

CHAPTER ONE

SALVATION

A. DEFINITION OF SALVATION

1. The Greek Meaning

The Greek word "Soteria" comes from Soter and means rescue or deliver. The Greek word logos means discourse or doctrine. Soteriology therefore is the "Doctrine of Salvation".

2. The Oxford Dictionary Meaning of Salvation

"The fact or state of being saved from sin and its consequences".

These consequences were:

- a) Separation from God (Gen. 3:24)
- b) Physical suffering, pain and sorrow (Gen. 3:16-17)
- c) Spiritual conflict with Satan (Gen. 3:15)
- d) Poverty (Gen. 3:16,18,19; Deut. 28:15-68)

3. Zondervan Bible Dictionary Meaning of Salvation

"In the Bible the word "salvation" is not necessarily a technical, theological term, but simply denotes "deliverance" from almost any kind of evil, whether material or spiritual.

Theologically however, it denotes:

- a) The whole process by which man is delivered from all that interferes with the enjoyment of God's highest blessings."
- b) The actual enjoyment of these blessings."

4. Deliverance in the Bible

- a) Defeat in battle (Ex. 15:2)
- b) Trouble (Ps. 34:6)
- c) Violence (2 Sam. 22:3)
- d) Death (Ps. 6:45)
- e) Sin (Ezek 23:16)

In the New Testament, we see a different angle in the meaning of deliverance. In the teaching of Jesus we observe that deliverance may have been from:

- i) Trouble
- ii) Sickness (Matt. 9:22)
- iii) Death
- iv) But its main emphasis was in the deliverance from sin.

This deliverance that one experiences through the work which Christ through the Cross, not only saves Man from future punishment but also from sin as a present power. (Romans 6).

5. Full Salvation

To some, salvation is limited to salvation from sin (the new birth) and perhaps physical healing. This is not so, for the salvation that is offered to us in Christ is "full salvation". Thus it covers every aspect of our life. It involves :

- a) Salvation from sin
- b) Salvation from the power of the flesh
- c) Salvation from the power of Satan
- d) Salvation from physical affliction
- e) Salvation from poverty

B. THE NEED OF SALVATION

The scriptures very clearly show us that all men need salvation.

1. Rom. 3:23 "For all have sinned..."
2. Ps. 51:5 "Surely I have been a sinner from birth, sinful from the time my mother conceived me." (NIV)
3. Rom. 5:12 "... by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned."

There are those around today who would deny the reality of sin; but with the evidence that is available, only a fool would deny this evidence. For we see the evidence of hospitals, cemeteries, locked doors, policemen, prison etc. All of these plus many more indicates the fall of man.

Man Today

1. Is a sinner by nature
2. Is a sinner by deliberate choice
3. Is a sinner in God's sight (Rom. 3:9-20)
4. Is a sinner and as such is lost and unable to save himself

Yet there is hope. If we go back to Romans 6:23, we read:

"... But the gift of God is eternal life in Christ Jesus our Lord".

In God's divine plan, He made a way to cure us from the sickness of sin. We must accept Christ as our Saviour if we are to escape the wages of sin.

C. THE MEANING OF SALVATION

Today, because of a lack of teaching or a clear understanding of the meaning of salvation, many Christians do not enjoy the full benefits of God's provision. Salvation is the initial event that takes place in the person's life but it does not stop there. As we look at the meaning of salvation now you will see the provisions that God is offering to you.

1. Redemption from Sin (I Pet. 1:18-19)

Christ came to redeem us from all iniquity. Titus 2:14 Sin need no longer control us. Christ has delivered us from the authority of sin. Redemption brings us under the Lordship of Jesus Christ and we no longer need to do sin's bidding. Christ is now our "master".

2. Resurrection from Death (Eph. 2:1)

The Bible describes the sinner as dead in sin. Although perhaps not aware of it themselves, they are anti-God. In looking at their lives, we observe that they are :

- a) Unconscious in regard to spiritual things (I Cor. 2)
- b) In active in regard to the service of the Lord
- c) Corrupted in regard to living

Outside of Christ man is alive physically but dead spiritually. Christ came to offer us life. Eph. 2:5,6 tells us :

"Made us alive with Christ even when we were dead in transgressions it is by grace you have been saved."

See also Eph. 5:14 and I Pet. 1:3.

3 Deliverance from Darkness

Outside of Christ, man is lost. He lives in darkness.

- a) Spiritually he is blind (2 Cor. 4:3,4)
- b) He cannot understand spiritual things (I Cor. 2:14)
- c) Salvation takes man from darkness to light (Acts 26:18)

4. Released from Enslavement

Man today is a slave to sin. He is bound by the desires of his flesh. Salvation releases a man from this captivity and control of sin. That release comes only from Christ. We observe that :

- a) Christ makes us free (Jn. 8:36)
- b) Leads us into righteousness (Rom. 6:20,22,28)
- c) Christ delivers us from bondage (Gal. 5:1)

D. THE IMPORTANCE OF SALVATION

Hebrews presents to us a very powerful scripture regarding the importance of Salvation. The verse states:

"How shall we escape if we ignore such a great salvation" (Heb. 2:3)

Following are some of the reasons why salvation is important.

1. Salvation is Important Because of its Founder

God ordained it before the foundation of the world. (Titus 1:2)

2. Salvation is Important Because of the Price Paid to Obtain It

That price was the blood of Christ. In creation we see before us one of the great works of God, yet the cost was only the breath of God.

Salvation cost God His Son. Christ gave His life to pay the price for our salvation. (Matt. 20:28; 2 Cor. 5:21; Heb. 2:14,15; I Pet. 1:19).

All who accept Christ as their Saviour have been purchased by His precious blood. (Acts 20:28)

3. Salvation is Important Because it is For All

John 3:16 tells us:

"For God so loved the world..."

Christ in His death and resurrection provided salvation for all the world. He desires that all men should be saved, irrespective of nationality, position, condition, age or need. God's salvation is for all. (Jn. 3:16; I Tim. 2:4-6; 4:10; I Jn. 2:2; 4:14).

4. Salvation is Important Because of the Blessings it Gives

- a) It delivers man from the bondage of sin
- b) It delivers man from the power of darkness
- c) It provides a sonship to God
- d) It brings us into fellowship with God
- e) It opens the door to the many blessings God has for His people

5. Salvation is Important Because There is No Other Way to Eternal Life

Eternal life cannot be obtained by works or some other means. There is only one way to achieve eternal life; that is through Jesus Christ. Christ Himself states:

"No one cometh unto the Father, but by me." (Jn. 14:6)

E. TERMS AND DEFINITIONS ASSOCIATED WITH SALVATION

SALVATION: That total experience which comes to a sinner changing his moral and spiritual nature and his standing before God whereby he is delivered from the power and dominion of sin. (Matt. 1:21)

ATONEMENT: The covering for sin that restores fellowship between God and man. The sacrificial death of Jesus Christ makes forgiveness of sins available to penitent sinners. (Is. 53:4-5)

REDEMPTION: Redemption means to buy back by paying the price, to loose from bondage by paying back the price. The Lord Jesus is a redeemer and His atoning work is described as a redemption. (See Rev. 5:9; I Pet. 1:18-19)

REGENERATION: That change wrought by the spirit of God by which a person becomes a new person in Christ Jesus. (John 3:1-3)

REPENTANCE: This is Godly sorrow for sin with sincere effort to forsake it.

CONVICTION: The act of being condemned as a sinner at the level of one's conscience, by the knowledge of having transgressed God's law. This knowledge is revealed by the Holy Spirit. (Acts 9:5-6)

CONVERSION: The turning of the sinner from his sins unto God for salvation. The turning is enabled by divine grace, the result of accepting Christ by faith. It includes both forsaking sin (repentance) and trusting in Christ (faith). (Acts 3:19)

ADOPTION: The stated act of God whereby we are received into the family of God and extended the privileges of sonship. This is the act that makes sons out of sinners. (Gal. 4:6-7)

A. A LOOK AT SIN

1. The Origin of Sin

Sin did not originate from God although He created angels and man who did sin. (Job 34:10; Deut. 32:14)

The first record of sin occurred in the heavenly realm when Satan (Lucifer) was filled with pride - he desired to be equal with God. (Is. 14:12-14). The results of that rebellion was that Satan and one third of the angelic host were evicted by God from heaven.

Man's first taste of sin occurred in the Garden of Eden. Satan used a very cunning and well thought out plan to deceive Eve who in turn tempted Adam (Gen. 3:1-6). When Adam fell, sin entered into the world and is now universal, "All have sinned" (Rom. 5:12).

2. The Nature of Sin

Because of the events that occurred in Eden, man is now born into sin. (Ps. 51:5) but is not born a slave to sin. He chooses to do this. (Rom. 6:16)

To get a better understanding of the nature of sin, we need to look at a number of words which the bible uses :

A. TRANSGRESSION

This is stepping over the boundary prescribed by the law of God.

B. MISSING THE MARK

Coming short of the divine standard.

C. TRESSPASS

This is the intruding into a place where God alone has authority.

D. DISOBEDIENCE

This is the failure to meet the divine requirements.

E. INIQUITY

This is an act of wickedness - hatred towards God.

Sin is like a cancer. It has eaten away and poisoned the whole of man's nature - spirit, soul and body.

1. Man 's understanding has been darkened (Eph. 4:18)
2. Man's mind is blind (2 Cor. 4:4)
3. Man's heart is deceitful (Jer. 17:9-10)
4. Man's conscience is corrupted (Titus 1:15)

3. God's Attitude Towards Sin

The word of God is very clear on God's attitude towards sin. The bible states that God hates sin. The bible speaks of the :

- a) Lord being avenging and wrathful (Naham 1:2)
- b) The heat of his anger (Nahum 1:6)
- c) The fierce anger of the Lord (Zeph. 2:2)
- d) The wrath of God rests on the unbeliever (Jn. 3:36)

The Lord and sin cannot mix for God is holy. Lev. 19:2 tells us:

"Ye shall be holy for I, Jehovah, your God, am holy."

Isaiah in his revelation of the holy character of God (Is. 6:1-6) recognised his own sinful condition. This is because :-

- i) Sin is a violation of the divine law of God
- ii) Sin is a violation of the expression of God's holy character
- iii) Sin is a corruption of the goodness which God originally imparted to man
- iv) Sin is a corruption of the godliness that God originally imparted to man when He created him in His own image.

The following definition explains to us why God will not have anything to do with sin.

"Sin may then be defined ultimately as anything in the creature which does not express or which is contrary to the holy character of the creator. Sin then is not merely what we do, but what we are."

4. How Does the Sinner Stand Before God?

The New Testament is clear as to how the sinner stands before God.

- a) He is guilty before God (Rom. 3:19)
- b) On the Day of Judgement, he will stand speechless before God (Rom. 3:19)
- c) On his death, he will enter into hell and torment (Lk. 16:9-31)

Man today is enslaved to sin because of the results of Adam's actions. This has resulted in condemning man to death. Yet there is a way out. Christ offers man the opportunity of eternal life and that is what this subject is all about.

5. Results From the Fall

When Adam and Eve disobeyed God, sin came into their lives. They became servants of sin and Satan (Eph. 2:1-2) Living Bible. Since that time the whole of mankind has inherited Adam's fallen nature.

B. RESULTS OF THE FALL

1. Spiritual Death (Gen. 3:8; 3:23-24)

Man's relationship with God was broken. Man's fellowship with God was broken. From that moment forth, man started to die spiritually. He was cut off from his spiritual source.

2. Soul - Fallen Nature

- a) This effects our intelligence (I Cor. 3:19; I Cor 2:4; 1:19-21)
- b) This effects our heart (Jer. 17:9; Mk. 7:21-23)
- c) This effects our will (Lk. 23:25; I Pet. 4:3; 2 Peter 1:21)

Man is biased towards evil just as a bowling ball cannot roll straight.

3. Body

Sickness is part of the curse. Death took 930 years to work fully on Adam. (Gen. 5:5) Today it takes approximately 70 years.

CHAPTER TWO

THE ATONEMENT

A. THE NEED OF THE ATONEMENT

1. Because of a Broken Relationship

With the fall of Adam and Eve came a separation in the relationship they had had with God. That relationship was broken.

Man could no longer enjoy that deep intimate relationship with God.

2. Because the Atonement is the Only Way for Man to Renew His Relationship With God.

The atoning work of Christ not only offered man another way, but also opened the way for man to have a true and intimate relationship with God.

3. Because God Knew That Man Needed it

Why the atonement? For there is no other way for man to become a part of God's family. Without this great work, Man is lost.

B. DEFINITION

Atonement means, "to cover".

"It is the bringing together of two who have been enemies into a relationship of Peace and Friendship."

It is the result of one covering over another's past; yet more for not only does He cover over but He also forgets and forgives.

C. THE POSITION THE ATONEMENT HOLDS IN THE BIBLE

1. It is the Central Theme of the Bible

The Atonement is the central theme of God's Word. This word appears seventy-six times in the Old Testament and once in the New Testament. (Rom. 5:11)

Every book of God's Word in some way points to Christ's atoning death.

2. All Preceding Acts of Christ Were for the Purpose of the Atonement

- a) The Incarnation of Christ was for the purpose of the Atonement.
- b) Christ partook of flesh and blood that He might die. (Heb. 2:14; I Jn. 3:5)

3. Atonement is the Axis on Which All Other Doctrines Revolve Around

Without the work which Christ did on the cross, there would be no need for any other doctrines.

D. THE POWER OF THE ATONEMENT

The Power of the Atonement is observed in three ways. These are :

1. How it was Brought About

By Love

Romans 5:8 A demonstration of God's love

John 3:16 The cost of that love

John 3:16 An understanding of God's love

- a) It goes beyond hurts and failures
- b) It looks past our weakness
- c) It reunited through hardships. Eg. marriage

2. How It was Provided

The Atonement was provided by Christ's shed blood (I Cor. 15:3, Heb. 9:22).

The question needs to be asked :

"What makes Christ's death different from other men?"

- a) He was without sin
- b) He went to the cross of His own free will (Jn. 10:17,18)
- c) His work on the cross fulfilled every detail of the prophecies in the Old Testament.
- d) His birth
 - i) conceived of the Holy Spirit
 - ii) born of a virgin
 - iii) born without sin
- e) His death offers life to all

3. What it Does

The Atonement washes away Man's sin. God's Word tells us :

"The blood of Jesus has power to cleanse us from all sin".

The truth of this statement is seen in what God does with man's sin.

What God Does With Our Sin

1. They are placed on his son (Isa 53:6)
2. Christ takes away the sin of the world (Jn 1:29)
3. Removed beyond sight (Ps 103:12)
4. They will never be found (Jer 50:20)
5. The Lord forgives us (1Jn 1:9, Eph 1:7)
6. His blood washes away our sins (1 Jn 1:7)
7. Cleansed as white as snow (Is 1:18)
8. God pardons the sinner (Is 55:7)
9. Tread our sins underfoot (Mic 7:19)
10. He remembers them no more (Heb 10:17)
11. He casts our sin behind his back (Is 38:17)
12. He has cast our sin into the depths of the sea (Mic 7:19)
13. He will not take our sin into account (Rom 4:8)
14. He has covered our sins (Rom 4:7)
15. He blots them out (Is 43:25)
16. He wipes out our sin (Is 44:22)
17. He has cancelled out the certificate of death, having nailed it to the cross (Col 2:14)

E. THE EXTENT OF THE ATONEMENT

There has been a great deal of debate on this area. The question at hand is :

"Was the death of Jesus Christ for all mankind or was it for the chosen church?"

1. The Arminian or Calvinic Viewpoint

It is not our intention to complete a study on either of these two view points but to simply cover each one briefly because the aim is not to be involved in the debate but to prove the extent of the atonement from scripture.

A. Arminian

They believe :

1. God's knowledge of the future acts of free agents is mediate (scientia media).
2. God's decrees are based on his foreknowledge: election on foreseen faith and reprobation on foreseen resistance to grace.
3. The image of God in man consists in man's dominion over the lower creation.
4. Adam was created in innocency rather than in true holiness.
5. The covenant of works was abrogated after the Fall.
6. Sin consists in acts of the will.
7. Pollution is inherited from Adam, but his guilt is not imputed to any of his descendants.
8. Man's depravity as a result of the Fall should be described as total.

9. Man has not lost the faculty of self-determination nor the ability to incline his will toward good ends.
10. The atonement was not absolutely necessary, but represents merely one way which God chose among many to manifest his love without prejudice to his righteousness.
11. The atonement is intended equally for all men and for every man, and it merely makes salvation possible. Salvation becomes effectual only when accepted by the repentant believer.
12. There is no common grace to be distinguished from special grace.
13. The external call of the gospel is accompanied by a universal sufficient grace which can be resisted.
14. Repentance and faith precede regeneration.
15. The human will is to be viewed as one of the causes of regeneration (synergism).
16. Faith is a good work of man and a ground of acceptance with God.
17. There is no imputation of Christ's righteousness to the believer.
18. The believer is able to attain in this life a state of such conformity to the divine will that he may be called perfect.
19. As long as a man lives he may fall away from grace and lose his salvation altogether.

Certain Arminians were led to profess further that :

20. Love is the supreme attribute of God, the very essence of his being.
21. The goal of creation is the happiness of the creatures (eudaemonism)
22. Man was created naturally mortal.
23. The atonement is not strictly substitutionary and penal, but it is a token performance designed to safeguard the interests of the moral government of God while opening the possibility of salvation on the ground of evangelical obedience (rectoral or governmental theory of the atonement).
24. Assurance of salvation is not possible in this life, except by a special personal revelation."

B. Calvinists

"Calvinism emphasises the sovereignty of God and His divine Derogative".

"They state that once a person has been saved and accepts the atoning blood of Jesus Christ, he can never be lost afterward, no matter what he might do".

2. The Atonement is for the Whole World

The death of Christ is intended to benefit all mankind. Scripture clearly teaches this truth.

1. "He has taken the iniquity of all" (Isa. 53:6)
2. "He gave Himself as a ransom for all" (I Tim. 2:6)
3. He gave Himself for the whole world (I Jn. 2:2)
4. He is the saviour of all men (I Tim. 4:10)

The J.B. Phillips bible in I Jn. 2:2 has this to say :

"But if a man should sin, remember that our advocate before the Father is Jesus Christ and He is just, the one who made personal atonement for our sins and for those of the rest of the world as well".

John 1:29 states:

"Behold the Lamb of God which taketh away the sins of the world"

Not the sins of a few
Not the sins of the elect
But the sins of the whole world.

3. The Atonement is for Each Individual Person

Christ died for ALL. There is not a single individual man, woman or child who is excluded from the blessings offered in the atonement. (Heb. 2:9).

Leo the Great stated :

"So precious is the shedding of Christ's blood for the unjust, that if the whole universe of captives would believe in the Redeemer, no claim of the devil could hold them".

General Booth once stated :

"Friends, Jesus shed His precious blood to pay the price of Salvation and brought from God enough salvation to go around".

4. The Atonement is for the Sinful, Unjust and the Ungodly

Sinners of all sorts, degrees and conditions may have a share in the redemptive work of Christ.

In studying history, one observes :

- a) That Greece invited only the cultured
- b) Rome sought only the strong
- c) Judea bid for the religious only.

Christ came for all. All that are weary and heavy of heart and overburdened are invited to come to Him. (Matt. 11:28).

Romans 5:6-10 Christ died for the ungodly
I Peter 3:18 Christ died for the unjust
I Timothy 1:15 Christ died for the sinners

Paul was a blasphemer, a persecutor, a murderer (Acts 22 and 26), yet God saved him. He was included in the Atonement.

5. The Atonement is for the Church

I Timothy 4:10 states :

"...our hope on the living God, who is the saviour of all men, especially of believers". (NASB)

There is a peculiar sense in which it may be said that Christ's death is for the church - His body.

Eph. 5:25-27 Christ gave Himself for the church
Gal. 2:20 Christ gave Himself for the members of the church

How ALL inclusive, **all** comprehensive, far reaching is the death of Christ in its effects.

Not a few, but many shall be saved. All who call on the name of the Lord, He will in no wise cast out. (See Jn. 20:31).

The extent of the Atonement is unlimited.

F. THE EFFECTS OF THE ATONEMENT

Christ's death was not:

A martyr's death, nor an accident.
Christ was driven and held to the cross by love, not by nails - for He laid down his own life.

Christ did not die to show God's hatred for sin - but to show His love for the sinner.

Christ did not die a criminal, nor did He commit suicide. The Bible sets forth Christ's death as :

1. A Sacrifice (I Cor. 5:7)

Sacrifice means:

- a) To make an offering
- b) The thing offered
- c) A giving up for the sake of something else.

In the Old Testament there was only one way for the forgiveness of sin, which was: A Blood Offering

Christ became the blood payment for our sins. 1Pet 1:18-19

2. An Offering (Heb. 9:14)

The death of Jesus fulfilled the Old Testament offering. He offered Himself without spot and satisfied the penalty of the law.

3. Ransom (Matt. 20:28)

The word ransom has the same meaning as redemption. A ransom price is the price for the liberation of one in bondage. (See also I Tim. 2:5-6; Gal 3:13; Acts 20:28). Sin held us in the slave market under the condemnation of the law and sin (Gal. 4:5, I Cor. 6:19-20). Christ by His death paid the full ransom price, thereby delivering the sons of men from the sentence of death.

We have been set free from the power of sin and Satan.

4. Reconciliation (2 Cor. 5:18-19)

Reconciliation in the Bible is

- a) a change of personal relationship between men (Matt. 5:24; I Cor. 7:11)
- b) between God and man (Rom. 5:8-11; 2 Cor. 5:18-20; Eph. 2:6)

We today are reconciled to God by the death of His son; by the work He did on the cross. Christ's death removed the enmity that existed between God and man. This results in the recommencement of communion, fellowship and service with God and man.

5. Substitution (I Pet. 2:24)

Substitution is not actually a biblical word, but it is a scriptural idea. All the sacrifices of the Old Testament were for the purpose of substitution.

e.g. The ram died in the place of Isaac

The paschal lamb died for the firstborn

Man cannot rid himself of sin. Someone had to assume the penalty for him. Christ was that someone. Jesus became our substitute on the cross.

6. Propitiation (I John 4:10)

To propitiate means "to appease and render favourable".

Christ is the propitiation for our sins. He is set forth by God to be the propitiation by His blood for our sins. (I Jn. 2:2; Heb. 2:17).

G. THE RESULTS OF THE ATONEMENT

1. New Heaven and Earth

Creation suffered from the fall but Christ's atoning death assures a new heaven and a new earth.

(2 Pet. 3:13)

2. The Defeat of Satan (Jn. 12:31,32)

Satan is a defeated foe. He may have great power and authority, but no child of God need be his victim. We have victory over him as long as our eyes are fixed on Christ.

3. Blessings for the Believers (Jn. 5:24)

Believing on the Lord Jesus Christ brings the great blessings of salvation.

- a) We are no longer under condemnation (Rom. 8:1)
- b) We are saved from the wrath of God (Rom. 5:9)
- c) We are sons of God (I Jn. 3:2)
- d) We are a new creation
- e) We have access to God (Heb. 10:19)
- f) All fear of death is removed for Jesus tasted death for us (Heb. 2:9; Jn. 11:26)
- g) Deliverance from sickness (Matt. 8:16,17; Isa. 53:5)

God through Golgotha promises much. "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32)

CHAPTER THREE

REDEMPTION

"Redemption is one of the great Bible words. The theme of the blood of redemption runs like a scarlet ribbon from Genesis to Revelation, reminding us continually of both the wonder and the cost of our salvation. In its broadest sense, the word "redemption" refers to the vast plan of salvation conceived in the heart of God and worked out by the Son of God on earth."

In both the Old and New Testaments the song of redemption is sung from grateful, redeemed hearts (Ex. 15 and Rev 15). How we love to sing redemption's songs - such songs as :

I am redeemed, by the blood of the Lamb.

I am redeemed and I know I am.

I am redeemed by the blood of the Lamb,
saved from sin and I know I am.

All my sins are taken away,

Praise the Lord.

A. WHAT IS REDEMPTION

Redemption is the payment of a ransom, as in the case of salvation.

To "redeem" someone is to buy him back by the payment of a price. It is often used in reference to the purchasing of a slave from the slave market and of releasing or delivering someone from bondage or danger. ALWAYS there is a price to be paid. Thus the word "redeem" was a commercial term frequently used in the normal day to day life of the Hebrew society.

To explain what redemption is let us have a look at some examples from history

1. In Lev 25:47-49, a member of his family or a relative could redeem or buy back a poor man who had sold himself.
2. One special aspect of redemption is the Hebrew kinsman-redeemer "Gael" who had the right to redeem. He had to be a relative or kinsman of the man in need. He had the right to redeem his relative in dire straits (see Lev 25). He also had the right to avenge the death of his brother from the evil intent of a manslayer (Josh 20:1-6,9). The case of Boaz in the story of Ruth is a good example of a "Gael" - a kinsman redeemer.

3. The greatest example of redemption in the Old Testament is the deliverance of Israel from the bondage of Egypt by the mighty power of God. The great Exodus story highlighted God as the Redeemer of His people.

God promised Moses, "I am the Lord, and I will bring you out and I will deliver you and I will redeem you" (Ex 6:6)

There are some important principles of truth seen in the redemptive act of God in the Exodus deliverance, they were -

1. The shedding of blood was required for the redemption of His people – a lamb had to be slain for the freedom of the first-born son.
2. The idea of substitutional sacrifice was demanded - the lamb had to be slain in place of the first-born.
3. The people were delivered or redeemed by the power of God at the Red Sea Crossing. (Ex. 14).

One writer has summed up these two aspects of redemption, thus:

Redemption by blood from the doom of Egypt. (Ex. 12)

Redemption by power from the bondage of Egypt. (Ex. 14)

4. Redemption is for divine possession.

"and I will take you for my people, and I will be your God" (Ex. 6:7).

God buys His people for Himself. We become His. We are the redeemed of the Lord.

PRAISE GOD!

As we approach the glorious work of Christ in redemption, let us commence by looking at four great New Testament verses that deal with the work of Christ as redemption from sin.

1. Eph 1:7 - "In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace."
2. Col 1:14 - Here redemption is through the shedding of the blood of Christ and is associated with the forgiveness of our sin.

The substitutionary death of Christ -its infinite value seen in the shed blood of the Son of God. This is the only ground of our forgiveness and acceptance with God.

3. In Hebrews 9:12, the author says that Christ as the High Priest of His people entered the Holy Place of heaven itself, taking His own blood, thus securing eternal redemption.
4. The final verse that looks at Christ's work of redemption is Romans 3:24,25. These two verses are the most concentrated in Paul's writings linking Justification, Redemption and Propitiation.

How rich is Christ's work for us!

Christ is our redeemer because He died so that others might live.

By what we have discussed, we can thus say that Redemption is :

"To buy back by paying the price, to loose from bondage by paying back the price. The Lord Jesus is our redeemer and His atoning work is described as redemption."

B. THE COST OF REDEMPTION

With our understanding we can never fully comprehend the cost of redemption. In looking at the cost we observe the following :

1. God Ordained His Son to Die for Us

In Romans 4:25 we read, "Who was delivered up for our trespasses and was raised for our justification." Also I Cor 15:3,4, "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures."

2. God Allowed the Sinless to Become Sin

2 Cor 5:21: "Him who knew no sin He made to be sin on our behalf; that we might become righteousness of God in Him."

God laid our sins upon Christ. Yet not only did God lay our sin on Christ, but He made Jesus Sin. In those last moments before Christ's death, we hear Christ calling out to His father, "Father, Father why have you forsaken me." The reason was Jesus took on Himself the sins of the world at that time and God can have nothing to do with sin.

3. Christ Paid the Price

Tn Titus 2:14 we read: " Who gave Himself for us, that He might redeem us from all iniquity and purify Himself a people for His own possession, zealous of good works."

Paul reminds us that we have been, "brought with a price." (I Cor 6:20; 7:23) Christ gave Himself as our ransom. He became our substitute. (I Pet 1:18,19)

Redemption was purchased with Christ's own blood in contrast to silver and gold commonly used for human ransom. (Eph 1:7 Rev 5:9).

The blood represents the price paid, namely, the outpoured life of Christ was the blood of Deity. (Heb 9:12)

C.THE PROVISION OF REDEMPTION

1. Christ our Redeemer (Matt 20:28)

Without the redeeming blood of Christ, blood shed for the remission of sins, there can be no spiritual life. On that day as Christ shed His blood on Golgotha for us, this became the agent of man's redemption.

Explaining the New Testament doctrine of redemption, Dr. Scofield points out there are three words translated redemption in the scriptures. One word means to purchase in the market -

in which there is the thought of a slave market. Another word suggests to buy out of a market. The third word means to loose or to set free by paying a price. Jesus performed all these services on behalf of the believer.

Our heavenly inheritance was mortgaged by sin; we were utterly unable to pay the debt. The situation of Ruth, the Moabite, pictures our need. She was involved with her first husband in his losses and liabilities. But as the wife of Boaz, she and her inheritance were redeemed and she shared in his wealth and social standing. Likewise we are involved with Adam in his losses and liabilities; but Christ has redeemed us and we share in His wealth and standing.

2. Perfect Salvation Provided (Eph 1:7)

Christ did, "what the Law could not do." (Rom 3:8) All the past sacrifices on the brazen altars failed to ransom the soul, but Jesus and the work He did on the cross, accomplished His eternal purpose of redemption by His sacrifice once and for all. In every sense, He completed a perfect redemption.

On Golgotha's cross Jesus cried in triumph, "It is finished." Jesus became our Kinsman - Redeemer. He paid the price of our redemption in blood, offering to us a "perfect salvation."

D . BENEFITS OF REDEMPTION

The blessings and benefits of redemption are as varied as they are vast.

1. What We Have Been Redeemed From

H. S. Miller in his Christian Manual has summarised the expanse of our redemption in this way. We have been redeemed from :

- a) All iniquity (Ps 130:8; Titus 2:14)
- b) The curse of the law (Gal 3:13)
- c) The bondage of the law (Gal 4:5)
- d) The power of sin (Rom 6:18,22)
- e) Bondage (Ex 6:6)
- f) All evil (Gen 48:16)
- g) All trouble (Ps 25:22)
- h) All distress (I Kings 1:24)
- i) All adversity (2 Sam 4:9)
- j) Deceit and violence (Ps 72:14)
- k) Destruction (Ps 103:4)
- l) Death (Job 5:20)
- m) Hell (Ps 49:15)
- n) The hand of the enemy (Ps 106:10)
- o) Our enemies (Ps 136:24)

2. What We Have or are Because of Redemption

- a) We are the sons of God (Gal 4:4,5)
- b) We have overcome the world
- c) We have eternal life
- d) We are justified (Rom 3:24)
- e) We are purified (Titus 2:14; 1Pet 2:4)

- f) We are God's property (1Cor 6:19)
- g) We are a new creation (2Cor 5:17,18)
- h) We dwell in heavenly places (Eph 1:3)

CHAPTER FOUR

REGENERATION

DEFINITION

The change that occurs in one's heart after he has accepted Christ as his Saviour is called regeneration (the new birth).

Regeneration may be defined as:

1. As the communication of divine life to the soul (Jn. 3:5; 10:10,28; I Jn. 5:11,12)
2. As the impartation of a new nature (2 Pet. 1:4) or heart (Jer. 24:7; Ezek. 11:19).
3. The production of a new creation (2 Cor. 5:17; Eph. 2:10; 4:24).

The above are the biblical idea of Regeneration but several observations are necessary.

1. The term "heart" in scripture means "the soul", "the self". It is that part of us that thinks, feels, wills and acts.

From this then it is clear that regeneration involves the "whole soul".

2. Regeneration is not a change in the substance of the soul.

A simple definition of Regeneration:

"That change wrought by the Spirit of God by which a person becomes a new person in Christ Jesus". (Jn. 3:1-3)

B. THE MYSTERY OF REGENERATION

John 3:9 states : "Nicodemus answered and said unto him, how can these things be."

The work that the Holy Spirit does in the new birth is mysterious. We cannot in this life fully understand it. It goes beyond human understanding. Nicodemus in his conversation with Christ wanted to know the how of regeneration.

When one looks at physical birth, he admits that it is a mystery. He acknowledges that :

1. He cannot give life
2. He cannot create life

As there is mystery which surrounds "physical birth", there is even greater mystery which surrounds "spiritual birth".

Perhaps the clearest example which will help us understand spiritual birth is found in the life of the wind. We cannot account for its influence or its direction. We know that its movements are real for we see the results of it all around us. At times, the wind is still a mystery. We cannot make the wind to change its course for it is controlled by a power higher than us. The wind is invisible, secret and incomprehensible. We can :

1. Hear its sound
2. Feel its force
3. Observe its work
4. See its effects

The Holy Spirit works in like manner to produce "new birth". To us much of this work seems covered in mystery, but we "hear the sound" from the moment we know that the breath of God has been blown upon a human soul.

The forces of Regeneration are seen in the life of the person who has experienced it for, the Holy Spirit through this work brings about a direct change in one's life and those around about observe these changes.

Without the work of Regeneration will and has struggled to be delivered from sin but will fail, yet the moment that regeneration takes place in His life he becomes a "new creation".

We can know the experience of the "new birth". We can see the results of Regeneration, yet what actually takes place is a divine mystery unfathomable to human reason. It is beyond our ability to fully understand it, but we can accept and reap its eternal benefits.

C. THE MANIFOLD EFFECTS OF REGENERATION

2 Cor 5:17 states :

"Therefore if any man be in Christ, he is a new creation; old things are passed away, all things are become new".

The greatest effect of experiencing the new birth is that there is a complete change. These changes are found:

1. Within our nature, because we become partakers of the divine nature (2 Pet. 1:4)
2. Within our destiny, because fellowship with God is restored (Col. 3:10)
3. In the direction, of our life - no longer the ways of the world.
4. In our desires, for now we see the world as God sees it.
5. In our life, we now live an overcoming life. (I Jn. 5:4)
6. In our attitudes, for we now have the love of God in our hearts (I Jn. 2:5,15)

Someone has stated that new birth is :

1. A sovereign work
"The wind (spirit) bloweth where it listeth (Jn. 3:8a)
2. A secret work
"canst not tell" (Jn. 3:8b)
3. A self-evident work
"thou hearest" (Jn. 3:8c)

We cannot explain regeneration in scientific terms. We may not be able to express it in philosophical terms of human wisdom but we can experience it and demonstrate the grace and power of our Lord Jesus Christ by the example of a transformed life.

D. WHAT REGENERATION IS NOT

There have been those around who throughout the history of the church have tried to explain away regeneration in terms of human achievement - leaving the supernatural source and its effects on a person out. Because of this we need:

1. To define our terms
2. Determine man's present condition
3. Establish what the Bible has to say regarding these things

Regarding Regeneration we observe at least four things that Regeneration is not. They are :-

1. Regeneration is Not Knowledge

Man must experience new birth before he can see or know God. No human knowledge will give him an insight into the things of God. (I Cor 2)

2. Regeneration is Not Self-Improvement

It is impossible for man's character to be improved or developed without the new birth experience.

Man cannot alter, amend or improve his old carnal nature. Romans 8:8 tells us :

"So then they that are in the flesh cannot please God".

3. Regeneration is Not Baptism nor Submission to Ordinances

Baptism is something entirely different from regeneration. We see this in :

- a) The Ethiopian's baptism (Acts 8)
- b) Cornelius's household baptism (Acts 11)

In both cases there was salvation before baptism.

4. Regeneration is Not Church Membership

There are churches that will accept sinners into membership. Jonathan Edwards opposed the "half-way" covenant, which was almost universally accepted in New England some two hundred years ago. This covenant was :

"People were admitted to church membership without a definite religious experience or a change of character".

Eventually feelings became so strong that he was dismissed from the church in 1750.

How can the blind lead the blind? The church deals in the spiritual realm. I Cor 2 tells us the blind cannot understand spiritual things.

E. WHAT REGENERATION IS

1. It is New Birth

From the divine side, this change of heart is called regeneration.
From the human side, it is called conversion.

2. It is From Above

It is a gift that is given to us by God through His Son. (Titus 3:4-6) New birth comes only by the Grace of God (Jn. 1:13)

3. It is an Entirely New Creation (2 Cor. 5:17)

In bestowing the new birth upon us, God did not simply energise the old creation with new power. Just as it is impossible for the blind and deaf to see and enjoy the material creation, so it is impossible for one who is spiritually dead to see and enter into the Kingdom of God.

Even as God was revealed to us by the Incarnation, He is revealed to us by the new birth.

4. It is a Spiritual Birth

It is an absolute change. The desires for the old life with its sinful pleasures, desires and habits will be replaced by new desires for the regenerated person walks in newness of life.

John Wesley said:

"The new birth is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true holiness."

F. THE RESULTS OF REGENERATION

The scriptures declare that there are a number of definite results that follow regeneration; they are:

1. Victory over Temptation (I Jn. 3:9; 5:4,18)

2. A change of Attitudes

- a) He loves God (I Jn. 5:2; 4:19)
- b) He loves the brethren (I Jn. 5:1)
- c) He loves God's Word (Ps. 119:97; I Pet 2:2)
- d) He loves His enemies (Matt. 5:44)
- e) He loves the lost soul (2 Cor. 5:14)

3.The Enjoyment of Certain Privileges

- a) The supplying of his needs (Matt. 7:11)
- b) Of receiving a revelation of the Father's will (I Cor. 2:10-12)
- c) God's keeping power (I Jn. 5:18)

4. An Heir of God and a Joint-Heir with Jesus Christ (Rom. 8:16,17)

While the actual entrance of the inheritance is for the most part still future, the child of God has even now an earnest of that inheritance in the gift of the Holy Spirit. (Eph. 1:13,14)

It is of course, clear that these results are not directly visible to the world; but they are nevertheless very real to the one who has been born into the divine family.

CHAPTER FIVE

REPENTANCE

A. HOW REPENTANCE WORKS

To have an understanding on how repentance works we must first look at the meaning of the word. The standard dictionary defines repentance as:

"A sincere and thorough changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God's mercy and a strong desire to escape or be saved from sin and voluntary abandonment of it."

We need to note that repentance is essentially a "change of mind".

The Greek word means :

1. A change of principles and practice
- 2..A mental change of attitudes
3. A change of mind
4. A change of one's mode of thinking
5. A change of conduct

Two examples of the meaning of repentance are:

1. Luke 19:1-10 Zaccheus
2. Luke 15:11-32 The Prodigal son

1. Repentance works through the manifestation of deep sorrow for sin.
(Luke 18:13,14; Luke 19:1-10)

2. Repentance works through the confession of sins.
(Matt 12:41, See also John 3:5-8)

With our lips we need to confess our sins to God. I Jn 1:9 tells us: "If we confess our sins he will.....forgive our sins and cleanse us."

A full, honest and humble confession of our sins is absolutely essential for repentance.

Confession has a powerful two-fold effect. On the human side, confession has a great cleansing effect - what was once a heavy burden of guilt within us, is now outside and we feel a tremendous relief. On the divine side, what we confess on earth with our lips is ratified in heaven. (Matt 10:32-22)

3. Repentance works by our turning to God.

The Bible lays a large emphasis on this area. Note the frequency and urgency of the word, "turn" in the Bible. (See Acts 3:19)

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may

come seasons of refreshing from the presence of the Lord."

(See also Acts 16:20; I Sam 7:3) The young converts in Thessalonica "turned to God from idols". (I Thess. 1:9)

Repentance is that radical change that takes place at the very centre of man's personality. That person is never the same again. His whole way of life -his thought patterns, his attitudes to himself, people and circumstances, his outlook on life has undergone a complete transformation. He has turned a complete half-circle - once sin, now righteousness; once uncleanness, now holiness; once self, now Christ.

Repentance must be viewed from both its human and divine aspects. On the human side, man does:

- a) the deciding
- b) the confession
- c) the renouncing
- d) and the accepting

On the divine side, it is God who works the work of repentance in the sinner. Apart from God's work of divine grace, man could not repent. Thus repentance is said to be a gift from God. (Acts 5:31; 11:18; 2 Tim 2:25)

B. ITS IMPORTANCE

Repentance is the clarion will of God to man in all ages.

"Repent to me with all your heart", cried the prophet.

"Repent, for the Kingdom of Heaven is at hand", heralded John the Baptist.

"Repent, for the Kingdom of Heaven is at hand", proclaimed the Lord Jesus.

"Repent that your sins may be blotted out", declared the apostle Peter.

Jesus came to call sinners to repentance. (Luke 5:32)

Repentance works both through the human and divine realm. Through the work that we must do (turning from sin), through the work God does.

The Bible unhesitatingly and emphatically declares that repentance is the first step in the soul's return to God. It is necessary seeing no soul can be saved without it.

The importance of repentance is not always recognised in our day as it should be recognised. Evangelists call upon the unsaved to accept Christ and to believe, without ever showing the sinner that he is lost and needs a Saviour. But the scriptures lay much stress on the preaching of repentance. Repentance was the message of the Old Testament prophets. (Deut 30:10; 2 Kings 17:13; Jer 8:6; Ezek 14:6; 18:30). It was the keynote of the preaching of John the Baptist (Matt 3:2; Mark 1:15), of Christ (Matt 4:17; Luke 13:3,5), of the Twelve as such (Mark 6:12), and in particular of Peter on the Day of Pentecost (Acts 2:38; 3:19). It was also fundamental to the preaching of Paul (Acts 20:21; 26:20). The dispensational change has not made repentance unnecessary in our day; it is definitely a command to all men (Acts 17:30). This is what Paul said at Athens, the farthest removed from a Jewish environment. Repentance is something in which all heaven is supremely interested (Luke 24:46, 47, 15:7, 10). It is the fundamental of fundamentals (Heb 6:1; Matt 21:32), because it is an absolute condition to salvation (Luke 13:2-5).

C. ITS SUBJECTS

Repentance is God's command to all men and everywhere. (Acts 17:29,30)

1. Sinners must repent. (Acts 5:31; 20:21; Matt 9:13)
2. Saints have a need for repentance.

The book of Revelation presents us with a direct call from Christ to His church to repent. As the seven churches described in Revelation 2 and 3 present different phases of church history from Pentecost to the rapture, how apt is the message of repentance when applied to those bearing His name.

Ephesus left her first love.

Pergamos forgot her spiritual calling.

Thyatira tried to undo the adultery and abominable practices of Jezebel.

Sardis was dead.

Laodicea was a type of the organised apostate church of today.

D. THE NATURE OF REPENTANCE

There is a three fold idea involved in true repentance; they are :

1. As Touching the Intellect (Matt 21:29)

The word here used for "repent" means to change one's mind, thought, purpose and views regarding a matter. This change is well illustrated in the action of the prodigal son. Thus when Peter, on the day of Pentecost called upon the Jews to repent (Acts 2:14-40), he virtually called upon them to change their minds and their views regarding Christ.

2. As Touching the Emotions

The Greek word for repentance in this connection means "to be a care to one afterwards", to cause one great concern. The Hebrew equivalent is even stronger and means to pant, to sigh, to moan. So the publican "beat upon his breast", indicating sorrow of heart. Luke 18.

Just how much emotion is necessary for true repentance no one can definitely say. But that a certain amount of heart movement accompanies all true repentance is evident from the use of this word.

3. As Touching the Will

One of the Hebrew words for repent means "to turn". The prodigal son said, "I will arise.... and he arose". (Luke 15:18,20).

The part of the will in repentance is shown:

- a) In our confession of sins to God. (Ps 38:18; Luke 18:13)
- b) In our forsaking sin. (Isa 55:7; Prov 28:13)
- c) In our turning unto God. (I Thess 1:9; Acts 26:18)

E. THE RESULTS OF REPENTANCE

- a) All Heaven is made glad. (Luke 15:7,10)
- b) It brings pardon and forgiveness of sins. (Isa 55:7; Acts 3:19) Outside of repentance the prophets and apostles know of no way of securing pardon. No sacrifices, nor religious ceremonies can secure it.
- c) The Holy Spirit is poured out on the repented person. (Acts 2:38)

CHAPTER SIX

JUSTIFICATION

A. MEANING

Justification is the great word of the Christian Gospel. It lies at the very foundation of and is at the very heart of Paul's glorious theme of the salvation of sinners. It was the battle word in Paul's letters to the Galatians (12 references) and the prominent theme of his gospel of the grace of God. Romans (28 references)

Justification by faith was the trumpet call of Martin Luther at the time of the reformation, when its gems were rediscovered.

If we want to know real peace with God, to experience and enjoy the eternal assurance of salvation, we must have a clear understanding of what it means to be justified. To understand the meaning of justification we need to remember that the opposite of "to justify" is "to condemn".

To be justified means that :

1. God no longer condemns us as sinners; He no longer regards us as guilty sinners.
2. He removes the penalty of sin against us.
3. He freely forgives all our sins. His pardon is absolute and final.
4. He declares us righteous in His sight, conferring upon us a legal state of righteousness.

B. DEFINITION

By nature man is a child of the evil one, and yet more, for he is also a transgressor and a criminal (Romans 3:23; 5,6,8,10; Colossians 1:21; Titus 3:3).

In the regeneration work of man he receives a new life and a new nature. In Justification, he receives a new standing. Justification may be defined as that act of God whereby He declares righteous him who believes on Christ. F.W. Farr says:

"Justification is the reversal of God's attitude toward the sinner, because of the sinner's new relationship to Christ. God did condemn, He now acquits."

Calvin says:

"A man is said to be justified in the sight of God when in the judgement of God he is deemed righteous, and is accepted on account of his righteousness. Thus we simply interpret justification, as the acceptance with which God receives us into his favour as if we were righteous; and we say that this justification consists in the forgiveness of sins and the impartation of the righteousness of Christ."

To have a clearer understanding of the definition of Justification, let us have a look at the differences between justification and forgiveness.

FORGIVENESS

1. An act by God followed by a series of such acts of forgiveness.
2. God repeats His pardoning grace throughout life.
3. Negative, removing condemnation from us.

JUSTIFICATION

1. An act by God followed by an attitude in which He regards us as righteous.
2. Complete and never again repeated - a "once - for - all act."
3. Positive, bestowing on us a perfect legal standing before Him.

Simple then a definition for justification is :

"The judicial act of God by which He pronounces the believing sinner righteous, freeing him from condemnation and restoring him to divine-favour." (Romans 3:24)

JUSTIFICATION IS TO BE DISTINGUISHED FROM SANCTIFICATION

Justification is our standing with God at Salvation. Here we are born into God's spiritual family by miracle of the Holy Ghost (John 1:12). The work of the Holy Spirit in bringing us to full maturity is called Sanctification.

Justification is God declaring me righteous legally - It is my standing.

Sanctification should be and is the normal outcome of justification.

Following are the contrasts between Justification and Sanctification.

JUSTIFICATION

1. My standing in the sight of God in Christ.
2. The position of the Christian before God.
3. My relationship with God.
4. An initial act - once for all.
5. It has no degrees - it is complete and eternal.
6. God's work alone.

7. God declares us righteous -legally.

SANCTIFICATION

1. My actual state here on earth.
2. The condition of the Christian here now.
3. My fellowship with God.
4. An initial act followed followed by a progressive experience.
5. It has degrees and varies from day to day.
6. We co-operate with God. God and man are involved.
7. God makes us righteous day by day -personally.

Perhaps we could understand this difference more clearly as we study the beautiful symbols the Holy Spirit uses to describe these two aspects of Christian life. Isaiah 61:10 "...He has clothed me with the garments of salvation; He has covered me with the robe of righteousness" – this illustrates the truth of Justification. Revelation 19:7,8 "...His Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure - for the fine linen is the righteous deeds of the saints" - Here we see a picture of Sanctification. In heaven where we shall wear two garments -

- a) One provided by the Lord (Justification)
- b) And another woven by us during our time on earth (Sanctification)

D. SEVEN POINTS CONCERNING JUSTIFICATION

1. It's source (Romans 8:33)
2. It's beginnings (Romans 3:24)
3. It's means (Romans 5:1)
4. It's basis (Romans 5:9)
5. It's proof (Romans 4:25)
6. It's evidence (Romans 6:4)
7. It's fruit (James 2:24, Eph 2:10)

E. JUSTIFICATION

It is interesting to note that justification is traced to:

1. The grace of God.
2. The Blood of Christ.
3. Faith.

Justification is made possible through the combined operation of these agencies. Paul, in Ephesians 1:3-14 relates the work of the Trinity to these agencies:

- a) The Grace of God the Father provides our Justification (v3-6)

- b) The blood of Jesus Christ the Son procures our justification (v7-12)
- c) The faith wrought in us by the Holy Spirit appropriates our justification (13-14).

1. The Grace of God (Romans 3:24; Titus 3:7)

Works will never justify us, Paul declares in Romans 3:20 and Galatians 2:16 that by the works of the Law no flesh is justified in God's sight. The bestowal of righteousness is "freely by Grace". Man did not have the means to purchase his justification. He could not measure up to God's STANDARDS, neither could God come down to what man could offer. So God through His Grace pardoned and justified man. Grace means: "spontaneous, unmerited divine favour."

2. The Blood of Christ. (Romans 5:9)

Justification is related to the shed blood of Christ. We were separated from God. Christ came and solved the situation by hearing the penalty due the sinner, thus making it possible for God to be just and merciful at the same time.

3. Faith

Romans 3:28, "that a man is justified by faith apart from the works of the law."

Romans 5:1, "Therefore having been justified by faith."

Galatians 2:16 states that "a man is not justified by the works of the law, but through faith in Jesus Christ."

Faith is a condition of our justification, one writer has stated :

"It is not 'for' faith that we are justified, but 'by' faith. Faith is not the price of justification, but the means of appropriating it."

These are the benefits of Justification - great Salvation and great privileges. Little wonder that Justification has been called both the divine heart of the Gospel and the divine Gospel for the Human heart.

- a) Peace with God (Rom 5:1, Eph 2:14-17, Col 1:20-22)
- b) Access to God (Rom 5:2, 2 Cor 5:21)
- c) Rejoicing in hope (Rom 5:2, 8:30)
- d) Freedom from condemnation (Rom 8:1, 33, 34)
- e) Saved from wrath (Rom 5:9)

CHAPTER SEVEN

SANCTIFICATION

DEFINITION.

"Sanctification is that work of Grace whereby the believer is separated from self and inward sinfulness and, by the infilling of the Holy Spirit, set apart unto holiness and service. It marks a crisis subsequent to conversion when one is brought to see his need and appropriates God's provision for it."

Sanctification literally means "to make holy", consequently the Holy Spirit is the necessary Agent in sanctification, and Christ is the adequate provision. (1 Corinthians 1:30).

Two thoughts are prominent in the definition above: they are:

1. Separation from Evil (2 Chr 29:5; 15-18)

"Sanctify now yourself and sanctify the house of the Lord God...and carry forth the filthiness out of the Holy places...And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness....they went into Hezekiah the King, and said, we have cleansed all the House of the Lord."

1 Thessalonians 4:3; "For this is the will of God, even your sanctification, that ye should abstain from fornication." (see also Hebrews 9:3; Exodus 19:20-22)

It is evident from these scriptures that sanctification has to do with the turning away from all that is sinful and that is defiling to both soul and body.

2. Separation or Dedication Unto God.

Within the Old Testament alone we notice that man separated or dedicated many things unto the Lord, some of these were:

- a) The first born (Exodus 13:2)
- b) The levites (Numbers 3:12)
- c) The Priest and the tent of meeting (Exodus 29:44)
- d) The Altar (Exodus 29:36)
- e) The Offerings (Exodus 29:27)
- f) The Sabbath (Nehemiah 13:19-22)
- g) The nation of Israel (Exodus 19:5-6)
- h) The house whole (Leviticus 27:14)
- i) His field (Leviticus 27:16)

Whenever a thing or person is separated from the common relations of life in order to be devoted to the Sacred, such is said to be sanctified.

B. HOW SANCTIFICATION WORKS

With the sanctification work that we go through we observe the Godhead at work to achieve this in us.

THE FATHER : He “set apart” His son, the Lord Jesus, for the great work of redemption. (Jn 10:36)

THE SON : The Son had a deep desire to the church , making her. (Eph 5:26) This He did by the shedding of His own blood. (Heb 13:12) Thus, through the will of God being done in Christ we are sanctified through the offering of the body of Jesus Christ for all. (Heb 10:10)

THE HOLY SPIRIT : At conversion we are set apart for God, sanctified by the work of the Holy Spirit. (2 Thess 2:13, 1 Pet 1:2)

Sanctification and Holiness are interchanged when we are sanctified we are 'separated' from sin or 'set apart' from sin. Since sanctification is the very opposite of sin. Since holiness is completely foreign to the sinful nature of man. We observe that both join together to go in the opposite direction to sin.

The question may well be asked. How then do we become sanctified or Holy? Following are four ways which will help us to understand how sanctification works and how we can obtain it.

1. Through Communion with God

Through the reverent meditation on the Word of God, coupled with sustained and intense prayer, we become like the Lord. In this area: praise, speaking in tongues, waiting on God in silence, fasting and seeking the Lord all have their place.

2 Corinthians lays out two ways as to how we can develop this communion with God.

- a. By beholding the beauty of Jesus with the inner eye of faith
- b. and by seeking His glory in the Word of God.

The results of this are: "We will be transformed into the same image from glory to glory."

Often we are unaware of this change.

Communion with God produces likeness to Him. So the more we have communion with Him, the more we will be like Him, Praise the Lord. Eg. Moses (Exodus 34:29-35)

2.The Fear of the Lord. (Ex 20:20; Jer 32:40)

The fear of the Lord keeps us from sinning. In scripture there are two kinds of fear, they are :

- a) Fear of Man (which is sin).
E.g. The man in the parable who received one talent failed to use it because he was afraid. (Matthew 25:25)

b) Fear of God (this is a reverence).
The fear of God is, in fact, a definition of true religion in the Old Testament. It is:

- i) The beginning of wisdom (Ps 111:10)
- ii) The secret of uprightness (Prov 8:13)
- iii) Distinguishes the people in whom God takes pleasure (Ps 147:11).

We are to desire the fear of the Lord at all cost, because sin is a missing agent from our lives when the fear of the Lord is on us. Thus we live a holy life.

3. Through Personal Discipline

This is our responsibility. 2 Peter 1:3-11 is a classic passage on this aspect. Also 2 Corinthians 7:1.

By fulfilling the above we become partakers of the divine nature.

4. We are Sanctified by Faith in the Lord Jesus (Acts 26:18)

As we become increasingly aware in our spirits that we are dead to sin (Rom 6) and alive in Christ (Rom 6) and that he is alive in us (Roms 8:10, Gal 2:20), and confess that these truths are true of us we clearing the path by which God makes them real in our lives.

Sanctification may be viewed as :

Instantaneous (past)
Progressive (present)
Complete (future)
Glory

C. THE TIME OF SANCTIFICATION

Sanctification may be viewed as past, present and future; or instantaneous, progressive, and complete.

1. Instantaneous Sanctification (1 Cor 6:11)

This happens with the death of Christ on the Cross (Hebrews 10:10-14). The very moment a person believes in Christ as his saviour he is sanctified - that is he is separated from sin and separated unto God. In other words: The moment a man believes in Christ, that very moment God reckons to him the holiness of Christ and declares him "sanctified".

2. Progressive Sanctification

Justification differs from sanctification thus: the former is an instantaneous act with NO progression; while the latter is a crisis with a view to a process - an act, which is instantaneous and which at the same time carries with it the idea of growth unto completion. 2 Peter 3:18 tells us, "But grow in the grace, and the knowledge of our Lord and Saviour Jesus Christ".

"We are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor 3:18). That is we are being transformed from one point of character to another.

Christ gave gifts unto the church for the perfecting of the Saints. (Eph 4:8-15).

Holiness is not a mushroom growth; it is not the thing of an hour; it grows as the coral reef grows, little by little, degree by degree. (See also Phil 3:10-15)

3.Complete and Final Sanctification. (1 Thess 5:23)

"Wholly" means complete in every part.

Perfect in every respect whether it refers to the church as a whole, or to the individual believer.

Some day you and I will be complete in all departments of Christian character - no Christian grace missing.

This blessing of entire and complete sanctification is to take place when Christ comes. (1Thes 3:13, 1 John 3:2).

D. MEANS OF SANCTIFICATION

What means are used to make us holy and conforms us into the likeness of Christ? They are both divine and human: both God and man contribute and co-operate towards this divine end.

1. The Divine Side

a. God the Father. (1 Thes 5:23,24, Phil 1:6)

b. Jesus Christ the Son. (Heb 10:10)

i) through the Word

ii) through His sacrificial Death. (Eph 5:25)

c. The Holy Spirit sanctifies. (1 Pet 1:2)

The Holy Spirit seals, attests, and confirms the work of grace in the soul by producing the fruits of righteousness therein.

It is the Spirit of life in Christ Jesus who gives us freedom from the law of sin and death. (Rom 8:2)

He is called the Holy Spirit, not only because He is absolutely holy Himself, but also because He produces that quality of soul character in the believer.

2. From the Human Side

a) Faith in the redemptive work of Jesus Christ. (1 Cor 1:30)

As the scriptures stated above, Christ is indeed all these things to us yet only as the believer daily takes by faith the holiness of Jesus, His faith, His patience, His love, His grace, to be His own for the need of that very moment, can Christ, who by His death was made unto Him sanctification in the instantaneous sense, become unto Him sanctification in the progressive sense - producing in the believer His own life moment by moment.

The degree of our sanctification is the proportion of our appropriation of Christ. (See also Acts 26:18) .

b) The study of the scriptures and obedience to God. (Jn 17:17, Eph 5:26, Jn 15:3)

E. RESULTS OF SANCTIFICATION

1. Perfection forever (Heb 10:14)
2. We are one with Christ (Heb 2:11)
3. He calls us (Heb 2:11)
4. We are saved through sanctification (2 Thess 2:13)
Sanctification results in salvation. The sanctification here spoken of is the sanctification which the Holy Spirit works; and the salvation here spoken of is not salvation in the mere sense of the forgiveness of sins, but salvation in the fullest sense of deliverance from sin's dominion and presence.
5. Secures an inheritance (Acts 20:32, Acts 26:18)
6. Victory over sin (Gal 5:16)

F. MAINTAINING SANCTIFICATION

In order to maintain any new step we have taken with the Lord, obedience is a prime requisite God gives the Holy Spirit. "Tell them to obey him" (Acts 5:32). When we fail the Lord, we must at once confess it to God and receive His forgiveness (1 Jn 1:9)

In the final analysis, sanctification is not an abstract quality but a person - Christ Jesus, who is made unto us sanctification (1 Cor 1:30).

Following are four areas one must gain himself to, if he is to maintain his sanctification, He must:

1. Abide in Christ, (Jn 15:5, 1 Jn 3:6)
2. Meditate on His word (Josh 1:8)
3. Spend time in prayer
4. Give oneself to Christ

When Christ has all of us, He is all to us.

CHAPTER EIGHT

FAITH

A. DEFINITION

"Faith is that voluntary act and attitude of the individual whereby he places the weight of his need upon, and governs his actions by, a trusted object."

In the Scriptural realm the object is God, and the voluntary act is induced by hearing and believing His Word.

Hebrews 11:1 tells us: "Now faith is the substance of things hoped for, the evidence of things not seen".

This scripture shows us how Faith works.

1. It is the giving substance of things hoped for;
2. It is a Conviction of things not seen.

We see then that Faith from the scripture works in two ways. They are:

1. The Substance of What We Believe (Jude 1:3)

In this sense faith is considered the contents of all Scripture, the Bible's great doctrines and foundation truths - the rule of Faith. This may be called objective faith. (See Acts 24:24; Gal 1:23)

2. The Act of Believing

There are two ways in which faith works They are:

- a) Natural Faith
- b) Saving Faith

This area of faith is acting on what you believe. (See Jn 1:12,13)

By this Faith the believer is committed to Christ. (2 Tim. 1:12)

Saving Faith is the acceptance by the intellect, the emotions, and the will, of God's salvation extended to man through Christ.

B. THE FOUNDATION FOR FAITH

1. Knowledge

Faith is not blind, it is not a leap into the dark hoping to produce an answer. On the contrary, faith rests upon the best of evidence - the Word of God. A man cannot believe while he is in ignorance and the Bible is the only means by which he can get the knowledge he needs.

There are three questions that man is seeking answers for today. They try to find answers to these by:

- a) going to outer space
- b) looking at history
- c) looking at the future.

These questions are:

- a) Who am I?
- b) Where did I come from?
- c) Where am I going?

The Bible has the answers to these.

The Bible teaches about:

- a) God
- b) Man's condition
- c) How man can be delivered from this condition
- d) Who we are, where we come from and where we are going.

2. Approximation (Jn 1:12, 2:24)

Intelligent perception is not Faith. A man may know Christ and his work and yet reject him as Saviour. (See John 3:1-10) Knowledge on its own is not enough, faith always has the idea of action, a movement towards its object. It is the soul leaping forth to embrace and approximate the Christ in whom it believes. It first says: "My Lord and my God".

A distinction between believing about Christ and on Christ is made in John 8:30,31. The R.V. says: "Many believed on him ... Jesus therefore said to those Jews that had believe him".

3. Seeing and Experiencing

Faith is not a mental attitude toward problems. It is the very nature of God. It has nothing to do with "mind over matter", but is the essence of God released in human experience to accomplish the effects which are consistent with the will and purposes of God.

As has been stated the very foundation of Faith is Christ, once we have a knowledge in Him and approximate that knowledge we see and start to experience a change in our life. As our knowledge of Christ increases we move into greater depths of Faith. (Heb.11).

C. THE IMPORTANCE OF FAITH

Why is Faith so important in our Christian walk?

Following are eight reasons why faith is a must in our Christian walk; they are:

1. We are saved by faith (Acts 16:31, Eph 2:8, Rom 5:1)
2. Receives the Promises of the Spirit by faith (Gal 3:5,14)
3. Sanctified by faith (Acts 26:18)
4. We are kept by faith (1 Pet 1:5, Rom 11:20, 1 Jn 5:4)
5. Healed by faith (James 5:15, Acts 14:9)

6. We walk by faith (2 Cor 5:7)
7. Overcoming impossibilities by faith (Rom 4:18-21, Heb 11:17-19, 27)
8. Faith is necessary to please God (Heb 11:6)

D. THE DEGREES OF FAITH

Since faith is a living principle, it has stages. Once we accept Christ as our Saviour we start to grow in faith, but this faith needs maturing. In studying the Word of God we can observe the different degrees of Faith, these are:

1. Little Faith

This is not God's standard for His people, yet many live at this level. This does not contradict the little faith that is only the size of a mustard seed.

- Little faith will not protect us from anxiety over what we shall eat and how we shall be clothed. (Matt. 6:30-31).
- Little faith is not strong enough to meet the attacks of fear. (Matt. 8:26).
- Little faith is not able to combat our reasonings. (Matt. 16:8).

God expects us to advance from this stage of faith to a higher one.

2. Great Faith

This faith is commanded by Jesus Christ never marvelled at any miracle he performed, but He marvelled at the unbelief He found in His home country (Mark 6:6).

On two occasions Jesus commended great faith and on each of these occasions He found this faith to be in foreigners. He found this faith in:

- a) The centurion who believed Jesus could heal his servant without even coming to his house. (Matt 8:10)
- b) The Syrophenician woman. (Matt 15:28)

Strong faith is what enabled Abraham to believe for the birth of Isaac when everything in the natural was against it. (Rom 4:20)

3. Fullness of Faith

Fullness of faith gives us confidence in drawing near to God. e.g. It is like boldly presenting a large cheque to the bank teller because we know the man who wrote it and we know his bank account.

Hebrews 10:22 tells us: "Let us draw near with a true heart in fullness of faith".

In looking at the degrees of faith it must be stated, that it is not the quantity of faith but the quality of faith that counts.

e.g. a person's faith might be bulky enough to remove a mountain, yet without love such a demonstration would mean nothing. (1 Cor 13:2)

If our faith is a living germ, born of confidence in God, nurtured by the Spirit, and watered by the Word, IT WILL PRODUCE RESULTS.

E. SOURCE OF FAITH

There are two sides of the Source of Faith.

1. A divine side
2. A human Side.

1.The Divine side

- a) It is a gift of God. (Rom 12:3, Phil 1:29)
- b) It comes from Christ. (Heb 12:2, Matt 14:30,31)
- c) It is distributed by the Holy Spirit. (Gal 5:22, 1 Cor 12:9)

Faith then is the work of the Father, Son and Holy Spirit, God desires to work faith in us, but we resist His Holy Spirit. God is the author of faith. He puts the faith faculty into man. But faith, although bestowed by God, is limited to one condition, our will. If we do not resist, the Holy Spirit will create faith in our hearts.

2. The Human Side

- a) Faith is produced by the Word of God. (Rom. 10:17; Gal. 3:2-5)
- b) Faith is produced by prayer. (Luke 17:5)

Faith is the medium of exchange between a heaven that is rich beyond comprehension and an earth that is spiritually impoverished beyond description. Through the Pentecostal experience we have the seed of the principle of faith; this must be brought forth in prayer - much prayer - and it will bring forth fruit unto God and glorify His holy name.

F. FIVE THINGS YOU MUST KNOW ABOUT FAITH

1. You will never have more faith than you received when you were born again. (Eph 2:8-9, Rom 12:3)
2. The expression of your faith will increase with experience and use.
3. The search for faith is Restrictive and is an expression of unbelief in what you already have.
4. The acknowledgement of our possession of the faith of God releases it.
5. Faith is now a faculty of the re-born human spirit which is joined to the Holy Spirit (1 Cor 6:17) and will be exercised as a spiritual and not a soulish junction.

G. THE RESULTS OF FAITH

1. We are Saved by Faith

The whole of our salvation - past, present, and future is dependent upon faith.

Our acceptance of Christ	(Jn 1:2)
Our justification	(Rom 5:1)
Our adoption	(Gal 3:26)
Our Sanctification	(Acts 26:18)
Our keeping	(1 Pet 1:5)

Indeed our whole salvation from start to finish is dependent upon faith.

2. We Do Exploits Through Faith

The Word of God tells us, "For all things are possible to him that believeth." Also that whatever we ask for, if asked in prayer, believing that it will be done, it shall be done, (Matt 21:22) Christ tells us in John 14:12 (NSVA) "Truly, Truly, I say to you, he who believes in me, the works that I do shall he do also, and greater works then these shall he do; because I go to the Father." The results of this kind of faith can be best seen in Hebrews 11:32-40. "Our limits in God through faith are subject only to ourselves."

3. We Grow Through Faith

- a) It makes the Word of God come alive in our lives.
- b) It brings us into line with the revealed will of God making it possible for the promises and blessings of God to flow through us.
- c) Its opportunities are limitless.
- d) Its work strengthens every part of our Christian life and experience.
- e) The more we use it, the stronger we grow into it.

CHAPTER NINE

ELECTION

A. DEFINITION

Henry C. Thiesser states the following regarding the definition of this word:

"By election we mean that sovereign act of God in grace whereby He chose in Christ Jesus for salvation all those whom He foreknow would accept Him."

This is election in its redemptive aspect.

The scripture also speak of an election to:

1. Outward privileges (Luke 6:13, Acts 13:17, Romans 9:4, 11:28)
2. Sonship (Eph 1:4,5, Rom 8:29,33)
3. And to a particular office :
 - i) Moses and Aaron (Ps 105:26)
 - ii) David (1 Sam 16:12, 20:30)
 - iii) Solomon (1 Chron 28:5)
 - iv) The Apostles (Luke 6:13-16, John 6:70)

But in our study we are concerned with election as related to salvation.

B. ELECTION AND FOREKNOWLEDGE. (1 Pet 1:2, Eph 1:4-6)

These scripture verses use the words: chosen, predestined, elect and foreknowledge.

We are chosen and elected in Christ before the foundation of the world.

Election is based on the foreknowledge of God. Those who respond to the call of God are the elected or predestined.

Foreknowledge is not foreordination, it is only foreknowing.

Foreknowledge does not mean foreordination to heaven or hell.

Foreknowledge is the ordinary working of God's omniscience (God knows all things) not the extraordinary working of His will.

God sees and knows those persons who will accept Him, and He ordains to predestine those persons to eternal life. e.g. Woman at the well. (Jn 4)

We can then say that foreknowledge is: "to know beforehand". (Acts 2:23).

God knows all things, nothing is hid from Him. (Job 28:23-24, Jer 1:5, 1 Jn 3:20)

ELECTION AND PREDESTINATION

Predestination occurs only in Romans 8:29-30 and Ephesians 1:5,11. Scofield's definition of this word is:

"that effective exercise of the will of God by which things before determined by Him are brought to pass!!"

As applied to redemption this would mean that in election God has decided to save those who accept His Son and receive Salvation.

Because of this, the problem so many seem to have regarding predestination and free will is done away with.

God predestines "whosoever will" to be saved. The power of choice rests with the individual. The doctrine has been illustrated by explaining that outside the door of salvation we read the words, "Whosoever will may come". Upon the entrance we are saved and then we read the words, "Elect according to the foreknowledge of God." God foresaw that we would be saved and predestined us for heaven. He foreknew our destiny but did not fix it.

D. SCRIPTURAL PRESENTATION OF THE TRUTH OF ELECTION

1. Election is Associated with Union with Christ.

We are chosen in Christ (Eph 1:4), Christ and Christ alone is the sphere of election.

2. Election is Associated with God's foreknowledge. (Rom 9:29, 1 Pet 1:2)

3. Election is Associated with God's purposes of service. (Eph 2:10)

Election is always Associated with God's requirements of Holiness. (Eph 1:5, 2 Thess 3:13, 1 Pet 1:2)

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