gross worship of images. The whole question was whether they had sufficient ground for their repugnance for the king's manner of worship and refusal to participate therein. What was their duty under the circumstances? Many a modern theologian would have told them to outwardly submit for the sake of peace, as doubtless they were themselves tempted to do.

But God's law explicitly said, speaking of images, "Thou shalt not bow down thyself to them, nor serve them" (Ex. 20.5). There was no promise in connection with the commandment that they would be delivered from the threatening death if they did as the commandment said. But their Sovereign God had said not to do it, and it was their duty to bow to that authority and no other, regardless of what the consequences were. How weak would they have been in that emergency if they had been entertaining doubts as to the authority of the word of God under these circumstances! But they did not doubt the authority of that law, nor the right of God to tell them what to do and what not to do.

Much discussion is current as to the authenticity and authority of Scriptures, and doubt is being cast on their most sacred statements. But we have this word to say to those who contend for the whole Bible, to which class we belong: Is this a mere theory with you, held in the intellect; or is it a belief of the heart that rules all your conduct? You profess faith in the Book, but why are you yoked up with unbelievers in worldly organizations contrary to the explicit word of that Book for whose authority you contend? You profess faith in the God of the Bible, but why that immodest dress contrary to the explicit wish of your God that women adorn themselves in modest apparel? A faith that does not issue in corrected conduct proves itself a faith without works that is dead.

We can never know the sweet consolation of God's manifest keeping of His promises to us, until we demonstrate our faith in the God of the commands as well as the God of the promises. If we will do His will, expressed in His commands, He will answer our prayers in accord with His promises.

Oh, reader, dost thou believe in the Father Who so loved the world that He gave; in the Son Who so loved that He died; in the Holy Ghost Who is promised to them that obey and believe? Manifest it then by ordering thy life according to the Holy Scriptures and the movings in accord therewith of the Holy Ghost.

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"FOREVER, O LORD, THY WORD IS SETTLED IN HEAVEN." -- Psalm 119.89

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THE END