

THE DOCTRINE OF MAN.

A. HIS ORIGINAL CONDITION. 2

1. ~~17~~ MAN CREATED IN THE IMAGE OF GOD.I Tim. 1:17 - 6:15-16
Heb. 11:27

1. Gen. 1:26,27; 9:6;

First Conclusion: God created man in His own image, after
His own likeness.

Question: To what do this "image" and "likeness" refer?

Answer: a. ^{Righteousness - Knowledge - mind} Eph. 4:23,24; Col. 3:10; Rom. 8:29; II Cor. ^{changed} 3:18; Col. 1:15; The image and likeness plainly have reference to the intellectual and moral nature of man.

b. Ps. 17:15, R.V. (Marg. in part) (The Hebrew word used here clearly means a visible form. Comp. Num. 12:8, R.V.)

The image and likeness would seem also to have some reference to the visible likeness. It is true God is essentially spirit (Jno. 4:24), and invisible (Col. 1:15), but God has a form in which he manifests Himself to the eye (Is. 6:1; Acts 7:56; Phil. 2:6) and man seems to have been created not only in the intellectual and moral, but also the visible likeness of God. (Compare Gen. 5:1,3).

It is perhaps impossible to say how much of this visible likeness was lost by the Fall, but in the regeneration man is not only recreated intellectually and morally in the likeness of God (Eph. 4:23,24; Col. 3:10), but when the regeneration is complete in the outward, visible likeness as well. (Comp. Phil. 3:21).

But from Jno. 17:5 compared with Phil. 2:6, we see that "the form" of Christ was the form of God.

II. THE ORIGINAL INTELLECTUAL AND MORAL CONDITION OF MAN.

1. Gen. 2:19; 1:28;

First Conclusion: Man was created with sufficient intellectual capacity to give names to all living creatures and to have dominion over them.

Man was not created an ignoramus nor a savage, but a being with lofty intellectual powers. Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, it breaks down when applied to man. It contradicts not only Scripture, but the known facts of history. The development of man from an originally low order of intellectual beings closely resembling the ape, is a figment of unbridled imagination falsely dubbed science. There is absolutely not one fact to sustain it. The first view we get of man is of a being of splendid intellectual powers.

2. Gen. 3:1-6; Rom. 5:12,14; (Eccl. 7:29)

Second Conclusion: Man was not created a sinner, but sin
entered into the world through man, by
his conscious and voluntary choice.

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B. THE FALL

I. THE FACT OF THE FALL. ²

1. Gen. 3:1-6

(1) First Conclusion: The first man fell. - *cause 5*

The steps in the Fall were:

1. Listening to slanders against God.
2. Doubting God's word and His Love.
3. Looking at what God had forbidden.
4. Lusting for what God had prohibited. (The lust of the flesh, the lust of the eye and the vainglory of life, v.6. Comp. I Jno. 2:16).
5. Disobeying God's commandments.

The woman was the first in this deception and transgression. (v.1, etc). (Compare I Tim. 2:14).

II. RESULT OF THE FALL. ²

1. Rom 5:19, R.V.

Conclusion: Through the one man's disobedience the many
 (2) were made (or constituted) sinners. *3. definition back of page.*

Adam stood as the representative of the race; indeed, he was the race, and all coming generations were in him. (Compare Heb. 7:9, 10). In his fall the race fell. "All sinned," Rom. 5:12, R.V.

Many thoughtless infidels say: "I would rather stand for myself." If you had stood for yourself you would have fallen as Adam did. God's plan, when we see the whole of it, is far more gracious than this. As the first Adam fell for us, so we all would have done for ourselves; so the ^{LAST} ~~second~~ Adam obeyed for us, as none of us would have done if left to stand for ourselves.

C. THE PRESENT (STANDING) BEFORE GOD AND CONDITION OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS. ⁻⁴

I. THE PRESENT STANDING BEFORE GOD OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS.

1. Rom. 3:9, 10, 22 (1. cl.), 23; Ps. 14:2, 3; Is. 53:6; I Jno. 1:8, 10;
 First Conclusion: Outside of the Redemption in Christ Jesus there is no difference in the standing of men before God: for all have sinned and come short of the glory of God; there is none righteous, no, not one.

2. Rom. 3:19, R.V.

Second Conclusion: Every mouth is stopped and all the world brought under the judgment of God. (Comp. Ps. 130:3; Ps. 143:2)

3. Gal. 3:10 (note context vv. 13, 14); Rom. 2:12;

Third Conclusion: All who are of the deeds of the law (i.e., outside of the grace of God in Jesus Christ) are under a curse.

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4. I Jno. 3:8-10;

Fourth Conclusion: All who have not been born of God (i.e., all outside of the Redemption in Christ Jesus) are children of the Devil.

The doctrine of the universal Fatherhood of God is utterly unscriptural and untrue. It is true all men are his offspring, or stock, or race, or nation (Acts 17:28, "yevos" not "tenva", see usage in Greek concordance), in the sense of being His creatures, having our being in Him, and made in His likeness. (See context vv.28,29.) But we become His "sons" or "children" by faith in Christ Jesus. (Gal.3:26,R.V.; Jno. 1:12,R.V.)

IV - II. THE PRESENT (CONDITION) ⁻⁹ OF MEN OUTSIDE OF THE REDEMPTION THAT IS IN CHRIST JESUS.

1. Eph. 4:18,R.V.;

First Conclusion: They are darkened in their understanding, alienated from the life of God through the ignorance that is in them, hardened in heart.

2. I Cor. 2:14;

Second Conclusion: The natural man receiveth not the things of the Spirit of God, neither can he know them.

3. Jer.17:9,R.V.

Third Conclusion: The natural heart is deceitful, above all things and desperately sick.

4. Gen.6:5,12; 8:21; Ps.94:11;

Fourth Conclusion: The entire moral and intellectual nature of unredeemed man is corrupted by sin.

5. Tit.3:3; Eph.2:3,R.V.; Col.3:5,7;

Fifth Conclusion: The outward life of unredeemed men is vile and detestable.

6. Rom. 7:5,8,14,15,19,23,24; (Compare 8:2 and Rom.6:17,R.V.)

Sixth Conclusion: Men unsaved by Christ are the slaves of sin, in helpless and hopeless captivity to the law of sin and death.

7. Eph. 2:2;

Seventh Conclusion: Outside of redemption in Christ men are under the control of the Prince of the power of the air.

8. Eph. 2:3;

Eighth Conclusion: They are by nature children of wrath.

9. Rom. 8:7,8,R.V.

Ninth Conclusion: The mind of the flesh is enmity against God; it is not subject to the law of God, neither indeed can be; and they that are in the flesh cannot please God.

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10. Eph. 2:1;

Tenth Conclusion: Men outside of Christ's saving power are dead through their trespasses and sins.

11. I Jno. 5:19, R.V.

Eleventh Conclusion: "The whole world," the whole mass of men who have not received Christ, "lieth in the evil one" - rest in his arms, in his power, in himself.

Final Conclusion: The present standing or condition of men out of Christ as pictured in the Bible is dark and hopeless. One word will express it - LOST, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture-platform, and in many pulpits today. But it is accordant with the facts. The more one has to do with men and women, and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy in every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, and his own nature, does not show that he is living near God, but far from God. Compare Isaiah's, Job's and the Psalmist's conception of self and man when they were brought face to face with God: Is. 6:1-5; Job 42:5,6; Ps. 14:2-3;

Evidently those who live nearest God and see things most nearly from His standpoint have the poorest opinion of self and human nature.

IV
 D. THE FUTURE (DESTINY) OF THOSE WHO REJECT THE REDEMPTION THAT IS IN JESUS CHRIST. - 3 1-

I. THE FUTURE DESTINY OF THOSE WHO DO NOT BELIEVE THAT JESUS IS THE SON OF GOD.

Jno. 8:24; (Note context, v.21).

Conclusion: Those who believe not that Jesus is the Messiah and Son of God shall die in their sins; whither He goes they cannot come.

Note - The faith here spoken of is not a mere opinion, but a faith that governs the life. (Compare John's use of faith everywhere; e.g., I Jno. 5:1,4,5.)

II. THE FUTURE DESTINY OF THOSE WHO HAVE DONE ILL.

Jno. 5:28,29, R.V.;

Conclusion: All men shall be raised again from the dead, those who reject Christ as well as those who accept Him, but to the one it will be a resurrection unto life, to the other a resurrection unto judgment.
 (Compare I Cor. 15:22)

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III. THE FUTURE DESTINY OF THE FACTIONS AND DISOBEDIENT.

Rom. 2:5,6,8,9,R.V.

Conclusion: Unto them that are factious, and obey not the truth (Compare Jno. 14:6; 3:18,19), but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil.

IV. THE FUTURE DESTINY OF THOSE WHO KNOW NOT GOD AND OBEY NOT THE GOSPEL.

II Thess. 1:8,9,R.V.

Conclusion: Those who know not God and that obey not the gospel of our Lord Jesus, shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints.

Note - What "destruction" means we shall see later.

V. THE FUTURE DESTINY OF THOSE WHO ARE NOT FOUND WRITTEN IN THE BOOK OF LIFE.

Rev. 20:15,R.V.

Conclusion: If anyone at the judgment of the great white throne is not found written in the book of life, he shall be cast into the lake of fire.

VI. THE FUTURE DESTINY OF THOSE WHO NEGLECT CHRIST BY NEGLECTING HIS BRETHREN.

Matt. 25:41,46,R.V.;

Conclusion: When Christ comes to judge the nations He shall say to those on His left hand (i.e., those who have neglected Him, by neglecting their duty to His hungry, thirsty, lonely, naked, imprisoned brethren), "Depart from me, ye cursed, into the eternal fire which is prepared for the Devil and his angels, and these shall go away into eternal punishment."

VII. THE FUTURE DESTINY OF THE FEARFUL, UNBELIEVING, ETC.

Rev. 21:8;

Conclusions: The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.

VIII. QUESTIONS ANSWERED.

First Question: Is the fire spoken of as the future penalty of sin literal fire?

Answer: 1. Note the frequency with which the word fire and synonymous expressions are used:
Matt. 7:19; Jno. 15:6; "into the fire".

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Is. 66:24; "neither shall their fire be quenched".
 Heb. 6:8; "to be burned".
 Heb. 10:26,27,R.V.; "fierceness of fire"
 Rev. 20:15; "the lake of fire".
 Rev. 21:8; "burneth with fire".

2. Matt. 13:30,41,42; "furnace of fire".

VII In a parable we expect figures, but in the explanation of the parable we expect the figures to be explained by the literal facts which they are intended to represent. But in the parable of the tares every item of the parable is explained except the fire, but that remains fire in the interpretation of the parable as well as in the parable itself. (Compare also Matt. 13:47-50).

Second Question: Is the Lake of Fire a place of continued conscious torment, or is it a place of annihilation? of being, or is it a place of non-conscious existence? *ans. next pages*

Answer: The punishment of the wicked is spoken of as "death" and "destruction". What do these words mean in Biblical usage?

"DEATH."

1. I Tim. 5:6; Eph. 2:1;

First Conclusion: The word "death" is applied to sinners while still existing, but existing in the wrong way - while they have life in the sense of existence, but not true life, real life, in the sense of right existence. (Compare I Tim. 6:19,A.V. and R.V.)

2. Rev. 21:8;

Second Conclusion: The death which is the final outcome of a life of sin and unbelief is defined in the Bible as a portion in the place of torment.

3. Jno. 17:3; I Jno. 1:2;

Third Conclusion: Life is defined in the Bible not merely as existence but as right existence, knowing the true God, the life manifested in Jesus Christ. Death, then is not mere non-existence, but wrong, debased, devilish existence.

"DESTRUCTION."

1. The general use of the word. Matt. 9:17;

First Conclusion: When anything is said "to perish" (the verb from which the noun commonly translated "destruction" and "perdition" is derived) it is not meant that it ceases to be, but that it is so ruined that it no longer subserves the use for which it was designed. (Compare also Matt 26:8)

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2. The specific use of the word as applied to the doom of the wicked. Rev. 17:8,11.

(Note the Greek word here translated "perdition" is the word translated "destruction" in II Peter 3:16, A.V., and R.V.; Phil. 3:19, A.V.; II Peter 3:7, R.V. Now if we can find what the beast "goeth" into, we shall know what "destruction" or "perdition" means. Turn to Rev. 19:20 - turn again to Rev. 20:10. Here we find the beast still in the lake of fire and being tormented after a thousand years have passed away.

Second Conclusion: "Destruction" is clearly defined in the New Testament as the condition of being in a place of conscious and unending torment.

That "destruction" does not mean annihilation is also evident from Luke 19:10.

3. Rev. 14:10,11;

Third Conclusion: The ultimate condition of those who receive the mark of the beast is described as a condition of unending, unrelenting, conscious torment.

Objection: "This passage does not refer to the eternal state as it speaks of "day and night"."

Answer:

1. Compare Rev. 4:8; 7:14,15; 20:10;
2. Rev 19:20; Compare with Rev. 20:10;

Third Question: Is this condition of torment endless?

Answer: Matt. 25:41 (Compare Rev. 20:10); Rev. 14:11; Compare II Thess. 1:9,10

Conclusion: They are tormented day and night for ever and ever, and they have no rest day nor night.

What does "for ever and ever" mean? *unending*

Literally, "Unto the ages of the ages," The expression occurs twelve times in the Book of Revelation.
Rev. 1:6; 4:9,10; 5:13; 7:12; 10:6; 11:15; 15:7;(14:11)
(also 19:2,3;20:10;) 22:5;

Eight times it refers to the duration of the existence or reign or glory of God and Christ. Once to the duration of the blessed reign of the righteous, and in the three remaining instances to the duration of the torment of the Devil, Beast, False Prophet, and the wicked.

The word frequently translated "eternal" or "everlasting" means "age-long," and may be used of a limited period; but the expression "for ever and ever" means "unto the ages of the ages" (Rev.19:3;20:10- See R.V.Marg. and Greek), or "unto ages of ages" (Rev.14:11,R.V.Marg. and Greek); i. e., not merely throughout an age, but throughout all ages. It is a picture not merely of years tumbling upon years, but of ages tumbling upon ages in endless succession. It is never in a single instance used of a limited period. Nothing could more plainly or graphically picture absolute endlessness.

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Fourth Question: When are the issues of eternity settled?

- III*
1. Jno. 8:21;
First Conclusion: Those who die in their sins cannot go where Jesus is.
 2. Heb. 9:27, R.V.;
Second Conclusion: It is appointed unto men once to die, and after this judgment.
 3. Jno. 5:28, 29;
Third Conclusion: All who are in their graves who have done evil shall be raised unto a resurrection of judgment.
 4. Luke 16:26;
Fourth Conclusion: Between those who pass out of this world lost and those who pass out accepted of God, there is a great gulf fixed and no passing from the one side to the other. The destinies of eternity are settled in life that now is.

Fifth Question: May not those who have never heard of Christ in this world have another opportunity?

IV Answer: a. There is not a line of Scripture upon which to build such a hope. *Is there future probation? If people don't want Christ now why would they want Him in the future except to escape hell?*

b. All men have sufficient light to condemn them if they do not obey it. Rom. 2:12, 16; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;)

Note: The passage here quoted was not given to show, as some strongly imagine, how men are saved by the light of nature, but how the Gentile is under condemnation by the law written in his heart, just as the Jew is under condemnation by the law of Moses. The conclusion of the whole matter is found in Rom. 3:19, 20, 21, 22 -

General Conclusion: The future state of those who reject the redemption offered to them in Christ is plainly declared to be a state of conscious unutterable, endless torment and anguish. This conception is an awful and appalling one. It is, however, the Scriptural conception and also a reasonable one when we come to see the appalling nature of sin, and especially the appalling nature of the sin of trampling under foot God's mercy toward sinners, and rejecting God's glorious Son, whom His love has provided as a Saviour.

Test!

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Shallow views of sin and of God's holiness, and of the glory of Jesus Christ and His claims upon us, lie at the bottom of weak theories of the doom of the impenitent. When we see sin in all its hideousness and enormity, the Holiness of God in all its perfection, and the glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin, who love darkness rather than light, and who persist in the rejection of the Son of God, shall endure everlasting anguish, will satisfy the demands of our own moral intuitions. Nothing but the fact that we dread suffering more than we loathe sin, and more than we love the glory of Jesus Christ, makes us repudiate the thought that beings who eternally choose sin should eternally suffer, or that men who despise God's mercy and spurn His Son should be given over to endless anguish.

Sixth Question: What about our impenitent friends and loved ones?

Answer: a. It is better to recognize facts, no matter how unwelcome, and try to save these friends from the doom to which they are certainly hurrying than to quarrel with facts and seek to remove them by shutting our eyes to them. You cannot avert a hurricane by merely refusing to believe it is coming.

b. If we love Christ supremely, as we should love Him, and realize His glory and His claims upon men, as we should realize them, we will say if the dearest friend we have on earth persists in trampling Christ under foot he ought to be tormented forever and ever.

Suppose one you greatly love should commit some hideous wrong against one you love more, and persist in it eternally, would you not consent to his eternal punishment?

If, after men have sinned and God still offers them mercy, and makes the tremendous sacrifice of His Son to save them - if they still despise that mercy and trample God's Son under foot, if then they are consigned to everlasting torment, I say: "Amen! Hallelujah! True and righteous are thy judgments, O Lord!"

At all events the doctrine of conscious, eternal torment for impenitent men is clearly revealed in the Word of God, and whether we can defend it on philosophic grounds or not, it is our business to believe it; and leave it to the clearer light of Eternity to explain what we cannot now understand, realizing that God may have infinitely wise reasons for doing things for which we in our ignorance can see no sufficient reason at all. It is the most ludicrous conceit for beings so limited and foolish as the wisest of men are, to attempt to dogmatize how a God of infinite wisdom must act. All we know as to how God will act is what God has seen fit to tell us.

In conclusion, two things are certain. First, the more closely men walk with God and the more devoted they become to His service, the more likely they are to believe this doctrine. Many men tell us they love their fellow men too much to believe this doctrine; but the men who show their love in more practical ways than sentimental protestations about it, the men who show their love for their fellow men as Jesus Christ

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showed His, by laying down their lives for them, they believe it, even as Jesus Christ Himself believed it.

As Christians become worldly and easy-going they grow loose in their doctrine concerning the doom of the impenitent. The fact that loose doctrines are spreading so rapidly and widely in our day is nothing for them, but against them, for worldliness is also spreading in the Church. (I. Tim. 4:1, ; II Tim. 3:1; 4:2.3) Increasing laxity of life and increasing laxity of doctrine go arm in arm. A church that dances and frequents theatres and lives in self-indulgence during the week, enjoys a doctrine on the Lord's Day that makes the punishment of the wicked not so awful after all.

Second, men who accept a loose doctrine regarding the ultimate penalty of sin (Restorationism or Universalism or Annihilationism) ^{Russellism} lose their power for God. They may be very clever at argument and zealous in proselyting, but they are poor at soul-saving. They are more likely to be found trying to upset the faith of those already won by the efforts of others, than winning men who have no faith at all. If you really believe the doctrine of the endless, conscious torment of the impenitent, and the doctrine really gets hold of you, you will work as you never worked before for the salvation of the lost. If you in any wise abate the doctrine, it will abate your zeal. Time and again the author has come up to this awful doctrine and tried to find some way of escape from it, but when he has failed, as he always has at last, when he was honest with the Bible and with himself, he has returned to his work with an increased burden for souls and an intensified determination to spend and be spent for their salvation.

Finally: Do not believe this doctrine in a cold, intellectual, merely argumentative way. If you do, and try to teach it, you will repel men from it. But meditate upon it in its practical, personal bearings, until your heart is burdened by the awful peril of the wicked and you rush out to spend the last dollar, if need be, and the last ounce of strength you have, in saving those imperiled men from the certain, awful hell of conscious agony and shame to which they are fast hurrying.

Individual righteousness. That righteousness is imparted and imputed.

Test Dec. 4

E. JUSTIFICATION.

I. What does Justify mean?

Note - The way to decide this is by an examination of the Biblical use of the word and the words derived from it. The question is not, What is the etymological significance of the word? for words are frequently used in a meaning widely different from their etymological significance. The question is, What is the significance of the word as determined by its usage in the Bible? The way to determine this is by taking a Concordance and Bible, and looking up every passage in which the word is used. The following passages are sufficient to illustrate the Biblical usage. In the passages taken from the Old Testament, the LXX uses the same Greek verb that is translated "Justify" in the New Testament.

Deut. 25:1; Ex. 23:7; Is. 5:23; Luke 16:15; Rom. 2:13; 3:23,24; Luke 18:14; See also Rom. 4:2-8, R.V.;

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To "justify", in Biblical usage, signifies not "to make righteous," but to "reckon," "declare," or "show to be righteous". A man is justified before God when God reckons him righteous.

Note - Etymologically the word translated "justify" means "to make righteous," but Thayer, in his Greek-English Lexicon of the New Testament says: "This meaning is extremely rare, if not altogether doubtful." It is certainly not the New Testament usage of the word.

II. How are Men Justified: — 3

1. Rom 3:20; Gal. 2:16;

First Conclusion: Men are not justified by works of the law.
No man is justified by works of the law.

Question: Why not ?

Answer: Gal. 3:10; Because in order to be justified by works of the law we must continue in all things which are written in the book of the law to do them. This no man has done, but all men have sinned. The moment the law is broken at any point, justification by works of the law becomes impossible. So those who are of works of the law are under the curse. God did not give men the law with the intention of justifying men thereby, but to produce conviction of sin, to stop men's mouths, and to lead them to Christ. Rom. 3:19,20; Gal. 3:24; Yet strangely enough there are many today preaching the law as the way of salvation.

2. Rom. 3:24;

Second Conclusion: Men are justified as a free gift by God's grace through the redemption that is in Christ Jesus.

Justification is not on the ground of any desert there is in us. It is a gift God bestows without pay. The channel through which it is bestowed is the redemption that is in Christ Jesus.

3. Rom. 5:9 (Note R.V. Marg.)

Third Conclusion: Men are justified or counted righteous in Christ's blood - i.e., on the ground of Christ's propitiatory death. (Comp. Gal 3:13; I Pet. 2:24; Is. 53:6; II Cor. 5:21;

2- The ground of justification is the shed blood of Christ.

4. Rom. 3:26; 4:5; 5:1; Acts 13:39;

Fourth Conclusion: Men are justified on condition of faith in Jesus.

3- Faith makes ours the shed-blood, which is the ground of justification and we are justified when we believe in Him who shed the blood. Provision is made for our justification by the shedding of the blood; we are actually justified when we believe.

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5. Rom. 3:28, R.V.; 4:5, R.V.;

Fifth Conclusion: A man is justified by faith apart from works of the law - i. e., he is justified on condition that he believes even though he has no works to offer as a ground upon which he might claim justification.

When he ceases to work for justification and simply believes on Him who justifieth the ungodly, that faith is reckoned for righteousness, and he, the believer, is counted righteous.

The question is not, have you any works to offer, but do you believe on Him who justifies the ungodly? Works have nothing to do with justification except to hinder it when we trust in them. The blood of Christ secures it, faith in Christ appropriates it. We are justified, not by our works, but by His work. We are justified upon the simple and single ground of His blood, and upon the simple and single condition of our faith. It is exceedingly difficult to hold men to this doctrine of justification on faith apart from works of the law. They are constantly seeking to bring in works somewhere.

6. Rom. 10:9, 10;

Sixth Conclusion: The faith that leads to justification is a faith "with the heart."

The heart in the Bible stands for the entire inner man, thought, feeling and purpose. To believe "with the heart," is to believe with the whole man. It involves the surrender of the thought, the feelings and the will to the truth believed. A heart faith is more than mere opinion. It is a conviction that governs the whole inner man and consequently shapes the outward life.

7. Jas. 2:14, 18-24, R.V.

Seventh Conclusion: The faith that one says he has, but which does not manifest itself in action along the line of the faith professed, will not justify. The faith that justifies is the real faith that leads to action accordant with the truth professed.

We are justified simply upon faith, but it must be a real faith. "We are justified by faith without works, but we are not justified by a faith that is without works." The faith which God sees and upon which He justifies, leads inevitably to works which man can see. God saw the faith of Abraham and counted it to him for righteousness, but the faith God saw was real and led Abraham to works that all could see and which proved his faith. The proof to us of the faith is the works, and we know that he that does not work has not justifying faith.

We must not lose sight of the truth which Paul emphasizes against (legalism) on the one side - that we are justified on the simple condition of a real faith in Christ. We must not lose sight of the truth which James emphasizes against (antinomianism) on the other side - that it is only the faith that proves its genuineness by works, that justifies. To the (legalist), who is seeking to do something to merit justification, we must say "stop working and believe on Him that justifieth the ungodly. (Rom. 4:5.) To the antinomian, who is boasting that he has faith and

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is justified by it, but who does not show his faith by his works, we must say "what doth it profit, if a man say he hath faith, but have not works? Can that faith save him? (Jas. 2:14, R.V.) We are justified by faith alone, but we are justified by that faith alone that works.

8. Rom. 4:25;

Eighth Conclusion: Jesus was raised ^{for} because of our justification.

This does not mean that Jesus was raised in order that we might be justified. We were already justified by His death. Because we were thus reckoned righteous God raised Jesus from the dead and thus declared us justified. The resurrection of Jesus Christ is the proof that God has accepted the sacrifice for us which He made. Jesus rose as our representative. In raising Him God declared Him accepted and us accepted in Him.

9. I Cor. 6:11, R.V.

Ninth Conclusion: We are justified in the name of the Lord Jesus Christ and in the Spirit of our God - i. e., on the ground of what Jesus is and did, and on the condition of our union with Him, and also on the condition of our union with the Spirit of God.

III. THE EXTENT OF JUSTIFICATION.

1. Acts 13:39, R.V.

First Conclusion: In Christ every one that believeth is justified from all things. (Compare Rom. 8:1, 33, 34, R.V.)

2. II Cor. 5:21; Phil. 3:9, R.V.;

Second Conclusion: The believer is made the righteousness of God in Christ. He has a righteousness not of his own, but a "righteousness which is of God upon faith." (Compare Rom. 3:21, 22.)

There has been an absolute interchange of positions between Christ and the justified believer. (Christ took our place, the place of the curse (Gal. 3:13.) He was made sin (II Cor. 5:21). God reckoned Him a sinner and dealt with Him as a sinner (Is. 53:6; Matt. 27:46). And when we are justified we step into His place - the place of acceptance. We are made the righteousness of God in Him.

To be justified is more than to be forgiven. Forgiveness is negative the putting away of sin. Justification is positive, the reckoning of positive and perfect righteousness to one. Jesus Christ is so united to the believer that God reckons our sins to Him. The believer is so united to Christ that God reckons His righteousness to us. God sees us in Him and reckons us as righteous as He is. When Christ's work in us is completed we will be in actual fact what we already are in God's reckoning. I John 3:2. But our present standing before God is absolutely perfect, though our present state may be far below this. John 17:

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IV. THE TIME OF JUSTIFICATION.

Acts 13:39, R.V.

Conclusion: In Christ every believer is justified from all things. *When we believe*

The moment a man believes in Christ, that moment he becomes united to Christ, and God reckons the righteousness of God to Him.

V. THE RESULTS OF JUSTIFICATION. -3

1. Rom. 5:1;

First Conclusion: Being justified by faith, ^h we have peace with God through our Lord Jesus Christ.

The enmity between the sinner and God is put away by the cross (Eph. 2:14-17; Col. 1:20-22), and the moment the sinner believes in Christ he is justified and has peace with God through our Lord Jesus Christ. He may not yet know he has "peace with God", and so will not have "the peace of God." "Peace with God" has to do with our standing; "the peace of God" has to do with our state.

2. Rom. 8:33,34;

Second Conclusion: No one can lay anything to the charge of the justified man. It is God, the great Judge, who justifies; no one can condemn. (Compare Rom. 8:1, R.V.)

The believer in Christ is made secure against all condemnation by the death, resurrection, ascension and intercession of Christ. When the death of Christ ceases to satisfy God regarding sin, and when the intercession of Christ ceases to prevail with God, then the justified man can be condemned and not till then.

3. Tit. 3:7, R.V.

Third Conclusion: Being justified by God's grace, ² we are made heirs according to the hope of eternal life.

4. Rom. 5:9, R.V. Marg.

Fourth Conclusion: Being justified in Christ's blood we shall be saved from the coming wrath of God.

All who are justified through faith in Jesus Christ will have no part in that long-restrained wrath of God that is soon to burst upon an apostate world. (Compare Jno. 5:24, R.V.) Judgment regarding sin is past for the believer. His sin has been already judged and punished in the death of Christ. I Pet. 2:24; Gal. 3:13; The only judgment that awaits the believer is a judgment for rewards according as his works have been good or worthless. (II Cor. 5:10; I Cor. 3:11-15.)

5. Rom 8:30;

Fifth Conclusion: ³ The one God justifies He will also glorify. God has already glorified in His own thought and purpose those whom He has justified.

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6. Rom. 5:16,17,R.V.

Sixth Conclusion: Those who are justified shall reign in life through the one, even Jesus Christ.

F. THE NEW BIRTH.

I. WHAT IS THE NEW BIRTH? — 3

1. II Cor. 5:17; Gal. 6:15;

First Conclusion: The New Birth is a new creation.

2. I Jno. 3:14,R.V.; Eph. 2:1,4,5,R.V.;

Second Conclusion: The New Birth is a passing out of death into life, the impartation of life to men dead through trespasses and sins. A New Life

Note 1 - It is evident that Baptism is not the New Birth. The language used above does not fit baptism. One of the passages given (Gal. 6:15) expressly contrasts the New Birth with an outward ceremonial.

The same thing is evident from I Cor. 4:15. Here Paul tells the saints in Corinth that he had begotten them again. If Baptism were the New Birth this must mean that Paul had baptized them. But in I Cor. 1:14,17, Paul says he had not baptized them. Clearly the New Birth is not Baptism. water

That Baptism (water) is not the New Birth is clear also from Acts 8:13,20-23. In this passage we are told that Simon was "baptized," but that he was "in the gall of bitterness and bond of iniquity," and bound for perdition. Compare also Luke 23:43 with Jno. 3:3,5.

Question: If Baptism is not the New Birth, to what does the word water in Jno. 3:5 refer? water baptism

Answer: Let us look elsewhere and see what are the agents and instruments by which the work of regeneration is wrought; I Pet. 1:23; Jas. 1:18; I Cor. 4:15; Titus 3:5;

In these passages we see that regeneration is wrought by the word of God and Spirit of God. We are born again by the word of God and the Spirit of God. Now in Jno. 3:5, we have the Spirit. Can the "water" be taken to mean "the word" without forcing the language? Compare Eph. 5:25,26. It has been said that the Greek word translated "word" here in Ephesians, is a different word from the word translated "word" when the Word of God is spoken of. But see I Peter 1:25. Here the same Greek word that is translated "word" in Eph. 5:26, is used twice of "the Word of God," and that, too, in direct connection with regeneration by the Word. See also John 15:3 and also Joan 17:17.

But some may ask why did not Jesus say plainly, without a figure, "Except a man be born of the word and the Spirit"? The answer to this is very simple. The whole passage is highly figurative. The word translated "the Spirit" is itself figurative: means literally "wind" and is without the definite article. Literally translated the passage would read, "Except any one be begotten out of water and wind." In this the wind symbolizes the vivifying element, the Holy Spirit. (Compare Ezek. 37:9,10.) Naturally, therefore, "the water" symbolizes the

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cleansing element, the "word". (Compare Jno. 15:3) The passage thus reduced to unfigurative language would read, "Except any man be born of the word of God and the Spirit of God." Thus we would have Jesus teaching the doctrine afterwards taught by Paul and James and Peter. (I. Cor. 4:15; Tit. 3:5; Jas. 1:18; I Pet. 1:23)

Another interpretation is suggested. This takes both water and wind as symbols of the Spirit, the one setting forth His cleansing work, the other His quickening work. It matters very little, so far as Bible doctrine is concerned, which interpretation we accept; for whether or not the doctrine that men are begotten again by the Word is found here, it certainly is found elsewhere. (Jas. 1:18; I Pet. 1:23; I Cor. 4:15). And, if the cleansing work of the Spirit is not found here, it is found elsewhere. Indeed, whatever work you find attributed to the Holy Spirit in the Bible, you will also find attributed to the Word. This is due to the fact that the Spirit works through the Word. The Word is the Sword of the Spirit. (Eph. 6:17).

If it is still insisted that the water here refers to ^{water} Baptism, it is still evident that mere water Baptism is not regeneration, for the passage says, "Except a man be Born of water AND THE SPIRIT." In any case, it is clear that ^{water} Baptism is not the New Birth.

Note 2 - It is also evident that the New Birth is not a mere outward change of conduct. The language used above does not fit this.

3. Rom. 12:2; Compare Tit. 3:5.

Third Conclusion: The New Birth is a making anew of the mind. ^{3- A New Mind}

The word for mind here includes thoughts, feelings and purposes.

4. II Peter 1:4, R.V.;

Fourth Conclusion: The New Birth is the impartation of a new nature, even God's own nature, to the one who is begotten again.

The natural or unregenerate man is intellectually (blind) to the truth, "the things of the Spirit" (I Cor. 2:14), (corrupt) in his affections (Gal. 5:19, 20, 21), (perverse) in his will (Rom. 8:7). This is the condition of every unregenerate man, no matter how cultured, refined or outwardly moral he may be. (See Notes on Present Standing before God and Condition of Men outside of the Redemption that is in Christ Jesus.) In the New Birth God imparts to us His own wise and holy nature, a nature that thinks as God thinks (Col. 3:10), feels as God feels, wills as God wills. (I Jno. 3:14; 4:7, 8.) (II Cor. 5:17, R.V.) Compare Ezek. 36: 26, 27;

The New Birth is a most desirable and glorious experience. Just to think that the All Holy God comes to men sunken in sin, dead through tresspasses and sins, the vilest of sinners, blind, corrupt, perverse, and imparts to them His own wise, holy and glorious nature. The doctrine of the New Birth is one of the most precious and inspiring in the Word of God.

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II. THE RESULTS OF THE NEW BIRTH. ⁴

1. I Cor. 3:16; 6:19;

First Conclusion: The Regenerated Man is a temple of God; the Spirit of God dwelleth in him.

When anyone submits himself to the regenerating work of the Holy Spirit, the Holy Spirit takes up His abode in Him.

2. Rom 8:9;

Second Conclusion: The Regenerate Man is not in the flesh, but in the Spirit - i. e., the flesh is not the sphere in which he thinks, feels, lives and acts; on the other hand, the Spirit is the sphere in which he thinks, feels, lives and acts.

Note - While the regenerated man is not in the flesh, he still has the flesh. Gal. 5:16,17. The new nature received in regeneration does not expel, destroy nor eradicate the old nature. The two exist side by side. The old nature is present, but its deeds are to be put to death through the Spirit. Rom. 8:13. The flesh is present but we are not under its dominion. It is said by some that "Gal. 5:17 represents a lower experience, but in Rom. 8 we get a higher experience when the carnal nature is eradicated." But in Rom. 8:12,13, we see the flesh still present but triumphed over.

3. Rom. 8:2;

Third Conclusion: The Regenerated Man is made free from the law of sin and death.

What the law of sin and death is we see in Rom. 7:14-24.

After regeneration the law still works, but the higher "law of the Spirit of Life" comes in and sets us free from its power. Whereas in man merely awakened by law, the "law of sin and death" gets a perpetual victory, in the regenerate man the law of "the Spirit of life in Christ Jesus" gets the perpetual victory.

4. Rom. 12:2, R.V.

Fourth Conclusion: The Regenerated Man is outwardly transformed by the inward renewing of his mind so that he is no longer fashioned according to this world.

Note - The regenerated man, however, does not at once manifest perfectly that of which he has the germ in himself. He begins as a babe and must grow: I Peter 2:2; Eph. 4:13-15; The new life must be fed and developed.

5. Col. 3:10, R.V.

Fifth Conclusion: The Regenerated Man is being made anew into the likeness of his Creator in knowledge.

This result of the new birth is a progressive process. The mind of the believer is brought day by day into conformity with that of God.

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6. Rom. 8:5;

Sixth Conclusion: The Regenerated Man minds the things of the Spirit - i. e., he directs his mind toward the things of the Spirit; sets his thoughts, affections and purposes upon them.

7. I Jno. 5:1

Seventh Conclusion: The Regenerated Man believes that Jesus is the Christ.

Of course the faith that John here speaks of is a faith that is real i. e., a faith that enthrones Jesus as Christ in the heart. Compare Matt. 16:16,17; Jno. 1:12,13;

8. I Jno. 5:4,R.V.;

Eighth Conclusion: The Regenerated Man overcomes the world.

The world is at variance with God, it lieth in the evil one (I Jno. 5:19), and it is constantly exercising a power to draw the believer into disobedience to God (See context, I Jno.5:3), but the one born of God by the power of faith gets the victory over the world.

9. I Jno. 3:9,R.V.

Ninth Conclusion: In the one born of God the seed of God remains, and therefore the one born of God does not practice sin.

Note 1 - What is meant here by sin? Sin here is manifestly something done. What kind of a something done is defined in v. 4, "Transgression of the law" or "lawlessness." (R.V.) i. e., such acts as reveal disregard for the will of God as revealed in His word. Sin then is here, a conscious intentional violation of the law of God. The regenerate man will not be doing that which he knows to be contrary to the will of God. He may do that which is contrary to God's will, but which he does not know to be contrary to God's will. It is not therefore lawlessness. Perhaps he ought to have known that it was contrary to God's will, and when he is led to see it he will confess his guilt to God. Taking sin in a broader sense than John here takes it, it is sin.

Note 2 - The tense of the verb here used is the present, which denotes progressive or continued action. The literal translation of the passage would be "Every one begotten out of God, sin is not doing, because his seed in him remains; and he cannot be sinning, because out of God he is begotten." It is not taught that he never sins in a single act, but it is taught that he is not going on sinning, making a practice of sin. What his practice is will appear under the next head.

The begotten of God cannot be sinning, because he is begotten of God. The new nature imparted in regeneration renders the continuous practice of sin impossible.

10. I Jno. 2:29,R.V.

Tenth Conclusion: He that is begotten of God practices righteousness.

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Here again we have the present tense (the present participle) denoting continuous action. It is evident here that the thought is not that he does righteousness in a single case, but that he makes a practice of it. By righteousness is meant the performance of such acts as are conformed to the straight line of God's will revealed in His word. Righteousness is the habitual practice of the one who is begotten of God. He may do individual acts which are unrighteous, but he is a doer of righteousness; "righteousness" is his practice.

Note - The force of the present tense as indicating continuous action is very evident in this verse. If we took it as referring to a single act the verse would teach that everyone who does a single righteous act is begotten of God. Of course this is not meant. It does not refer to a single act of righteousness, and evidently the contrasted passage (Chapt. 3:9) cannot refer to a single act of lawlessness.

11. I Jno. 3:14, R.V.; I Jno. 4:7, R.V.;

Eleventh Conclusion: He that is begotten of God ⁵ loveth the brethren.

Question: Who are meant by the brethren?

Answer: (I Jno. 5:1) Those who are begotten of God. The one who is begotten of God loveth every other one who is begotten of God. The other may be an American, or Englishman, or Negro, or Chinaman; he may be educated or uneducated, but he is a child of God and a brother, and as such an object of love.

Question: What is meant by love?

Answer: The following verses (I Jno. 3:16-18) define what John means by love. It is not mere emotion or sentiment, but that genuine desire for another's good that leads to sacrifice for him - even the sacrifice of our own life if necessary. This love is the supreme result, evidence and test of the New Birth.

12. II Cor. 5:17, R.V.

Twelfth Conclusion: In the Regenerated Man old things are passed away; they are become new.

In the place of the old ideas, old affections, old purposes, old choices, are new ideas, new affections, new purposes, new choices.

13. Tit. 3:5;

Thirteenth Conclusion: Through the bath of regeneration and renewing of the Holy Spirit the regenerated man is already saved.

General Note - These results of regeneration are also its evidence and tests, especially 7,8,9,10,11. If anyone would know whether he has indeed been begotten again let him inquire, "Are the facts stated under 7,8,9,10,11 true of men?"

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you just finished! Oh?!
Stink!
(Star)

III. THE NECESSITY OF THE NEW BIRTH. — 2

1. Jno. 3:3;
 First Conclusion: No man can see the Kingdom of God except he be born again. The necessity is universal.
2. Jno 3:7;
 Second Conclusion: Men not only may but must be born again. The necessity is absolute and imperative.

Nothing else will take the place of the New Birth. Education, morality, religion, orthodoxy, baptism, reform - none of these nor all of them together are sufficient. Gal. 6:15.

3. Jno. 3:5,6;
 Third Conclusion: The reason why men must be born again is because all one gets by natural generation is "flesh".

What the character of the flesh is we learn from Paul: Gal. 5:19-21; Rom. 8:7, R.V. The "flesh" is radically and essentially bad. They that are in the flesh "cannot please God", nor "inherit the kingdom of God." The flesh is incapable of improvement (Jer. 13:23.) What man needs is not to cultivate nor to improve the old nature, but to get a new one. Matt. 12:33.

IV. THE MANNER OF THE NEW BIRTH, OR HOW MEN ARE BORN AGAIN. — 3

1. Jno 1:13;
 First Conclusion: Believers are begotten again - not of blood, nor of the will of the flesh, nor of the will of man, but of God. The New Birth is God's work, having its origin entirely in God's will.
2. Tit. 3:4,5; Jno. 3:5,6;
 Second Conclusion: God begets men anew through the cleansing, quickening, renewing work of the Holy Spirit
3. Jas. 1:18; (Compare Col. 1:5); I Pet. 1:23,25;
 Third Conclusion: "The word of Truth" or "The word of God" - (I.E., the word which is preached by the Gospel) - is the instrument the Holy Spirit uses in regeneration.
4. I Cor. 4:15;
 Fourth Conclusion: Men, by the preaching of the gospel, are used of God for the regeneration of believe
5. Gal. 3:26; Jno. 1:12,13;
 Fifth Conclusion: We become children of God through believing in or receiving Jesus Christ.

This same thought is illustrated by Jesus in Jno. 3:14 by a reference to the brazen serpent. These words are an answer to the question of

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Nicodemus "How can these things be?" (V.9) As the dying Israelite, with the poison of the fiery serpents coursing through his veins, was saved by looking at the brazen serpent on the pole, and had new life coursing through his veins as soon as he looked, so we dying men, with the poison of sin coursing through our veins, are saved by looking at Christ "made in the likeness of sinful flesh," lifted up on the cross, and have new life coursing through our veins as soon as we look. All we have to do with our regeneration is to receive Christ. (Compare II Cor. 5:17).

note
In the New Birth the Word of God is the seed; the human heart is the soil; the preacher of the Word is the sower, and drops the seed into the soil; God by His Spirit opens the heart to receive the seed (Acts 16:14); the hearer believes; the Spirit quickens the seed into life in the receptive heart; the new Divine Nature springs up out of the Divine Word; the believer is born again, created anew, made alive, passed out of death into life.

G. ADOPTION.

I. WHAT IS ADOPTION?

1. Etymologically the word translated "adoption" means "the placing a son."
2. In Greek usage outside of the Bible from Pindar and Herodotus down the two words from which the word translated "adoption" is derived mean "an adopted son."
3. Scriptural usage:
Rom. 9:4; (Compare Ex.4:22,23; Deut. 14:1; Is. 43:6; Jer.31:9; Hos. 11:1) Rom. 8:15,23; Eph. 1:5; Gal.4:5;
These are all the passages in which the word is found. Here the word means the "placing" or "adoption" as sons. In regeneration we receive the nature of sons of God; in adoption we receive the position of sons of God. Regeneration is a change of nature. Adoption is a change of position or relation.

II. THE ORIGIN AND GROUND OF ADOPTION.

Eph. 1:3-6, R.V.

1. Adoption originates in the eternal, sovereign, unmerited grace of God. Not because of any merit seen or foreseen in us, but because of His own loving, gracious choice, He foreordained us to adoption as sons. He did not foreordain us to adoption as sons because we were fit for the place; but, having foreordained us to adoption as sons, He makes us fit for the place to which He has graciously foreordained us.
2. Adoption is through Jesus Christ - i. e., on the ground of what He is and does. Because of what His only begotten Son is and does, He adopts many to be sons.

III. THE RECIPIENTS OF ADOPTION, OR WHO RECEIVE THE GRACE OF ADOPTION.

- School note*
1. Gal. 3:25,26; 4:4-7; Jno. 1:12, R.V.;

Conclusion: All those who believe in, or receive Christ Jesus, receive the adoption of sons - i. e., they obtain a place or right as sons in the family of God.

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IV. THE TIME OF ADOPTION, OR WHEN THE BELIEVER RECEIVES HIS PLACE AS A SON.

1. Gal. 3:25,26; 4:6; I Jno. 3:1,2,R.V.

First Conclusion: The Believer has already received his place as a son in the family of God.

We now have the rights of sons; we are not under tutors, governors nor law. All things in the house are ours.

2. Rom 8:23;

Second Conclusion: The full working out and manifestation of our position as sons - the completion of our placing as sons, our manifestation to the world as sons of God - lies in the future, and will not be realized until the body as well as the Spirit is redeemed. Col. 3:4,R.V.

V. THE PROOF OF OUR ADOPTION, OR HOW WE KNOW THAT WE HAVE THE PLACE OF SONS IN THE FAMILY OF GOD.

1. Gal. 3:23-26,R.V.

First Conclusion: We know by the explicit statement of God's Word that we are no longer under the tutor, law, but have a place as sons in the family of God.

2. Gal. 4:6; Rom. 8:15,16,R.V.

Second Conclusion: Because we are sons, God has sent the Spirit of His Son into our hearts. This Spirit of Christ bears witness together with our spirit that we are children of God, crying, Abba Father.

VI. THE RESULTS OF ADOPTION.

1. Gal. 4:6;

First Conclusion: God sends the Spirit of His Son into our hearts, crying Abba Father.

2. Rom. 8:15;

Second Conclusion: We are delivered from bondage and fear, and brought into filial trust in God.

3. Gal. 4:4-6; 3:25,26;

Third Conclusion: We are delivered from the bondage under the law to serve in the liberty of sons.

4. Rom. 8:17;

Fourth Conclusion: Having received a place as children we are made heirs of God and joint heirs with Jesus Christ. We are made heirs of all God is and all God has.

SYSTEMATIC THEOLOGY--(III)--(SENIORS)SANCTIFICATIONI.-Meaning of sanctification.-

1.-Separate.-(Lev. 22:2 Num. 8:14 I Ch. 23:13).

(1).-Set apart.-

a.-Dedicate.-(Num. 7:88 II Ki. 12:18).

b.-Devote.-(Lev. 27:28,29 Num. 18:14).

(2).-Sanctuary.-(139 times). (Ex. 15:17 25:8 30:13,24 36:1,3,

4,6,24 38:25-27 Lev. 4:6 5:15 10:4 12:4 16:33 19:30 20:3 21:12,15 26:2

27:4,25 Num. 3:28,31,32,38,47,50 4:12,15,18 7:9,13,19,25,31,37,43,49,55,

61,67,73,79,85,86 8:19 10:21 18:1,3,5,16 19:20 Josh. 24:26 I Ch. 9:29

22:19 24:5 28:10 II Ch. 20:8 26:18 29:21 30:8,19 36:17 Neh. 10:39 Ps.

63:2 68:24 73:17 74:3,7 77:13 78:54,69 96:6 102:19 114:2 134:2 150:1

Isa. 8:14 16:12 43:28 60:13 63:19 Jer. 17:12 51:51 Lam. 1:10 2:7,20 4:1

Ezek. 5:11 8:6 9:6 11:16 23:38,39 24:21 25:3 28:18 37:26,28 41:21,23

42:20 43:21 44:1,5,7-9,11,15,16,27 45:2-4,18 47:12 48:8,10,21 Dan. 8:11,

13,14 9:17,26 Amos 7:9 Zeph. 3:4 Heb. 8:2 9:1,2).

(3).-Saint.-

2.-Hallow.-(Ex. 20:11 28:38 29:1,21 40:9 Lev. 12:4 19:8 22:2,3,32

25:10 Num. 3:13 5:10 6:11 16:37,38 18:8,29 Deut. 26:13 I Sam. 21:4,6

I Ki. 8:64 9:3,7 II Ki. 12:18 II Ch. 36:14 Jer. 17:22 Ezek. 20:20 44:34

Mat. 6:9 Lu. 11:2).

3.-Holy.-(Lev. 20:7).

II.-What was sanctified.-

1.-Sabbath.-

(1).-Day.-(Gen. 2:3 Ex. 20:11 Deut. 5:12 Neh. 13:22 Jer. 17:22,24,27 Ezek. 20:12,20 33:38 44:24).

(2).-Year.-

(3).-Jubilee.-(Lev. 25:10).

2.-Firstborn.-(Ex. 13:2,12 Num. 3:13 8:17 Deut. 15:19).

3.-Holy things.-(Ex. 28:38 30:29 I Ch. 35:13 Neh. 12:47).

(1).-Tabernacle.-(Ex. 29:43,44 40:9 Lev. 8:10 Num. 7:1).

(2).-Temple.-(I Ki. 9:3,7 II Ch. 7:16,20 29:5,15,17 36:14).

a.-Furniture.-

(a).-Altar of Burnt Offering.-(Ex. 29:36,37,44 40:10 Lev. 8:11,15 Num. 7:1).

(b).-Table for shewbread.-(I Sam. 21:4-6).

(c).-Laver.-(Ex. 40:11 Lev. 8:11).

(d).-Censers.-(Num. 16:37,38).

b.-Court.-(I Ki. 8:64 II Ch. 7:7).

c.-Offerings.-(Ex. 29:27,33).

(3).-Priesthood.-

a.-People.-

(a).-Aaron.-(Ex. 28:41 29:21,44 40:13 Lev. 8:12,30).

(b).-Aaron's sons.-(Ex. 38:41 29:21,44 Lev. 8:30).

b.-Garments.-

(a).-Of Aaron.-(Ex. 29:31 Lev. 8:30).

(b).-Of Aaron's sons.-(Ex. 29:21 Lev. 8:30).

4.-Mount Sinai.-(Ex. 19:23).

5.-Possessions.-

(1).-House.-(Lev. 27:14,15).

(2).-Field.-(Lev. 27:16-19,22).

6.-Fast.-(II Ki. 10:20 Joel 1:14 2:15).

7.-Food.-(I Tim. 4:5).

8.-Head.-(Num. 6:11).

9.-Sheep gate.-(Neh. 3:17).

SYSTEMATIC THEOLOGY--(III)--(SENIORS)SANCTIFICATION

10.-God's name.--(Isa. 29:23 Ezek. 36:23 Mat. 6:9 Lu. 11:2).

11.-Church.--(Eph. 5:26).

12.-Human body.--(I Thes. 4:4 5:23).

III.-Who are sanctified.--

1.-God.--(Isa. 8:13 29:23 I Pet. 3:15).

(1).-In.--

a.-Them that come nigh Me.--(Lev. 10:13).

b.-Pharaoh.--(Ex. 14:4,17).

c.-Israel.--(Lev. 22:32 Num. 20:12-14 Deut. 32:51 Ezek. 20:41 28:25 36:23 39:27).

d.-Zidon.--(Ezek. 28:22).

e.-Gog.--(Ezek. 38:16).

f.-Righteousness.--(Isa. 5:16).

(2).-At Meribah.--(Num. 20:12,13 27:14 Deut. 32:51).

2.-Christ.--(Jno. 10:36).

3.-People.--(Ex. 31:13 II Ch. 30:17 Isa. 13:3 Ezek. 37:28 44:19 46:20 Joel 2:16).

(1).-Aaron.--(Ex. 28:41).

(2).-Priests.--(Lev. 21:8 II Ch. 5:11 Ezek. 44:19 48:11).

(3).-Levites.--(Num. 8:6-22 18:6).

(4).-Eleazar.--(I Sam. 7:1).

(5).-Jesse.--(I Sam. 16:5).

(6).-Job's children.--(Job. 1:5).

(7).-Jeremiah.--(Jer. 1:5).

(8).-Disciples.--(Jno. 17:17,19).

(9).-Saints.--(Acts 20:32 26:18 I Cor. 1:2 6:11 I Thes. 5:23 II Tim. 2:21 Heb. 2:11 Jude 1).

(10).-Gentiles.--(Rom. 15:16).

(11).-Husband.--(I Cor. 7:14).

(12).-Wife.--(I Cor. 7:14).

IV.-Who sanctifies.--

1.-God.--

(1).-The Father.--(Ex. 31:13 Lev. 20:8 21:8,15,23 22:9,16 Jer. 1:5 Ezek. 20:12 37:28 Jno. 10:36 17:17 I Thes. 5:23 Jude 1).

(2).-The Son.--(I Cor. 1:30 Heb. 2:11 13:12).

(3).-The Holy Spirit.--(Rom. 15:16).

2.-Others.--

(1).-People.--

a.-Levites.--(Neh. 12:47).

b.-Moses.--(Ex. 19:10,14 Lev. 21:8).

c.-Joshua.--(Josh. 7:13).

d.-Samuel.--(I Sam. 16:5).

e.-Job.--(Job. 1:5).

(2).-Objects.--

a.-The Temple.--(Mat. 23:17).

b.-The Altar.--(Mat. 23:19).

3.-Self.--

(1).-God.--(Ezek. 38:23).

(2).-Christ.--(Jno. 17:19).

(3).-Priests.--(Ex. 19:22 I Ch. 15:12,14 II Ch. 29:34 30:3,24).

(4).-Levites.--(I Ch. 15:12,14 II Ch. 29:5,15,34 30:15).

(5).-People.--(Lev. 11:44 20:7 Num. 11:18 Josh. 3:5 7:13 I Sam. 16:5 II Ch. 31:18 35:6 Isa. 66:17).

V.-How sanctified.--

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SANCTIFICATION

1.-By God's glory.--(Ex. 29:43).

2.-By blood.--

(1).-Of animals.--(Heb. 9:13).

(2).-Of Christ.--(Heb. 10:10,14,29 13:12).

3.-Oil.--(Lev. 8:12).

4.-Truth.--(Jno. 17:17,19).

5.-Word of God.--(Jno. 17:17).

6.-Faith in Christ.--(Acts 26:18).

VI.-Purpose of sanctification.--

1.-Personal holiness.--(I Thes. 4:3).

2.-Service.--

(1).-To minister unto God.--(Ex. 28:41 29:1,44 40:13 I Sam. 7:1
I Ch. 15:12,14).

(2).-Sent on mission.--(Jno. 10:36).

(3).-Good works.--(II Tim. 2:21).

VII.-Blessing of sanctification.--

1.-Oneness with Christ.--(Heb. 2:11).

2.-Preserved.--(I Thes. 5:23 Jude 1).

Jno. 1:13

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H. SANCTIFICATION.

VIII I. WHAT DOES SANCTIFICATION MEAN? — 2

First Meaning: Lev. 27:14-16; Num. 8:17; II. Chron. 7:16; Jer. 1:5;
Matt. 23:17; Jno. 10:36; /

First Conclusion: To sanctify means to separate or set apart for God. Sanctification is the process of setting apart or state of being set apart for God. This is the primary meaning of the word.

Second Meaning: II Chron. 29:5,15-18; Lev. 11:44; 20:7; I Chron. 15:12-14; Ex. 19:20-22; I Thess. 5:22,23; Heb. 9:13;
I Thess. 4:7,R.V.; I Thess. 4:3;

Second Conclusion: To sanctify means to separate from ceremonial or moral defilement, to cleanse. Sanctification is the process of separating, or state of being separated, from ceremonial or moral defilement.

The two meanings of the word are closely allied. One ² cannot be truly separated to God without being separated from sin.

Third Meaning: Ezek. 20:41; 28:22; 36:23; 38:16; 39:27;

Third Conclusion: God is spoken of as being sanctified by the revelation of His own character, not that He is made holy but shown to be Holy.

IX II. HOW ARE MEN SANCTIFIED? — 3

1. I Thess. 5:23; Jno. 17:17;

First Conclusion: God sanctifies men.

Sanctification - the separation of men from sin and separating them unto God - is God's own work.

As it was God who in the Old Dispensation set apart the firstborn unto Himself, so it is God who in the New Dispensation sets apart the believer unto Himself and separates him from sin.

2. Eph. 5:25,26,R.V.;

Second Conclusion: Christ sanctifies the Church. Sanctification is Christ's work.

By the giving up or sacrifice of Himself, Christ sets the Church apart for God. The sacrifice of Christ puts a difference between the Church and the world, just as the blood of the Passover Lamb put a difference between Israel and the Egyptians. (Ex. 11:7; 12:12,13;) Heb. 10:10,R.V. By the offering of His own body Jesus Christ has forever set the believer apart for God. The cross stands between the believer and the world. He belongs to God.

3. II Thess. 2:13; I Pet. 1:2;

Third Conclusion: The Holy Spirit sanctifies the believer. Sanctification is the Holy Spirit's work.

Just as in the Old Testament type, tabernacle, altar and priest were set apart for God by the anointing oil (Lev. 8:10-12), so in the New

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Testament anti-type the believer, who is both tabernacle and priest, is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's working in the heart that overcomes the flesh and its defilements, and thus separates the believer from sin and clothes him with Divine graces of character, and makes him fit to be God's own. Gal. 5: 16-23.

4. Heb. 13:12, R.V.

Fourth Conclusion: Believers are sanctified through the blood.

The blood cleanses us ^{from} for all the guilt of sin and thus separates us from the mass of men under the curse of the law, and sets us apart for God. (Compare 1 Jno. 1:7,9). of CHRIST

In the Old Testament the blood of the sacrifice cleansed the Israelite from the GUILT of ceremonial offenses and set them apart for God; in the New Testament the blood of Christ cleanses the believer from GUILT of moral offenses and sets him apart for God.

5. Jno. 17:17, R.V.

Fifth Conclusion: We are sanctified in the truth, the Word of God.

The Word cleanses from the presence of sin, separates us from it, and sets us apart for God. (Ps. 119:9, 11) Jno. 15:3.

As we bring our lives into daily contact with the Word, the sins and imperfections of our lives and hearts are disclosed and put away, and we are more and more separated from sin unto God. (Jno. 13:10).

6. I Cor. 1:30, R.V.

Sixth Conclusion: Jesus Christ was made unto us from God sanctification.

Separation from sin and separation to God was provided for us in Christ. By the appropriation of Christ we obtain this sanctification thus provided. The more completely we appropriate Christ, the more completely are we sanctified. But perfect sanctification is provided in Him, just as perfect wisdom is provided in Him. (Col. 2:3). We appropriate each in ever-increasing measure. Through the indwelling Christ, presented to us by the Spirit in the Word, we are made Christ-like and bear fruit. Jno. 15:1-7.

As Christ takes continually more and more complete possession of ever corner of our being we are more and more completely sanctified.

7. Heb. 12:10, 11 (Note v. 14).

Seventh Conclusion: We become partakers of God's holiness through the administration of chastisement by our Heavenly Father.

Note * The word "holiness" in this passage is not precisely the same word as the one translated "sanctification" in other passages, but it is from precisely the same root, and in v. 14, precisely the same word is used, and it is translated "sanctification" in the Revised Version.

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8. Heb. 12:14, R.V.

Eighth Conclusion: Sanctification is something that we must pursue, or seek earnestly, if we are to obtain it. While it is God's work we have our part in it; viz.; to make it the object of our earnest desire and pursuit.

9. Rom. 6:19 (last half), 22, R.V.

Ninth Conclusion: We attain unto sanctification through presenting our members as servants (literally "slaves") to righteousness and becoming ourselves bondservants unto God.

10. II Cor. 6:17; 7:1;

Tenth Conclusion: We perfect holiness by cleansing ourselves from all defilement of flesh and spirit. To this end we are to come out from among unbelievers, refusing all alliances with them and touching no unclean thing.

It is, of course, under the guidance and in the power of the Holy Spirit that we do this, but it is we that do it.

11. Col. 1:21-23, R.V.

Eleventh Conclusion: The completion by Christ of the work of sanctification in us - i. e., our presentation before God, holy, without blemish and unproveable - is conditioned upon our continuance in the faith, grounded and steadfast.

Note - If we have a genuine faith we will so continue. Heb. 10:39.

12. Acts 26:18;

Twelfth Conclusion: We are sanctified by faith in Christ.

Sanctification, just as justification, Regeneration and Adoption, is conditioned upon faith. Faith is the hand that appropriates this as all other blessings of God.

III. WHEN DOES SANCTIFICATION TAKE PLACE?

1. I. Cor. 1:2, R.V.; 6:11, R.V.;

First Conclusion: All members of the Church of God already are sanctified in Christ Jesus.

The moment anyone becomes a member of the Church of God by faith in Jesus Christ, that moment he is sanctified.

Question: In what sense are we already sanctified?

Answer: (a) Heb. 10:10, 14 (Compare v.1)

By the offering of the body of Jesus Christ once for all we are cleansed forever from all the guilt of sin, we are "perfected forever" as far as our standing before God is concerned. The sacrifice does not need to be repeated as the Jewish sacrifices (v.1). The work

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is done once for all, sin is put away (Heb. 9:26. Compare Gal. 3:13) forever, and we are set apart forever as God's peculiar and eternal possession.

- (b) There is another sense in which every believer may be already sanctified. (Rom. 12:1). It is the believer's present and blessed privilege, and immediate and solemn duty, to present his body to God a living sacrifice - not some part or parts of the body, but the whole body with its every member and every faculty. Such an offering is "well pleasing to God." (R.V.Marg.) As God in the Old Testament showed His pleasure in an offering by sending down fire to take it to Himself, so when the whole body is thus offered to God He still sends down fire, the fire of the Holy Ghost, and takes to Himself what is thus presented. The believer, then, so far as the will, the governing purpose of his life, the centre of his being, is concerned, is wholly God's or perfectly sanctified. He may and will daily discover, as he studies the Word of God and is illumined by the Holy Spirit, acts of his, habits of life, forms of feeling, speech and action that are not in conformity with this central purpose of his life. These must be confessed to God as blameworthy, and be put away, and this department of his being and life brought by God's Spirit and the indwelling Christ into conformity with God's will as revealed in His Word.

The victory in this newly discovered and unclaimed territory can be instantaneous. For example, I discover in myself an irritability of temper that is manifestly displeasing to God. I can go to God and confess it, renounce it and then instantly, not by my own strength, but by looking to Jesus and claiming his patience and gentleness, overcome it and never have another failure in that direction. And so with everything in my life that I am brought to see is displeasing to God.

2. I Thess. 3:12; 4:1,10,R.V.; II Peter 3:18,R.V.; II Cor. 3:18, R.V.; Eph.4:11-15;

Second Conclusion: There is a progressive work of sanctification; an increasing in love; an abounding more and more in a godly walk and in pleasing God; a growing in the grace and the knowledge of our Lord and Saviour Jesus Christ; a being transformed into the image of our Lord Jesus from glory unto glory, each new gaze at Him making us more like Him; a growing up into Christ in all things, until we attain unto a full-grown man, unto the measure of the stature of the fulness of Christ.

3. I Thess. 5:23,R.V.; 3:12,13;

Third Conclusion: The Complete sanctification of believers is something to be sought for in prayer, to be accomplished by God in the future.

It is at the coming of our Lord Jesus with all His saints that He is to establish our hearts unblamable in holiness before our God and Father and that our spirit and soul and body are to be preserved entire without