

HANDBOOK
OF
DOCTRINE





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HANDBOOK

OF

SALVATION ARMY DOCTRINE

PREPARED UNDER THE PERSONAL
SUPERVISION AND ISSUED BY
AUTHORITY OF

THE GENERAL



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**HANDBOOK OF SALVATION ARMY
DOCTRINE**

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GENERAL ORDER

THIS volume has been prepared under my personal guidance and supervision. It contains a statement of the principal Doctrines of The Salvation Army.

These Doctrines are to be taught in connection with all Salvation Army Officers' Training Operations, both preparatory and institutional.

It is required of Officers of all ranks that their teaching, in public and in private, shall conform to our Doctrines as herein set forth.

BRAMWELL BOOTH,
General.

INTERNATIONAL HEADQUARTERS,
LONDON.

November, 1922.

HANDBOOK OF SALVATION ARMY DOCTRINE

CHAPTER I

THE DOCTRINES OF THE SALVATION ARMY

THE following are the principal Doctrines held and taught by The Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:—

1. **We believe** that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. **We believe** that there is only one God, who is infinitely perfect, the Creator, Preserver and Governor of all things.
3. **We believe** that there are Three Persons in the Godhead—the Father, the Son and the Holy Ghost—undivided in essence, co-equal in power and glory, and the only proper object of religious worship.
4. **We believe** that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God, and truly and properly man.
5. **We believe** that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. **We believe** that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.
7. **We believe** that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to Salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.

9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to, Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.

10. We believe that it is the privilege of all believers to be "wholly sanctified," and that "the whole spirit, and soul, and body" may be "preserved blameless unto the coming of our Lord Jesus Christ." That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

CHAPTER II

THE BIBLE

SEC. I.—DESCRIPTION OF THE BIBLE.	SEC. IV.—SOME OUTSTANDING FEATURES OF THE BIBLE.
" II.—THE NEED FOR THE BIBLE.	" V.—THE INSPIRATION OF THE BIBLE.
" III.—THE REVELATION GIVEN BY THE BIBLE.	

"We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice."

Section I.—DESCRIPTION OF THE BIBLE

1. THE BIBLE is the book upon which The Salvation Army bases both its faith (what it believes) and its practice (what it does).

2. THE NAME OF THIS Book—"Bible"—means "book" or "books." By speaking of it as "*The Bible*," we mean that it is *the* book, or the book of books—there is no other like it.

The Bible is also called "Scripture," "The Scriptures," "The Holy Scriptures." "Scripture" means "writing," the Bible being God's *written* message to mankind.

3. THE BIBLE CONSISTS OF THE OLD TESTAMENT, which deals with time and events previous to the coming of Jesus Christ, AND THE NEW TESTAMENT, which tells about Jesus Christ, His earliest followers, and their teaching.

The Old Testament contains 39 separate books, and the New Testament 27, making 66 in all.

The division of the Bible into chapters and verses was introduced in comparatively recent times, for the convenience of readers.

4. THE BIBLE IS BOTH A BOOK AND A COLLECTION OF BOOKS. It has been called "A Divine* Library."

Its sixty-six books were written during a period of between 1,500 and 1,600 years. It embraces almost every

* "Divine" means belonging to or proceeding from God.

form of literature—law, history, parable, poetry, prophecy, proverb, biography, letters. Its authors, about forty in number, include warriors and statesmen, kings and peasants, prophets and priests, fishermen and herdsmen.

Yet, in spite of the many *differences* of its separate books, the Bible manifests a marvellous *unity* (oneness) of spirit, purpose and plan, which makes its readers feel that it is a single harmonious whole. Its several parts fit in with and are necessary to each other; they all teach the same great truths. The Bible has a beginning, a middle, and an end; it is incomplete if any part is omitted. Its central theme is Jesus Christ; the Old Testament prepares for Him, the New Testament shows how He fulfilled and exceeded Old Testament expectations.

This unity of the Bible, in spite of its diversity (differences), points to the fact that one all-controlling Mind must have directed its various human authors.

5. THE SUBJECTS WITH WHICH THE BIBLE DEALS are the most important and solemn that can occupy the mind of man—those which present to him his deepest problems. The Bible teaches man what he is, whence he came, whither he goes. It tells him of God, his Maker and the Author of all things, and of God's will concerning himself. It makes known to him the way of deliverance from sin. It opens to him the world to come, revealing the final destinies of the good and the bad.

6. THE OLD TESTAMENT WAS ORIGINALLY WRITTEN (MOSTLY) IN HEBREW, AND THE NEW TESTAMENT IN GREEK. But the Bible has now been translated into at least 550 different languages; in fact, there are comparatively few people in the world who cannot obtain a copy in their own tongue. It is the most widely read and most influential book in existence.

7. THE REASON FOR THE FAR-REACHING INFLUENCE OF THE BIBLE is to be found in the fact that it is divine; that is, the Bible contains a revelation from God (*see Section III*) and is inspired by God (*see Section V of this Chapter*).

Section II.—THE NEED FOR THE BIBLE

1. ALL WHO BELIEVE IN THE TRUE AND LIVING GOD WOULD NATURALLY EXPECT HIM, IN SOME WAY, TO REVEAL OR MAKE HIMSELF KNOWN TO MAN, FOR TWO REASONS:—

(a) In order that *God*, as the loving Father of all, might have the affection and worship of creatures made in His own image.

(b) In order that *Man* might understand and fulfil God's purpose concerning himself, and also satisfy his own inward desire to worship a Superior Being.

2. "REVELATION" SIGNIFIES making known what would otherwise be hidden, also that which is made known.

Literally, *revelation* is "unveiling"—either the *act* of unveiling or the *result* of it; just as the word "creation" is applied to the act of creating, or to what has resulted from the act of creating—that is, the universe.

DIVINE REVELATION is the making known, by God, of truth concerning Himself and His will for mankind, also the truth thus made known.

3. DIVINE REVELATION IS OF TWO KINDS: (a) General or Natural Revelation; (b) Special or Supernatural Revelation.

(a) *General or Natural Revelation* is that knowledge of God and divine things which all may obtain by observing and reflecting on the ordinary works of God. Just as considerable knowledge of a man, say an artist or builder, can be gained by examining his work, so considerable knowledge of God can be gained by studying His work. Thus:—

i. The work of God *around* us—nature (the world and the universe), with all its marvels—teaches something of the wisdom and power of God.

ii. The work of God *within* ourselves—our sense of dependence and our conscience—suggests a great Lawgiver to whom we are accountable.

(b) *Special or Supernatural Revelation* is that knowledge of divine truth which is given directly by God to

man, and which man could not otherwise have discovered. The Bible is the record of this Revelation.

4. NATURAL REVELATION IS GIVEN TO ALL, and men are responsible for the measure of light thus bestowed upon them. This is taught by the Bible, which shows that:—

(a) God speaks to man in *Nature*.

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm xix. 1, 2).

"That which may be known of God is manifest in them. . . . For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse" (Romans i. 19, 20, R.V.).

(b) God speaks to man through *Conscience*.

"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" (Romans ii. 15).

5. But NATURAL REVELATION ALONE IS INSUFFICIENT, for—

(a) Natural Revelation provides only very limited knowledge of God, showing little, for example, of His holiness, love, mercy, Fatherhood, or of His purposes for man's future.

(b) Natural Revelation sheds no light on man's greatest need—a way of deliverance from sin.

(c) Natural Revelation is general only. That is, it makes known, for example, God's goodness to *all* in providing rain, sunshine, and other benefits, but not of His care for *each*. Thus it fails to satisfy the craving of the human heart for the personal friendship of God and for individual communion with Him.

(d) Natural Revelation has failed, throughout the ages, to lead any race or people to a high and holy conception of God, such as is given in the Bible. The only religions which teach one Living God (Monotheism) are the Christian, the Jewish and the Mohammedan. Of these the Christian and the Jewish religions are founded on the Bible, while Mohammedanism derives much of its original teaching from Bible sources. History shows that races and individuals possessing natural revelation only, have

occasionally developed certain true ideas of God, but they have never discovered enough to free themselves from the darkness of heathenism.

6. HENCE, SPECIAL OR SUPERNATURAL REVELATION (as recorded in the Bible) IS NEEDED. This the Bible itself points out.

- “Canst thou by searching find out God?” (Job xi. 7).
- “For who hath known the mind of the Lord?” (Romans xi. 34).
- “The world by wisdom knew not God” (1 Corinthians i. 21).
- “No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him” (Matthew xi. 27).

Section III.—THE REVELATION GIVEN BY THE BIBLE

1. GOD'S SPECIAL OR SUPERNATURAL REVELATION TO MAN WAS GIVEN THROUGH CHOSEN AND PREPARED AGENTS.*

In early times Abraham and the people of Israel were selected to receive and record divine truth on behalf of mankind. For this purpose they were separated and taught by God Himself. Those specially fitted among them, such as Moses and the Prophets, were favored with striking manifestations of God and with direct messages from Him. Through this Chosen Nation, too, God sent into the world His Son, Jesus Christ, whose special revelation was recorded by His Apostles and others of His early followers.

We see, therefore, that God gave His special revelation to the world through human instrumentality, just as, to-day, He usually saves, or otherwise helps men, through their fellows.

2. THE BIBLE IS THE WRITTEN RECORD OF GOD'S SPECIAL REVELATION—His means of preserving that revelation for mankind in permanent and authoritative form.

The Bible contains, however, besides direct revelation from God, truth made known through human experience, such as history, records of personal life, genealogies. All these were needful to a full understanding of

* An “agent” is one who acts—usually for another.

the revelation given, and were included under the direction of the Holy Spirit (*see Section V of this Chapter*).

Thus, not only those parts of the Bible which record God's particular manifestations of Himself and His messages to man, but also the book, taken as a whole, makes known to us the mind and will of God. Hence the Bible *contains* divine revelation, and is also *itself* a divine revelation to mankind.

3. THE BIBLE IS A DIVINE REVELATION IN THAT IT MAKES KNOWN to us truth concerning God; that is:—

(a) The Bible makes known *God's dealings with man*. The national and personal histories recorded reveal to us the *acts* of God, showing how, through long ages, God overruled all events for the fulfilment of His purposes, and how He gradually made known to men His nature and His wishes. Further, God's dealings with people in Bible times teach us how He feels and acts towards those in similar circumstances to-day.

(b) The Bible makes known *God's messages to man*. Through Prophets, Apostles, and others, God spoke to the people of former times, and, in many cases, His actual *words* have been recorded. In so far as such messages concern men generally they are intended for all as well as for those to whom they were originally sent.

(c) Most important of all, the Bible makes known *Jesus Christ, the Son of God*. In Him God's fullest revelation is given. The account of His life, teaching, death, resurrection, ascension, and of the work of His early followers, reveals to us God's character, thoughts and purposes.

(d) The Bible makes known *man's experiences of God*. The prayers, testimonies, and other records of the soul-life of Bible characters (in the Psalms, for example) teach us what God was to His old-time saints, and consequently what He can be to us.

4. THE DIVINE REVELATION CONTAINED IN THE BIBLE IS PROGRESSIVE; that is, it was given gradually, as men were able to receive it.

A wise parent or teacher does not present all knowledge to a child at once. One thing is taught at a time,

and the easiest first. Then as the child develops, more difficult lessons are introduced gradually. And this is how God has taught mankind.

EVIDENCE OF PROGRESS IN REVELATION IS ABUNDANT.

(a) *The Bible itself says that God made His revelation a little at a time.*

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son" (*Hebrews i. 1, 2, R. V.*).

(b) *Religious ideas are seen to have been unfolded slowly.* The idea of God, for example, becomes, as time goes on, larger, nobler, grander. Every succeeding prophet is enabled to perceive, and so to emphasize some aspect of God's nature; Isaiah, His holiness; Amos, His righteous judgments; Hosea, His forgiving mercy. Finally, Jesus Christ reveals His Fatherhood, and holy, sacrificial love.

(c) *A gradual advance is to be observed in men's understanding of God's holy standard for human conduct.* Yet at its lowest the morality of Israel was always in advance of that of neighboring nations.

(d) *Jesus Christ declared that the religious and moral* teaching of the Old Testament found its highest development in Himself,* and that the lower requirements of the law of Moses were included and fulfilled in the higher and more spiritual requirements of His teaching.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (*Matthew v. 17, 18*).

"Ye have heard that it was said by them of old time . . . but I say unto you," etc., He declares repeatedly in the same Chapter (*Matthew v. 21, 22; 27, 28; 33, 34; 38, 39*).

(e) *Jesus Christ promised still further light to His Apostles.*

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth . . . and He will show you things to come" (*John xvi. 12, 13*).

(f) *The fulfilment of many early promises, types and predictions is recorded in later Books.* Thus, the promises given to the patriarchs^f are seen to have been fulfilled—

* "Moral" means having to do with right and wrong.

^f The "patriarchs" were the forefathers of the Israelites, namely, Abraham, Isaac, Jacob, and Jacob's twelve sons.

some in the time of Moses, some during following centuries, and some in Jesus Christ. The sacrifices of Tabernacle and Temple foreshadow the Sacrifice of Calvary. The teaching of the prophets points forward to and finds its fulfilment in the Messiah (Saviour) and His Kingdom.

5. GOD'S SUPERNATURAL REVELATION WAS GIVEN IN DIFFERENT WAYS, including dreams, visions, visits of the Angel of Jehovah, special providences and miracles. One of the highest forms of Old Testament revelation was prophecy, and the highest revelation of all is Jesus Christ.

Section IV.—SOME OUTSTANDING FEATURES OF THE BIBLE (PROPHECY—MIRACLES— JESUS CHRIST)

1. PROPHECY IS ONE OF THE HIGHEST FORMS OF BIBLE REVELATION.

(a) *Prophecy*, in its wider and general meaning, is the telling forth, by God's servants, of what He has revealed to them, whether this relates to past, present, or future. But the word "prophecy" is also used in the narrower sense of prediction or foretelling the future.

(b) *A prophet* is one who speaks of God to men. Again and again we read: "The word of the Lord came"—to one and another. In no religion can we find a class of people corresponding to the prophets of the Bible.

(c) *Prediction* was usually included in the prophet's message, and *the fulfilled prophecies of the Bible constitute one convincing proof of its divine origin*.

Prophecies concerning the future of individuals, cities and nations, uttered by the prophets, in many cases hundreds of years before the events came to pass, have been marvellously and precisely fulfilled. For example:—

- i. *The whole history of the Jews* has been one long fulfilment of the prophecies uttered by Moses (Deuteronomy xxviii.) and others.

- ii. *Nineveh*, once the proud capital of mighty Assyria, was destroyed exactly as the prophet Nahum predicted, and, for more than 2,000 years, has been a “desolation,” as foretold by Zephaniah (chapter ii. 12-15).
- iii. The downfall of *Babylon* was foretold by Isaiah (chaps. xiii. and xiv.), and later by Jeremiah. At that time it was the greatest city of the most powerful nation in the world, and had conquered every other then-known people. “Babylon shall become heaps, a dwelling place for dragons, an astonishment and a hissing, without an inhabitant” (Jeremiah li. 37)—all of which has long ago been literally fulfilled.
- iv. *Prophecies concerning the Messiah*—His coming, the nature of His Kingdom, His redeeming work for the world, and its treatment of Him, were all fulfilled to the letter in Jesus of Nazareth.

2. MIRACLES ARE INSEPARABLY CONNECTED WITH THE REVELATION OF THE BIBLE.

(a) *A Miracle* may be described as an intervention by God in what men have learned to look upon as the established course of nature.

(b) *The possibility of miracles* cannot but be admitted by those who believe in the living God. The Upholder and Director of all things can surely vary His usual way of working, causing events to take place in accordance with some principle unknown to man, if a wise and important end is to be attained thereby.

(c) *Miracles are to be expected as the credentials* (proofs of authority) *of the agents* through whom God gave His special revelations. The miracles of the Bible were *wrought only for the high and holy purpose of advancing God's Kingdom*, and comparatively few are recorded.

(d) *Bible revelation is itself a miracle*. And miracles are, throughout, so interwoven with the revelation that they seem to be part and parcel of it—particularly in connection with the Saviour.

(e) Although each Bible miracle cannot be separately verified, *the more important are capable of proof which fully satisfies unprejudiced minds.* Take, for example, the evidences for the Resurrection of Jesus Christ, which the enemies of the Bible, in spite of determined efforts, have never been able to disprove.

- i. *The news of the Resurrection spread at once*, in the very city where Christ had been killed, and His enemies, all still living, would, if they could, gladly have proved the story false.
- ii. *Christ's enemies tried to stop the news from spreading*—first, by a report that His disciples had stolen His body, and later by persecuting and killing the witnesses to the Resurrection.
- iii. *If Christ had not risen His body could and would have been found.* All admit that the tomb was empty. Both the Jewish and Roman authorities, had they really believed Christ's disciples had hidden the body—as was said by some—would have arrested them, examined them by torture, and forced them to give it up, afterwards showing it to the people, and so for ever putting an end to the preaching of the Resurrection.
- iv. *Christ's Resurrection was one means of the founding and spread of Christianity.* The disciples were entirely changed after seeing their risen Lord. They boldly preached Him in Jerusalem, the very stronghold of their enemies, which would have been impossible had they stolen His body. Their first 3,000 converts, as well as the vast and ever-increasing numbers since won, could never have been led to believe in, to trust, to follow, and in many cases to die for Jesus, had He proved His own words false by not rising again, as He said He would.
- v. *Christ's Resurrection was the beginning of the Christian Sabbath as an institution.* Until then the Jews' sacred day had been the seventh of the

week—our Saturday—but afterwards the Christians observed the first day of the week—our Sunday. This is the origin of the expression “the Lord’s Day.”

vi. *The Jewish historian, Josephus*, who lived at the time of the Apostles, and who never became a Christian, *mentioned the Resurrection of Jesus*. In connection with his story of Pontius Pilate, he wrote:—

“Now there was about this time Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works—a teacher of such men as receive the truth with pleasure.

“He drew over to Him both many of the Jews and many of the Gentiles. He was Christ; and when Pilate at the suggestion of the principal men amongst us had condemned Him to the cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him; and the tribe of Christians so named from Him are not extinct at this day.”

(f) It is clear, therefore, that miracles are closely associated with the Saviour and with God’s revelation to mankind.

3. JESUS CHRIST IS GOD’S SUPREME REVELATION TO MAN.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me” (John xiv. 6).

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18).

“God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken to us in His Son” (Hebrews i. 1, 2, R.V.).

(a) Jesus Christ is *the central figure of the Bible*, the One towards whom previous revelation pointed, the One from whom springs all that follows.

(b) *The most striking feature of Jesus Christ*, as He is presented to us in the Gospels, is *His perfect Oneness with God*, and consequent sinlessness. This makes Him infinitely superior to any others through whom divine revelations were given.

(c) *Jesus Christ’s revelation dealt chiefly with the Kingdom of God, or the reign of God in human hearts and lives.*

(d) *His revelation was given by means of what He was (His character), what He said (His teaching), and what He did (His work, sacrifice, triumph).* His sacrifice on the Cross is the supreme revelation of the love and the holiness of God, and of the evil of sin (see Chapter VI, Section I).

(e) *The revelation given by Jesus Christ was completed by the Apostles.* Only in part could He make known, during His lifetime, the whole truth concerning Himself, for His work had to be finished before it could be fully understood. Hence the Apostles give us the clearest light concerning Christ's death and exaltation, and the work of His Holy Spirit.

(f) *To those who deny Supernatural Revelation Jesus Christ presents a problem that cannot be explained.* Usually such people represent Him as the best and noblest of men, a martyr to His convictions, but no more. According to this view, however, He must have been either self-deceived or an impostor, both suppositions being quite inconsistent with what is recorded of Him. Even should unbelievers assert that in fact Christ never lived, they have still to explain how there arose so remarkable an idea as that given of Him in the Gospels, for, were His existence only imaginary, this idea would itself be a miracle.

Section V.—THE INSPIRATION OF THE BIBLE

1. THE INSPIRATION OF THE BIBLE is that special working or influence of the Holy Spirit whereby He fitted His chosen servants to receive the truth which He revealed, and guided them in writing it down.

“Inspiration” literally means “inbreathing;” “divine inspiration” means “inbreathing by God.” Thus both the Bible writers and the Bible itself are “God-breathed.” Consequently the Book comes to us with divine authority.

“Holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1, 21).

2. DIVINE REVELATION AND DIVINE INSPIRATION GO TOGETHER.

(a) The Inspiration of the Bible includes three operations of the Holy Spirit:—

- i. *Revelation* of divine truth.
- ii. *Illumination* of His chosen agents. That is, the Holy Spirit fitted them to receive and understand the revelation given.
- iii. *Direction* in making the written record.

(b) The Inspiration of the Bible presupposes and includes the giving of divine revelation.

It is in this respect, among others, that the inspiration of the writers of the Bible differs so radically from the inspiration of other authors. We speak of the "inspiration" of a Milton or of some other writer, but that is inspiration of quite another order. Such writers make no claim to record direct God-given revelation.

Then again, although all God's obedient people are "inspired," or fitted, by the Holy Spirit, for the work to which He calls them, His followers are not usually called to receive special revelation direct from God; hence their "inspiration" is not the same as that of the Bible writers.

(c) Usually the revelation was recorded by the one who received it, as in the case of the Prophets and Apostles. In other cases the inspired writer was closely in touch with those to whom the revelation was given.

(d) We believe the whole Bible to be inspired, though not necessarily all parts of it in the same way or in the same degree.

3. THE PURPOSE OF THE DIVINE INSPIRATION OF THE BIBLE

"The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Timothy iii. 15-17, R.V.).

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31).

4. THE HOLY SPIRIT, WHEN INSPIRING THE WRITERS OF THE BIBLE, DID NOT DEAL WITH THEM AS MERE

MACHINES. They retained all their own powers and peculiarities. This is seen in differences of style and in the varying accounts given of the same events.

5. THERE ARE MANY EVIDENCES THAT THE BIBLE IS INSPIRED BY GOD. Besides *fulfilled prophecy* (already dealt with), some other evidences of its divine inspiration may be given:—

(a) *Jesus Christ showed that He considered the Bible divine.*

i. With respect to *the Old Testament*—

He spoke of it as divine. He said that the Jews were those “unto whom the word of God came” (John x. 35), described it as “that which was spoken . . . by God” (Matthew xxii. 31), called the law of Moses the “commandment of God” and the “word of God” (Mark vii. 8, 9, 13), declared that “the Scripture cannot be broken” (John x. 35).

He acknowledged its inspiration when He said that David spake “in the Spirit” (Matthew xxii. 43).

He frequently appealed to it, as to an authority which He regarded as final. He met the tempter with “It is written” (Matthew iv. 4, 7, 10); He constantly referred His hearers to the Old Testament, asking, “Have ye not read?” (Matthew xxii. 31). “Did ye never read in the Scriptures?” (Matthew xxi. 42; He told the Jews, “Ye do err, not knowing the Scriptures” (Matthew xxii. 29).

He confirmed its historical accuracy—by frequent references to persons and events mentioned in its record. He spoke of Noah, Abraham, Moses, Daniel, of the Flood, of the destruction of Sodom and Gomorrah. He drew important lessons from even its earliest parts; for example, concerning marriage (Matthew xix. 4, 5; Genesis i. 27, and ii. 24); and resurrection (Matthew xxii. 31, 32; Exodus iii. 6).

He taught that it pointed forward to and was fulfilled in Himself.

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me" (Luke xxiv. 44).

"Beginning from Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

"If ye believed Moses, ye would believe Me; for he wrote of Me" (John v. 46, R.V.).

ii. *The New Testament* was not written until after Jesus Christ had left the earth. We cannot, therefore, appeal to His testimony to its inspiration as in the case of the Old Testament. We must find in the New Testament itself its own claim to its inspiration (*see (b) iii of this paragraph*).

(b) *The Bible itself claims to be inspired.*

i. Most of the authors make this claim ; for example :—
Moses, to whom are ascribed the first five books of the Bible, states that he is putting on record what has been divinely revealed to him.

"The Lord said unto Moses, Write this for a memorial in a book" (Exodus xvii. 14).

"Moses wrote all the words of the Lord" (Exodus xxiv. 4).

"The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel" (Exodus xxxiv. 27).

The Psalmists speak of the "law," "the words," the "statutes," the "judgments" of God.

"O how I love Thy law! It is my meditation all the day" (Psalm cxix. 97).

"The words of the Lord are pure words" (Psalm xii. 6).

"All His judgments were before me, and I did not put away His statutes from me" (Psalm xviii. 22).

Paul, who wrote thirteen epistles, refers to divine revelation given to him.

"Ye have heard of the dispensation of the grace of God which is given to me by you-ward; how that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and prophets by the Spirit" (Ephesians iii. 2-5).

ii. New Testament writers refer to the Old Testament as divinely inspired.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . For the prophecy came not

in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 19, 21).

"Unto them were committed the oracles of God" (Romans iii. 2).

- iii. The New Testament lays claim to its own inspiration in the following (among other) passages:—

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed" (Luke i. 1-4).

"Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John. xx. 30-31).

(See also 2 Peter iii. 15, 16).

(c) *The Miracles wrought in connection with revelation* show that those to whom it was given were inspired by God (*see Section IV, paragraph 2, of this Chapter*). For example:—

- i. *Christ appealed to His miracles as evidence that He came from God.*

"The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 36).

"If I do not the works of My Father believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and understand that the Father is in Me and I in Him" (John x. 37, 38).

"Believe Me for the very works' sake" (John xiv. 11).

He pointed the disciples of John the Baptist, in proof of His Messiahship, to the fact that—

"The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew xi. 5).

- ii. *Paul appealed to the miracles wrought by God through Him as signs of His authority.*

"I will not dare to speak of any of those things which Christ hath not wrought by me . . . by word and deed, through mighty signs and wonders, by the power of the Spirit of God" (Romans xv. 18, 19).

"Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty deeds" (2 Corinthians xii. 12).

(d) *The Bible is adapted to the deepest needs of man-*

kind. It alone satisfactorily points out how the needs of man's soul can be met. If a complicated lock can be fitted and opened only by one particular key we conclude that both lock and key had the same maker. So, the fact that the Bible exactly fits the needs of the human heart points to the conclusion that God, who created man, also inspired the Bible.

(e) *The Bible exerts a blessed influence* upon all who accept its teaching. The Salvation Army provides countless illustrations of this.

As regards *nations and society at large*—a great part of the world has been transformed by the new standards of purity, truth, justice, mercy, which have been brought to it through the Bible. Especially is this true of the teaching of Christ, who is the Bible's Central Figure. All the highest, noblest and most uplifting ideas at work in the world to-day can be traced to Christ and His words.

(f) *The books of the Bible together form one harmonious whole;* hence we are forced to the conclusion that the forty or more human authors must have been directed by God Himself (*see Section I, paragraph 4, of this Chapter*).

(g) *The Bible must have been written by good men,* for bad men *could* not have produced such a book, and even if they could they *would* not have written what so condemned them, both here and hereafter. Hence, being good men, the Bible writers would be truthful when claiming—as they do—to record God-given revelation and to describe miracles of which they were, in most cases, the eye-witnesses.

(h) *The Bible has been marvellously preserved,* while multitudes of other ancient writings have disappeared. Throughout the ages constant attacks have been made upon the Bible. Determined efforts have repeatedly been made to destroy every copy; the Emperor Diocletian (about A. D. 300) thought he had been successful in this, and caused a medal to be struck to commemorate the event. But the Bible lived on! Such preservation can be due only to the providential care of God; and though

not actually proving the Bible to be inspired, it clearly points in that direction.

(i) *Recent discoveries in Bible lands wonderfully confirm the truthfulness of Bible statements.*

Much of the Old Testament deals with early ages, concerning which there is little or no other historical record, and many have confidently said that what the Bible tells about these times is more or less invention. But for years past learned men have been unearthing buried ruins, interpreting forgotten languages, recovering lost books, and otherwise finding out much that proves the truth of the Bible. Here are a few instances:

- i. Not long ago many declared the Bible wrong in attributing writing to Moses, since writing was then unknown. But it is now fully proved that reading and writing were quite common in very remote ages, while immense libraries, with thousands of books, have been discovered in Egypt and Babylon, dating from or before the time of Abraham. And Abraham lived 400 years before Moses!
- ii. The Bible account of an invasion of Palestine in the time of Abraham (*see* Genesis xiv.) was, not long ago, declared by learned men to be fiction. Yet the names of, and particulars concerning, all four invading kings have now been discovered engraved on ancient ruins!
- iii. No outside ancient writer mentions the Hittites, so until lately many declared the Bible unreliable in its frequent references to these people. Yet inscriptions which have recently been discovered show the Hittites to have been, for nearly a thousand years, a leading nation in Western Asia, almost as important as the Assyrians or Egyptians!
- iv. Some years ago, near the site of ancient Nineveh, excavators discovered the palace of Sargon, King of Assyria, together with his name, portrait, and an account of his siege of Ashdod,

as mentioned by Isaiah (chapter xx. 1). Yet, seeing that Sargon is named by no outside writer, many had previously denied his existence!

Now, while these and similar discoveries do not, taken alone, prove the inspiration of the Bible, they demonstrate its truthfulness in historical matters, and thus confirm our confidence in its reliability in other respects.

(j) *The personal experience of all who accept and follow Bible teaching is*, to them, the most convincing evidence that the Bible is inspired. Such people find that the Holy Spirit bears witness by and with His own words in their hearts, and they can say, as some of them have said: "I know that the Bible is inspired because it inspires me."

6. THE INSPIRATION OF THE BIBLE IS SOMETIMES DOUBTED BECAUSE OF CERTAIN SUPPOSED MISTAKES AND DISCREPANCIES. To this it may be replied that:—

(a) So-called mistakes often only *appear* to be such, and disappear with a fuller understanding of the writer's point of view, aim, method of writing, or surroundings. The recent discoveries already referred to (*see paragraph 5 (i) of this Section*) have greatly furthered such an understanding; so unexpected and convincing is the testimony which they bear to the truth of Bible history that numbers of once eminent and pronounced disbelievers have been led to give up their former opinions, and frankly to admit "the substantial Mosaic authorship of Genesis and the traditional books of Moses," "the reality of the revelations made to Abraham," "the substantial truth of those early [Bible] narratives," and other facts which they once denied.

(b) The mistakes or disagreements actually existing in the Bible are all of minor importance—such, for instance, as differences in numbers or names.

The varying account, given in some instances, of the same occurrence is due, doubtless, to the personality of the writers—their different ways of observing or describing the facts. Probably no two people nowadays would describe an event in exactly the same way.

(c) As regards the relationship of the Bible to science, it should be understood that, in it, nature is described as it appeared to the ordinary observer of that day. Instead of entering into scientific detail the Bible sets before men great religious truths—the creation of the world by God, its dependence on God, His constant activity in it, and His loving care of all that He has made.

Then certain scientific discoveries are clearly anticipated by the Bible; for example, Job speaks about the weight of the wind (chapter xxviii. 25), and says that God “hangeth the earth upon nothing” (chapter xxvi. 7). while in Genesis we learn that the stars are numberless (chapter xv. 5). Bible statements are throughout in marvellous agreement with actual scientific knowledge; nothing conflicts, for example, with what has been discovered concerning the movements of the heavenly bodies, or the long ages which, some scholars think, were required for the geological formation of the earth. Yet the Bible was written long before these facts became known to science.

(d) In respect to the great purpose for which the Bible was written (*see paragraph 3 of this Section*), the most searching inquiry can discover no mistakes. And this is the freedom from mistakes which inspiration imparts. In all that concerns our Salvation, holy living and eternal welfare, it is unchallengeable. In fact, when fairly judged, the Bible is seen to be so correct and so harmonious as to convince its readers, on this ground alone, of its supernatural origin.

7. WHEN THE BIBLE IS COMPARED WITH THE SACRED BOOKS OF OTHER RELIGIONS* its excellences—due to its divine inspiration—are seen very clearly.

Non-Christian sacred books certainly present some true ideas of God and of duty, but these are mingled usually with much that is superstitious, degrading, and even absurd.

*These include the Mohammedan Koran, the Hindu Vedas, the Buddhist Tripitaka, the Parsee Zend-Avesta.

CHAPTER III

GOD

SEC. I.—THE EXISTENCE
OF GOD.

“ SEC. II.—THE BEING AND
ATTRIBUTES OF
GOD.

SEC. III.—THE UNITY
AND TRINITY
OF GOD.

“We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

“We believe that there are Three Persons in the Godhead—the Father, the Son, and the Holy Ghost undivided in essence, coequal in power and glory, and the only proper object of religious worship.”

Section I.—THE EXISTENCE OF GOD

REASONS for believing in the One Living God are to be found in: (1) Nature, (2) Man's inward feelings, (3) The Bible, (4) The experience of God's people.

Possibly any one of these evidences, taken alone, might fall short of being conclusive proof of God's existence, yet, taken together, their force is irresistible for any sincere mind.

1. NATURE TEACHES THE EXISTENCE OF GOD.

(a) *The existence of natural objects shows that they must have had a Maker, for there can be no effect without a sufficient cause. Just as we know that a watch, a house, or a book must have been made by some man capable of producing it, so we know that the world and the universe, with all their wonders, must have had a Maker, and that He must have been very much higher and greater than man. This Maker we call God.*

(b) *Further, Nature shows marvellous evidence of design or adaptation of means to end; for instance, the eye is adapted to receive light, the lungs to breathe air, fishes to swim, birds to fly. Now, design implies a designer possessing intelligence, will and power; and since the design in nature is far superior to anything of which man is capable, we know that the Designer of the*

Universe must be One very much higher and greater than man. This great Designer we call God.

It may be, as some think, that adaptation in nature came about largely by evolution; but even if that be so, evolution is simply a *method* by which nature works; behind it there is still needed an intelligent *Force or Power* to cause it to work in that or any other particular way.

2. MAN'S INWARD FEELINGS TEACH HIM THAT THERE IS A GOD.

(a) Man has an intuition * or natural consciousness of God. That is—

- i. Man realizes his *dependence* upon a *Superior Being*, whom he feels he ought to acknowledge. This is sometimes called his "Religious Instinct."
- ii. Man's *conscience* approves him when he does right, and reproves him when he does wrong; thus it reveals to him a law which he ought to obey, and consequently a *great Law-giver* to whom he is accountable. This is sometimes called man's "Moral Instinct."

(b) Man's natural consciousness of God is common to all, as is shown in many ways:—

- i. Every race of people, throughout the ages, has adopted some form of religion, however crude.
- ii. We have an inward consciousness of God ourselves, and the people around us have it, too, as is made clear by the fact that even the most neglectful and unbelieving usually cry to God for help when sudden calamity threatens or overtakes them.
- iii. The most degraded savages are found to possess some consciousness of God, and this leads those ignorant of the true God to worship gods after their own conceptions.
- iv. Even infidels often acknowledge God at death. And though, when all goes well, they say there is no God, in so doing they deny what, in reality,

* "Intuition" is knowledge which comes naturally, without having to be thought out or reasoned about

their inward consciousness affirms; hence the Bible calls them "fools."

"The fool hath said in his heart, There is no God"
(Psalm 133. 1).

(c) Man's natural consciousness of God is a strong reason for believing in His existence. It may be safely trusted, for it is not likely to mislead man any more than the instincts of the animals mislead them. Moreover, since provision has been made in the universe for the satisfaction of every other instinct of man's nature, we cannot believe that his religious and moral instincts alone are deceptive, and that there exists no divine reality to answer to them.

3. THE BIBLE CLEARLY TEACHES THE EXISTENCE OF GOD.

(a) From beginning to end the Bible takes for granted that there is a God, and describes His wonderful works. When we read the Bible sincerely we feel therein the call of a Being very much higher and better than ourselves—one who is perfectly pure and righteous. This assures us not only of the existence of such a Being as God, but also that the Bible is a revelation of His thoughts and will.

(b) Bible teaching agrees with and confirms the arguments for God's existence drawn from nature and from man's own instincts (*see paragraphs 1 and 2 of this Section*).

4. THE EXPERIENCE OF GOD'S TRUE PEOPLE IS, TO THEMSELVES, THE MOST CONVINCING PROOF OF GOD'S EXISTENCE.

All who are truly converted experience forgiveness of sins, change of heart, victory in temptation, comfort in sorrow, answers to prayer, fellowship with God, and other blessings which they know could come only from God. Hence they are fully assured that He exists.

Experience thus confirms the Bible testimony to God's existence, for it shows that He carries out His promises as therein set forth.

Section II.—THE BEING AND ATTRIBUTES OF GOD

1. GOD IS AN INFINITE SPIRIT.

(a) By saying that God is a *Spirit* we mean that He is real and living, though without bodily form; that He is distinct from what He has created; and that He possesses self-consciousness, intelligence, and will.

Since God is a *Spirit* He cannot be perceived by the bodily senses, but He can be known and understood by man's *spirit*.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 24).

(b) *Infinite* means boundless or without limit. *God alone is infinite*. None can understand how great He is; none can measure or get to the end of His wisdom, power, or anything else connected with Him. On the other hand, *man is finite*; everything about him is limited. Since man is finite, he is unable fully to understand God, who is infinite. Hence, no one should be surprised to find, in studying the things of God, much that is beyond human comprehension.

"His greatness is unsearchable" (Psalm cxlv. 3).

2. THE ATTRIBUTES OF GOD are those perfect qualities or powers which belong only to Himself.

(a) *The Natural Attributes of God* are those which are essential to His nature, and which do not involve the exercise of His will, namely:—

i. *Self-existence*—independence of everything outside Himself.

"He is before all things, and by Him all things consist" (Colossians i. 17).

ii. *Eternal existence*—having neither beginning nor end.

"From everlasting to everlasting, Thou art God" (Psalm xc. 2).

(See also Genesis xxi. 33; Psalm cii. 24; Isaiah lvii. 15).

iii. *Immutability*—unchangeableness.

"I the Lord change not" (Malachi iii. 6, R. V.).

"Thou art the same, and Thy years shall have no end" (Psalm cii. 27).

Seeming changes in God are due to changes of His creatures. His *purposes* never change, though His *actions* necessarily vary according to man's conduct.

iv. *Omnipresence*—He is present everywhere all the time.

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there" (Psalm cxxxix. 7, 8).

(See also Jeremiah xxiii. 24; Isaiah vi. 3; 2 Chronicles vi. 18.)

v. *Omniscience*—He sees and knows everything, past, present and future.

"The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs xv. 3).

(See also Psalm xciv. 9-11; 1 Samuel ii. 3; Isaiah xl. 28.)

vi. *Omnipotence*—He is all-powerful.

"Thou hast made the heaven and the earth by Thy great power and stretched out arm; and there is nothing too hard for Thee . . . the great, the mighty God, the Lord of Hosts, is His name" (Jeremiah xxxii. 17, 18).

(b) *The Moral Attributes of God* are qualities of His character—those attributes which involve the exercise of His will; namely:—

i. *Perfect Wisdom*—He does everything in the best way, and never makes a mistake. Wisdom is the right use of knowledge; hence the perfect wisdom of God implies omniscience, but is more than omniscience.

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all" (Psalm civ. 24).

ii. *Perfect Holiness*—He is absolutely free from evil; He hates and abhors sin.

"Ye shall be holy: for I the Lord your God am holy" (Leviticus xix. 2).

iii. *Perfect Justice*—He deals fairly and rightly with all His creatures.

"All His ways are judgment: a God of truth and without iniquity, Just and right is He" (Deuteronomy xxxii. 4).

iv. *Perfect Truth and Faithfulness*—He always represents things as they are, and always keeps His promises.

"O Lord, Thou art my God; . . . Thy counsels of old are faithfulness and truth" (Isaiah xxv. 1).

v. *Infinite Mercy*—He is full of pity, slow to punish, and ready to forgive.

"Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee" (Psalm lxxxvi. 5).

vi. *Perfect Benevolence*—He loves His creatures and wants to do them good. All God's moral attributes are, as it were, varying aspects of His love. Love is included in His holiness; love makes Him true, merciful, just. While not every act of God is an outcome of, say, His justice, every act is an outcome of His love; this is the meaning of the words "God is love" (1 John iv. 8).

3. GOD IS THE CREATOR, PRESERVER, AND GOVERNOR OF ALL THINGS.

(a) As *Creator*, He brought into being and into order all that exists.

"In the beginning God created the heaven and the earth" (Genesis i. 1).

"Thou hast created all things, and for Thy pleasure they are and were created" (Revelation iv. 11).

(b) As *Preserver*, He keeps, upholds and provides for all that He has made, meeting the needs of His creatures by His foresight and care, which we call His providence.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered" (Matthew x. 29, 30).

"Upholding all things by the word of His power" (Hebrews i. 3).

(c) As *Governor*—

i. He rules over *Nature*, causing everything to work according to His will.

ii. He rules over *Men*, giving them wise and holy

laws, rewarding or punishing them, and overruling all events for the fulfilment of His great purposes.

"He doeth according to His will in the army of Heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Daniel iv. 35).

"Thine is the kingdom, and the power and the glory" (Matthew vi. 13).

4. IT IS SOMETIMES ASKED WHY GOD, BEING ALMIGHTY, ALL-WISE, AND BENEVOLENT, SHOULD ALLOW SO MUCH SUFFERING AND SORROW IN THE WORLD.

To this old and difficult problem doubtless no full answer is possible, because Man's present knowledge of God's purposes is limited. But two main explanations may be given:—

(a) *Sorrow and pain are usually the outcome of sin (see Chapter V, Section IV, paragraph 4 (e)), either on the part of the sufferer or of someone else, for sin often afflicts others besides the wrongdoer. The responsibility for such suffering cannot be placed on God. He is one of the many who suffer from the consequences of sin; perhaps it will turn out at last that He was the greatest sufferer of all.*

"Behold I set before you . . . a blessing and a curse; a blessing if ye obey the commandments of the Lord your God . . . and a curse if ye will not obey the commandments of the Lord your God" (Deuteronomy xi. 26-28).

"In all their affliction He was afflicted" (Isaiah lxiii. 9). "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isaiah iii. 10, 11).

(b) *Sorrow and pain are doubtless permitted for Man's highest good—for spiritual discipline, instruction, warning, training; to turn him from the earthly to the heavenly, from the human to the divine. Through suffering many sinners have been brought to God, many of God's people have been purified in character and more perfectly fitted to be of service to others. The fact that suffering often fails to bring about these blessed results is due to the fault of man, and in no way proves that such is not God's purpose.*

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the

peaceable fruit of righteousness unto them that are exercised thereby" (*Hebrews xii. 11*).

"It is good for me that I have been afflicted; that I might learn Thy statutes" (*Psalm cxix. 71*).

"Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men" (*Lamentations iii. 32, 33*).

Section III.—THE UNITY AND TRINITY OF GOD

1. GOD EXISTS AS TRINITY IN UNITY, OR THREE-IN-ONE.

This means that there are Three Persons in the God-head—the Father, the Son and the Holy Spirit; yet *there are not three Gods, but one God*.

2. THE UNITY OF GOD—the fact that there is only one God—is clearly taught throughout the Bible.

"Hear, O Israel: The Lord our God is one Lord" (*Deuteronomy vi. 4*).

"There is one God" (*Mark xii, 32; 1 Timothy ii, 5; James ii. 19*).

Nature also teaches the unity of God, for every part of existence is governed by law; that is, nature works in a regular or well-ordered way, whether in the movements of a planet or in the life of an insect that is born and perishes in a day. Now science has discovered that *the same laws* operate in every part of the universe, and this points to the control of the whole by *One Great God*.

3. THE TRINITY OF GOD is also clearly taught in the Bible. This truth was, however, unfolded gradually, being an instance of progressive revelation (*see Chapter II, Section III, paragraph 4*).

(a) *The Old Testament* gives many hints and suggestions of the Trinity; for example:—

"God said, Let Us make man in Our image" (*Genesis i. 26*).

"The Lord God [the Father] and His Spirit, hath sent Me [the Saviour]" (*Isaiah xlvi. 16*).

(b) *The New Testament* teaches the Trinity of God very clearly, for—

i. *Divine names and titles* are therein given to each of the Three Persons; *divine works* are said to be done by each; *divine worship* is given and

commanded to be given to each ; *divine attributes* are ascribed to each (*see Chapters IV and VII*).

- ii. Several times the Three Persons are mentioned together ; for example :—

At our Lord's baptism.

“And Jesus, when He was baptized, went up straightway out of the water ; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him ; and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased” (Matthew iii. 16, 17).

In the commission Christ gave His followers.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew xxviii. 19).

In Paul's statement about the gifts of God's people.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all” (1 Corinthians xii. 4-6).

In the Apostolic benediction.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all” (2 Corinthians xiii. 14).

4. EACH PERSON IN THE TRINITY IS REALLY AND TRULY GOD, and is to be worshipped as God. The Three are co-eternal, and co-equal in power and glory. In His Fatherhood alone the First Person is supreme. The Son is *begotten* of the Father ; the Spirit *proceeds from* the Father and the Son.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18).

“The Comforter . . . whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me” (John xv. 26).

5. THE WORD “PERSON,” when used in connection with the Trinity, should not be understood to mean an individual entirely separate from all others, as it does when speaking of human beings. The Three Persons are One in a sense that we cannot understand. Jesus prayed

that His disciples might be one "even as we are ONE" (John xvii. 22).

On the other hand, the Father, Son, and Spirit are not simply different aspects or manifestations of one God, for the Bible clearly distinguishes between them.

6. THE THREE-IN-ONE GOD IS A MYSTERY; (that is, a truth beyond our understanding). This truth should not, however, be doubted because it is mysterious, for—

(a) Since God is infinitely greater than man, there must be that about Him which man can neither find out by searching nor understand fully even when it is revealed.

(b) Though the truth is beyond, it is not contrary to our reason.

(c) We are surrounded by mysteries. No one can explain life, consciousness, sleep, and many other things.

(d) The Bible unmistakably teaches the Trinity.

7. SOMETIMES THE TRINITY OF GOD HAS BEEN ILLUSTRATED by reference to shamrock or three-leaved clover, to a three-branched candlestick, to the sun's rays, which consist of light, heat and color; to water, which is found as snow, ice, or liquid. But such comparisons are only faint and suggestive. It is impossible adequately to picture, by means of material things, the profoundest truth concerning the Supreme and Infinite Spirit.

8. To each of the Three Persons in the Godhead divine works are attributed, such as creation and raising the dead, yet EACH PERSON IS PRESENTED IN A PARTICULAR RELATIONSHIP AND AS SPECIALLY ASSOCIATED WITH A CERTAIN CLASS OF OPERATIONS. Thus:—

(a) *The First Person in the Godhead is especially the Father.*

i. He is *the Father of His Son*, Jesus Christ. His designation of "The Father" is due to this eternal relationship (*see Chapter IV, Section IV, paragraph 6*).

"I bow my knees unto the Father of our Lord Jesus Christ" (Ephesians iii. 14).

ii. He is *the Father of all men*, for He is the source of their being; He owns them, loves and cares for them, and seeks their welfare.

"The Father, of whom are all things" (1 Corinthians viii. 6).

"One God and Father of all" (Ephesians iv. 6).

- iii. He is, in a peculiar sense, *the Father of those who become His true followers*. He is the source of their spiritual life, they are members of His spiritual family and the special objects of His love and care.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Corinthians vi. 17, 18).

"Your Father knoweth that ye have need of these things. . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 30, 32).

(b) *The Second Person in the Godhead—the Son—is especially the Redeemer of mankind (see Chapters IV and VI).* Through the Son God has manifested Himself outwardly to men.

(c) *The Third Person in the Godhead—the Holy Spirit—is especially the Helper of men in their spiritual life (see Chapter VII).* Through the Spirit, God manifests Himself to the souls of men.

9. THE WORD "GOD" is used for the Trinity considered as One, and also for the First Person in the Godhead, but not, alone, for the Second or Third Person only. When speaking of the Son or the Spirit, the Person meant is indicated; for instance, "God the Son," or "the Son of God;" "the Spirit of God," or "God the Holy Spirit."

10. PRAYER IS ADDRESSED *to God* (thought of as One), or to Father, Son or Holy Spirit. Army Songs provide illustrations. For instance:—

**"Blessed and glorious King! (the One Great God)
To Thee our praise we bring,
For this glad hour.
Thou God of peace and love, (the Father)
Thou Christ enthroned above, (the Son)
Spirit whose fruit is love, (the Spirit)
Display Thy power!"**

CHAPTER IV

JESUS CHRIST

SEC. I.—HIS TWOFOOLD
NATURE.

“ II.—HIS DIVINITY.

SEC. III.—HIS HUMANITY
“ IV.—HIS NAMES AND
TITLES.

“We believe that in the person of Jesus Christ
He is truly and properly God, and truly and
properly man.”

Section I.—HIS TWOFOOLD NATURE

1. THE SECOND PERSON IN THE GODHEAD, the Eternal Son, took upon Him our flesh, and LIVED ON EARTH AS JESUS CHRIST, the GOD-MAN.

It is impossible for us fully to understand how One Person can be both God and man, but the record of the life of Jesus Christ shows unmistakably that in Him the divine and the human were united. Both natures were seen, for example, at the raising of Lazarus. As man, He sorrowed and wept with the bereaved sisters; as God, He brought Lazarus back to life.

2. JESUS CHRIST HAS BEEN GOD FROM ALL ETERNITY; HE IS GOD, AND WILL BE GOD FOR EVERMORE.

It is believed that, before becoming man, He appeared to men, on various occasions, in the form of an angel; for example:—

To Abraham at Mamre (Genesis xviii.). In the account He is six times called “the Lord” or “Jehovah” (verses 17, 19, 20, 22, 26, 33), and once “Judge of all the earth” (verse 25).

To Abraham at Moriah (Genesis xxii.). Here the angel speaks of Himself as God—“By Myself have I sworn, saith the Lord” (verse 16).

To Jacob at Peniel (Genesis xxxii.). Long afterwards, Hosea tells the story of the "Angel" who was the "Lord God of Hosts" (Hosea xii. 4, 5).

To Moses at Horeb (Exodus iii.). The "Angel of the Lord" (verse 2) is also "the Lord" and "God" (verse 4) and the great "I AM" (verse 14).

3. JESUS CHRIST, THE SON OF GOD, BECAME MAN AT HIS INCARNATION. That is, He took to Himself a human body and a human soul, being miraculously born of the Virgin Mary by the power of the Holy Spirit. He then voluntarily laid aside His divine glory, and lived on earth as a man among men. He did not, however, cease to be God; He was both God and man.

"Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross" (Philippians ii. 5-8, R.V.).

4. JESUS CHRIST, AT HIS EXALTATION, CONTINUED TO BE, AND STILL IS, GOD AND MAN. He rose from the dead, and in His transformed human body He ascended to Heaven, where at the right hand of God He intercedes for men.

"This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews x. 12).

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans viii. 34).

5. IT WAS NEEDFUL THAT JESUS CHRIST SHOULD BE GOD AND MAN IN ORDER TO ACCOMPLISH HIS GREAT WORK.

(a) In procuring Salvation—as man, He could suffer in man's stead; as God, His sacrifice was sufficient to atone for sin (*see Chapter VI*).

(b) In helping His people—as man, He understands fully man's temptations, sorrows and difficulties; as God, He supplies superhuman strength and comfort.

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Hebrews ii. 18).

Section II.—HIS DIVINITY

There are many proofs of the divinity of Jesus Christ.

1. THE BIBLE REPEATEDLY CALLS HIM GOD. For example:—

- “The mighty God” (Isaiah ix. 6).
- “The Word was God” (John i. 1).
- “My Lord and my God” (John xx. 28).
- “The church of God which He hath purchased with His own blood” (Acts xx. 28).
- “The great God” (Titus ii. 13).
- “The righteousness of our God and Saviour Jesus Christ” (2 Peter i. 1, R.V.).
- “The true God” (1 John v. 20).

2. THE BIBLE ASCRIBES TO HIM THOSE WONDERFUL POWERS AND PERFECTIONS (ATTRIBUTES) WHICH BELONG ONLY TO GOD.

(a) *Eternal Existence.*

- “The everlasting Father” (Isaiah ix. 6).
- “The same was in the beginning with God” (John i. 2).
- “Whose goings forth have been from of old, from everlasting” (Micah v. 2).

(b) *Omnipotence.*

- “The mighty God” (Isaiah ix. 6).
- “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Revelation i. 8).

(c) *Omnipresence.*

- “Where two or three are gathered together in My name, there am I in the midst of them” (Matthew xviii. 20).
- “Lo, I am with you alway, even unto the end of the world” (Matthew xxviii. 20).

(d) *Omniscience.*

- “But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man” (John ii. 24, 25).

(e) *Unchangeableness.*

- “Jesus Christ the same yesterday, and to-day, and for ever, (Hebrews xiii. 8).

(f) *Every attribute which belongs to the Father.*

- “All things that the Father hath are Mine” (John xvi. 15).
- “For in Him dwelleth all the fullness of the Godhead bodily” (Colossians ii. 9).

3. THE BIBLE SAYS THAT HE PERFORMS WORKS WHICH ARE POSSIBLE ONLY TO GOD; namely:—

(a) *Creation.*

“All things were made by Him; and without Him was not anything made that was made” (John i. 3).
 “He was in the world, and the world was made by Him, and the world knew Him not” (John i. 10).
 “By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him” (Colossians i. 16).

(b) *The government of the world.*

“Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth” (Matthew xxviii. 18).

(c) *The forgiveness of sins.*

“Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee” (Matthew ix. 2).
 “Even as Christ forgave you, so also do ye” (Colossians iii. 13).

(d) *The raising of the dead.*

“Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John v. 28, 29).

(e) *The judging of the world.*

“For the Father judgeth no man, but hath committed all judgment unto the Son” (John v. 22).
 “The Father . . . hath given Him authority to execute judgment also, because He is the Son of Man” (John v. 26, 27).
 “Him God raised up the third day . . . and He commanded us . . . to testify that it is He which was ordained of God to be the judge of quick and dead” (Acts x. 40, 42).

4. THE BIBLE DECLARES THAT WORSHIP WAS AND IS TO BE GIVEN TO JESUS SUCH AS CAN ONLY PROPERLY BE GIVEN TO GOD. Thus:—

(a) Apostles and saints worshipped and prayed to Him.

"They worshipped Him, and returned to Jerusalem with great joy" (Luke xxiv. 52).

"They prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen" (Acts i. 24).

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Revelation i. 5, 6).

(b) Angels worshipped Him.

"Again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him" (Hebrews i. 6).

"And I beheld, and I heard the voice of many angels round about the throne, . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Revelation v. 11, 12).

(c) All creatures are to worship Him.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Philippians ii. 9-11).

5. THE BIBLE SHOWS THAT JESUS MADE CLAIMS SO TREMENDOUS THAT THEY COULD ONLY RIGHTLY HAVE BEEN MADE BY GOD.

Since Jesus was, admittedly, the best man that ever lived, He would only claim what He knew to be right.

(a) He definitely claimed to be God.

"All things that the Father hath are Mine" (John xvi. 15).

"I and My Father are one" (John x. 30).

"All men should honor the Son, even as they honor the Father" (John v. 23).

"The Father is in Me, and I in Him" (John x. 38).

(b) He claimed from His followers such love and service as could only fitly be rendered to God. He required that their love to their nearest and dearest should be as hatred compared with their love to Himself, and

that they should be willing to forsake all, even life itself, for His sake. No mere man could rightly ask such devotion.

"He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Matthew x. 37, 38).

"Whosoever will lose his life for My sake shall find it" (Matthew xvi. 25).

(See also Luke xiv. 26).

6. THE EXPERIENCE OF THOSE WHO ARE TRULY SAVED SHOWS THAT JESUS MUST BE GOD. We know that we are forgiven through faith in the merits of Jesus Christ's sacrifice; and we know, too, that this would have been insufficient to atone for sin had He been merely man. Hence we are convinced that He must be God.

Section III.—HIS HUMANITY

There are many evidences that Jesus Christ was truly man.

1. THE BIBLE PLAINLY SAYS THAT JESUS CHRIST WAS MAN AS WELL AS GOD.

"There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Timothy ii. 5).

"The Word was made flesh" (John i. 14).

"As the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Hebrews ii. 14).

"Wherefore in all things it behoved Him to be made like unto His brethren" (Hebrews ii. 17).

2. THE STORY OF JESUS CHRIST'S LIFE, as recorded in the Gospels, SHOWS THAT HE HAD ALL THE ESSENTIAL CHARACTERISTICS OF A MAN.

(a) *He possessed a truly human body*, capable of ordinary physical pleasures and sufferings. He *hungered* (Mark xi. 12), *thirsted* (John xix. 28), was *wearied* (John iv. 6), *slept* (Matthew viii. 24), *wept* (John xi. 35), *died* (John xix. 30); and after death there flowed from His body, when pierced with a spear, both *blood and water* (John xix. 34).

(b) *He possessed a human soul*. In Gethsemane He said, "My soul is exceeding sorrowful, even unto death" (Matthew xxvi. 38). And on the cross He prayed, "Father, into Thy hands I commend my spirit" (Luke xxiii. 46).

(c) *He manifested human emotions and affections.* He was capable of both anger and grief (Mark iii. 5).

At the grave of Lazarus “He was moved with indignation in the spirit, and was troubled” (John xi. 33, 38; R.V., margin). In face of His crucifixion the cry was wrung from Him: “Now is My soul troubled, and what shall I say?” (John xii. 27).

(d) *His intelligence was subject to human limitations.*

i. *His mind developed gradually.* In His youth He “increased in wisdom and stature” as other boys do (Luke ii. 52).

ii. Though at times He had wonderful insight into the minds of men, yet *ordinarily He learned facts as we do.* He came seeking figs on a tree, and found there were none (Mark xi. 12, 13). He wished to feed a crowd in the desert and inquired of His disciples what food was available (Mark vi. 38; Mark viii. 5). He needed to ask the sisters of Lazarus, “Where have ye laid Him?” (John xi. 34).

iii. *He experienced surprise*—which can be felt only by those whose knowledge is subject to limitation. He “marvelled” at the faith of the centurion (Matthew viii. 10), and at the unbelief of His own townsfolk (Mark vi. 6).

iv. *He Himself said He was limited in knowledge.*

“Of that day and hour knoweth no one, not even the angels of heaven; neither the Son, but the Father only” (Matthew xxiv. 36, R.V.).

(e) *He was assailed by temptation* such as is common to man, and He had to choose, as we have, between doing His own will and that of His Father. Forty days He was tempted of the Devil in the wilderness (Luke iv. 2).

He Himself said to His disciples: “Ye are they which have continued with Me in My temptations” (Luke xxii. 28), and He “was in all points tempted like as we are, yet without sin” (Hebrews iv. 15).

(f) *He was not self-sustained*, but needed, like ourselves, prayer and communion for the support of His spiritual life.

In all the great crises of His life He resorted to prayer

for wisdom and guidance (Luke v. 15, 16; vi. 12; ix. 18, 28; xxii. 32; John xvii. 1).

After the temptation in the wilderness "angels came and ministered unto Him" (Matthew iv. 11). In Gethsemane "there appeared an angel unto Him from heaven, strengthening Him" (Luke xxii. 43).

Section IV.—HIS NAMES AND TITLES

The names and titles given to Jesus Christ in the New Testament reveal much concerning His nature and work.

1. JESUS was the earthly name bestowed upon Him by Joseph at His birth, in obedience to the command of God given through the angel Gabriel. The word means "Saviour."

"Thou shalt call His name JESUS; for He shall save His people from their sins" (Matthew i. 21).

2. CHRIST (from Greek)—the same as MESSIAH or MESSIAS (from Hebrew)—is a title literally meaning "The Anointed of God;" that is, God's Chosen Deliverer of Mankind.

"Simon Peter answered, . . . Thou art the Christ, the Son of the living God" (Matthew xvi. 16).

"We have found the Messiah (which is, being interpreted, Christ)" (margin, "Anointed") (John i. 41. R.V.).

3. THE LORD, in the New Testament, is thought to correspond with the Old Testament word JEHOVAH—one of the names of God. Hence, when applied to Jesus, it is a mark of His divinity.

"Unto you is born . . . a Saviour, which is Christ the Lord" (Luke ii. 11).

4. THE WORD (or THE WORD OF GOD) is a title showing Jesus Christ as the great Revealer of God. Just as a man reveals to another his thoughts, feelings, and even himself by means of *words*, so God reveals Himself to mankind by means of THE WORD—His Eternal Son.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word was made flesh, and dwelt among us" (John i. 1, 14).

"His name is called The Word of God" (Revelation xix. 13).

5. The Saviour often spoke of Himself as the SON OF MAN. This title implied that His relationship to mankind was supernatural and unique,* and also suggested that His condition as Son of Man was inferior to that which He formerly enjoyed. Hence the term "Son of Man," while not proving Christ's divinity, yet clearly points to it.

"Jesus saith, . . . Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matthew xxvi. 64).

6. THE SON OF GOD is a frequently used title for Jesus Christ—everywhere given to Him with profound reverence by others, and also claimed by Himself (see John v. 25).

(a) This title clearly indicates a unique relationship to God. That is, Jesus Christ is *the Son of God* in a sense far higher than that in which anyone else can be spoken of as a "son of God." This is shown in various ways: for example:—

- i. In the Temptation the question at issue was whether Jesus was the *Son of God* (Luke iv. 3, 9).
- ii. At His Baptism and Transfiguration a voice from heaven declared: "*This is My beloved Son*" (Matthew iii. 17; Luke ix. 35).
- iii. Jesus accepted the title from Peter, and said that the truth it set forth had been divinely revealed to him (Matthew xvi. 16, 17).
- iv. By the parable of the Vineyard Jesus claimed to be as much above the prophets as the master's *son* is above the highest of his servants (Mark xii. 1-12).
- v. Jesus is called God's *Only Begotten Son* (John iii. 16, 18), and God's *Own Son* (Romans viii. 3).
- vi. The Jewish charge against Jesus was that "He made Himself the *Son of God*" (John xix. 7).

(b) The Bible makes it clear that Jesus Christ was the *Son of God*—

- i. *Before His human birth.*

"God sent His only begotten Son into the world, that we might live through Him" (1 John iv. 9).

"God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans viii. 3).

* "Unique" means unlike any other.

ii. *And also from all eternity.* Thus He is the Eternal Son of the Eternal Father.

"The same was in the beginning with God" (John i. 2).

(c) The divine Sonship of Jesus Christ does not imply (as does human sonship) later origin, for both Father and Son are eternal. The Bible teaches, however, that —

i. *The Son of God is derived from the Father.*

"As the Father hath life in Himself, so He hath given to the Son to have life in Himself" (John v. 26).

"The living Father hath sent Me, and I live by the Father" (John vi. 57).

This subject is beyond human understanding, but we may be helped by considering that light is derived from the sun to-day and that similar light was derived from the sun thousands of years ago. Thus, Jesus Christ is described as "the effulgence [outshining] of His [the Father's] glory" (Hebrews i, 3, R.V.). The relationship of the Son to the Father may also be thought of as something like "an eternal Stream flowing from an eternal Fountain."

ii. *The Son of God is subordinate to the Father.*

"The Son can do nothing of Himself, but what He seeth the Father do" (John v. 19).

"Ye are Christ's, and Christ is God's" (1 Corinthians iii. 23).

"The head of Christ is God" (1 Corinthians xi. 3).

iii. *The Son of God is unreservedly devoted to the Father.* Just as He derives all that He has and is from the Father, so His one aim is to fulfil the purposes of the Father.

"I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John vi. 38).

CHAPTER V

MAN

SEC. I.—THE NATURE OF MAN.	SEC. III.—THE FALL OF MAN.
“ II.—THE ORIGIN OF MAN.	“ IV.—THE SINFUL- NESS OF MAN.

“We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.”

Section 1.—THE NATURE OF MAN

1. MAN, as we see and know him, IS ONE BEING, YET HE HAS BOTH A BODY AND A SOUL, or a lower and a higher nature. This is clear from the fact that, at death, man's soul departs, leaving the body cold, lifeless and decaying.

“Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it” (Ecclesiastes xii. 7).

(a) The *body* is the material part of man, that by which he is related to the natural world around him. The body is mortal; that is, it will die.

(b) The *soul* is the spirit within man, by which he is related to God and the unseen. The soul is immortal; that is, it will live after the death of the body (*see Chapter XI*).

The Bible does not clearly distinguish between “soul” and “spirit;” generally, however, man's higher nature is spoken of as “soul” when considered in reference to the things of time and sense, as “spirit” when considered in reference to the things of eternity.

2. MAN IS THE HIGHEST BEING IN NATURE. The Bible, human experience and science agree in thus regarding him. Unlike any other creature, he is capable of continual progress, development, education. His superiority is due to the wonderful powers of his soul. That is—

(a) Man is a *rational being*; he has reason or intelligence, and can express his thoughts in language.

(b) Man is a *moral being*; he is responsible for the rightness or wrongness of his conduct. As such—

i. Man possesses *Conscience*, or “the moral sense,” which enables him to distinguish between right and wrong, approving him when he does right, and condemning him when he does wrong.

Conscience, even though imperfect, faulty, and much in need of enlightenment, is found in all men.

ii. Man possesses *Free-will*, or the power of choosing good or evil. This enables him, by choosing good, to rise to the highest heights of holiness; or, by choosing evil, sink to the lowest depths of sin.

(c) Man is a *religious being*; he realizes dependence upon a Higher Power whom he feels he ought to worship, and he has capacity for knowing and loving God.

3. MAN'S HIGHER OR SPIRITUAL NATURE OUGHT TO BE IN CONTROL. Although man has to spend time and thought in supplying the body with food, sleep, and other necessities, he feels it unworthy and degrading to live for this alone; he is made for higher things. That the spirit should rule and the body obey is taught by man's conscience, by the experience of the noblest and best of mankind, and by the Bible.

“I keep under my body, and bring it into subjection”
(1 Corinthians ix. 27).

“If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Romans viii. 13).

4. Yet in spite of man's high and noble powers, we find that ALL MEN ARE SINFUL. This fact is generally admitted, and is testified to by conscience, by observation, and by the Bible.

(a) *Conscience convinces man of his own sinfulness.* That is, conscience approves right-doing by a feeling of

happiness and a realization of increased moral strength, while it condemns wrong-doing by a sense of shame, loss of self-respect, moral weakness, and fear of future consequences. In this way all are inwardly conscious of having transgressed their own knowledge of right—of having disregarded the promptings of their own higher nature, the only exceptions being those who, by continual wrong-doing, have become so hardened as to be “past feeling” (Ephesians iv. 19).

(b) *Observation teaches that all are sinful*, for—

- i. Sin, in the form of selfishness, anger, pride, malice, deceit, and other evil dispositions, manifests itself very early in children, even in those amid the most favorable surroundings.
- ii. The history of mankind furnishes a terrible record of wrong-doing. This applies to all races and all ages.
- iii. Sin is the greatest problem that has to be dealt with in any effort for the betterment of mankind.
- iv. Even those whose outward conduct is correct are often prompted by selfish motives (*see Section IV, paragraph 6, of this Chapter*).

(c) *The Bible plainly declares the sinfulness of all men.* It represents mankind as marred by sin, Jesus as the only Physician to a sick world, all in need of the new birth, Jews and Gentiles as alike under sin. Many passages expressly state that all are sinful.

“They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one” (Psalm xiv. 3).

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all” (Isaiah liii. 6).

“All have sinned, and come short of the glory of God” (Romans iii. 23).

“The Scripture hath concluded all under sin” (Galatians iii. 22).

Section II.—THE ORIGIN OF MAN

1. In both ancient and modern times PERSISTENT EFFORTS HAVE BEEN MADE TO GAIN LIGHT UPON THE ORIGIN OF MAN. Various widely accepted theories, in-

cluding the most recent, have often *seemed* to contradict the Bible, but hitherto, upon fuller knowledge being obtained, such theories have had to be either abandoned or modified, and then the seeming disagreement has vanished. Therefore, we need not be disturbed by the new theories constantly forthcoming, and we may with confidence accept what the Bible tells us.

2. THE BIBLE SAYS THAT MAN WAS CREATED BY GOD.

(a) The account of the creation of man is given in Genesis i. 26-ii. 25. The first part of this (to Genesis ii. 3) connects the creation of man with the work of creation as a whole; the latter part deals with man himself more particularly. Actual history is here related, as is manifest by the style and tone of the narrative, the careful description of the position of Eden, and the use throughout the Bible of the word "Adam" (meaning "man"), as the proper name of the first individual.

(b) The making of man is represented as the crowning act of God's creative work, which took place in successive stages, rising from the creation of light to that of man, the highest being of all. Man is placed by God in dominion over the creatures already existing. Although linked with nature by his body, he alone possesses life above nature, directly imparted to him by God.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Genesis ii. 7).

(c) The views of many distinguished modern scientists show substantial agreement with the Bible record of the origin of man and of the world.

(d) Man's sense of dependence upon God also points to his creation by God (*see Chapter III, Section 1, paragraph 2 (a) i.*). If not created by God, he would not thus be dependent upon Him.

3. MAN WAS CREATED IN ORDER THAT HE MIGHT LOVE, SERVE AND ENJOY GOD; or, in other words, that he might glorify God. God's glory or pleasure is identical with the highest well-being of the universe. By living for God's glory, or doing God's will, man makes himself one with God in His high and holy purposes, and at the

same time secures his own truest happiness—the favor and friendship of his Maker. God's words concerning Israel are also true of all—"I have created him for My glory" (Isaiah xlivi. 7).

"Thou hast created all things, and for Thy pleasure they are and were created" (Revelation iv. 11).

"Do all to the glory of God" (1 Corinthians x. 31).

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you" (Matthew vi. 33).

"He that doeth the will of God abideth for ever" (1 John ii. 17).

4. MAN WAS CREATED IN THE IMAGE AND LIKENESS OF GOD (Genesis i. 26, 27). This means that—

(a) Man was created like God, the Great *Spirit*, in his possessing a soul or *spirit* with intelligence, moral powers, and capacity for spiritual fellowship.

(b) Man was created pure and holy (*see paragraph 5*).

(c) Man was placed, as God's representative, in dominion over the creatures.

(d) Man was created for immortality. That is, but for sin, he would never have died. God warned Adam that death would be the penalty of disobedience.

5. OUR FIRST PARENTS WERE CREATED IN A STATE OF INNOCENCE OR PURITY. Though they lacked the strength which comes from withstanding temptation, yet they had no natural tendency or disposition to evil. Their minds were pure; their wills were in perfect harmony with God's will. They knew, loved and enjoyed God. They need not have become sinful, for God made every possible arrangement for their continued happiness, goodness and progress. Their original purity is shown by—

(a) The fact that God created man in His own image, which includes "righteousness and true holiness" (*see Ephesians iv. 24*).

(b) God saying the whole of His creation was "very good," for this included man as its crowning accomplishment (Genesis i. 31).

(c) Plain Bible statements; such as—

"God hath made man upright; but they have sought out many inventions" (Ecclesiastes vii. 29).

(d) The whole Bible narrative of the Fall, which depicts our First Parents' sin as a new and evil era in the history of our race.

(e) The statement that "by one man sin entered into the world" (Romans v. 12), thus showing that sin is later than human life.

(f) The fact that sinfulness is not the normal (proper) state for a moral being. The *choice* of wrong implies a right condition to begin with, just as a person's *choosing* to be dirty implies that he was once clean.

6. MAN'S CONDITION AT FIRST was simple and primitive, but he possessed a high degree of intelligence, as well as of moral and spiritual power.

(a) The Bible shows that Adam was capable of knowing and talking with God, of understanding the directions given him, of distinguishing between right and wrong, of naming the animals, and of tending the Garden.

(b) The study of various races confirms the Bible account of man's early condition. For example:—

- i. The traditions and language of various savage tribes show that their ancestors were more civilized than they are.
- ii. Many races, such as the Egyptians, were, in the early ages, far more advanced than they are to-day.
- iii. Human skulls found in ancient caves and burial-places, are, on the average, as large as European skulls to-day.
- iv. All ancient civilizations held a tradition of a "golden age" in the past.
- v. Research in Babylonia and Egypt—the homes of the two oldest nations—shows that the further we go back the more developed, in certain directions, was their civilization.

(c) Thus we conclude that, had man continued in harmony with God, he would probably to-day be more advanced than he is in culture of every kind. Sin has held him back.

Section III.—THE FALL OF MAN

1. GOD TESTED OUR FIRST PARENTS BY A SINGLE PLAIN COMMAND, and warned them that death would be the penalty of disobedience.

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis ii. 16, 17).

The Bible seems to imply that all free moral beings undergo a period of probation or test, after which, if faithful, they are confirmed in the course of goodness chosen. Thus we read of angels who "kept not their first estate" (Jude 6) and of others who did. By endowing man with free-will, God gave him the power of deciding his own action and destiny.

2. TEMPTATION CAME FROM THE DEVIL, OR SATAN, the lord of those fallen angels who had been expelled from Heaven for rebellion (2 Peter ii. 4; Jude 6; Luke x. 18). He appeared to Eve in the form of a serpent, suggesting to her—

(a) Doubt concerning God's goodness—"Yea, hath God said, ye shall not eat of every tree of the garden?" (Genesis iii. 1).

(b) Disbelief in God's warning—"Ye shall not surely die" (verse 4).

(c) Desire for what God had forbidden—"In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (verse 5).

3. SIN BEGAN AMONG MANKIND when our First Parents, yielding to the Devil's temptation, disobeyed God's righteous command, by taking and eating of the forbidden fruit. This is called "The Fall."

4. THE SIN OF OUR FIRST PARENTS WAS AWFUL, for it consisted in disobeying their Maker, the One to whom they owed all, and who had done everything possible for their welfare and happiness. It sprang from selfishness, and included the seeds of all kinds of sin, namely:—

(a) *Unbelief*. They disbelieved God and believed the Devil's lie.

(b) *Covetousness.* Though given the free use of all other trees, they longed for and took the fruit of the only one forbidden.

(c) *Ingratitude.* Though they had received so much from God they were discontented and thankless.

(d) *Pride.* They aspired to be like God and independent of Him.

(e) *Rebellion against God's authority.* Though they had a plain command uttered by the voice of God Himself, they dared to resist Him and do that which He had directly said they should not do.

5. THE CONSEQUENCES OF THE FALL TO OUR FIRST PARENTS WERE MOST SERIOUS, and began at once in their experience. That is—

(a) They *became conscious of guilt*, and consequently sought to avoid God's presence.

(b) They *came under the power of sin and the Devil*. This was shown at once by each trying to throw the blame of wrongdoing upon another.

(c) They *were sentenced by God* to sorrow, pain, hard toil, and death at last.

(d) They *were dismissed from the Garden of Eden*.

(e) They *became exposed to the punishment of Hell*.

6. Even while making known to our First Parents the terrible consequences of their sin, GOD IN MERCY GAVE THEM THE FIRST INTIMATION OF A COMING SAVIOUR, in His words to the serpent:

"It [the seed of the woman] shall bruise thy head, and thou shalt bruise his heel" (Genesis iii. 15).

This means that Christ—in a peculiar sense the "Seed [descendant] of the woman"—should, though Himself bruised in the conflict, obtain complete victory over Satan, and so restore to man the benefits which by sin he had lost.

7. Adam was the head and representative of the whole human race, consequently HIS SIN AFFECTED THE WHOLE OF MANKIND.

(a) Through the fall of our First Parents—

i. *All men are born with a sinful nature*, which early leads to actual wrongdoing.

ii. *All men are subject to sorrow, suffering, and death (see Section IV of this Chapter).*

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans v. 12).

(b) Man is not only a distinct individual, but is also part of the human race, and as such inherits from his ancestors characteristics of many kinds. The principle of heredity * affects the whole of human life, the transmission of Adam's sin being its earliest and farthest-reaching example. Any seeming injustice in this is answered by the fact that the sin and curse we inherit are more than counterbalanced by the wonderful benefits freely provided for all in Jesus Christ (*see Chapter VI, Section I, paragraph 2*).

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans v. 18).

Section IV.—THE SINFULNESS OF MAN

1. SIN MAY BE DESCRIBED AS ANY LACK OF CONFORMITY TO OR ANY TRANSGRESSION OF THE LAW OF GOD. Thus—

(a) Sin is *connected with law*. If there were no law there could be no sin.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John iii. 4).

God's will or law, the Bible takes for granted, everyone may learn, either from the Bible (Romans iii. 2, 19), or from that inner knowledge of right and wrong which all possess, and which Paul calls "the law written in their hearts" (Romans ii. 15).

(b) All sin is against God; it is transgression of *God's* law, man doing his own will instead of *God's* will. This is the distinctive mark of sin, so that those who disbelieve in God can have no true idea of sin.

"Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psalm li. 4).

"Cursed be the man . . . whose heart departeth from the Lord" (Jeremiah xvii. 5).

* "Heredity" is the passing on to children of the qualities of their parents or ancestors.

(c) Sin is *willing departure from right*. This is shown by the meaning (in the original language) of "iniquity," "transgression," "sin"—words commonly used in the Bible for this great evil.

"The Lord God, merciful and gracious . . . forgiving iniquity and transgression and sin" (Exodus xxxiv. 6, 7).

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psalm xxxii. 1, 2).

- i. "*Iniquity*" means *a turning aside from the straight path*, the same idea as that conveyed by the words "All we like sheep have *gone astray*" (Isaiah liii. 6).
- ii. "*Transgression*" means *a falling away from God*, and therefore the breaking of His commandments.
- iii. "*Sin*" means *a missing or coming short of one's duty, a failure to attain the right standard*, as when Paul says "all have sinned and *come short* of the glory of God" (Romans iii. 23).

(d) Sin may consist in yielding to what is wrong (sin of commission), or in not conforming to what is right (sin of omission).

"All unrighteousness is sin" (1 John v. 17).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17).

2. MAN IS SINFUL IN TWO WAYS.

(a) *He has a sinful nature*. He is born with an inclination or tendency to evil. His heart is wrong; he prefers his own way to God's way. This depravity, or disposition to sin, affects every part of man's being, and it renders man unable, by his own efforts, to deliver himself.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalm li. 5).

"I know that in me (that is, in my flesh) dwelleth no good thing" (Romans vii. 18).

"We all . . . were by nature children of wrath, even as others" (Ephesians ii. 3).

(b) *He commits sinful acts*. These, although the outcome of his sinful nature, are yet done by his own choice.

All men are thus, themselves, guilty of transgressing God's law.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Romans iii. 12).

"All have sinned, and come short of the glory of God" (Romans iii. 23).

3. THE SINNER IS RESPONSIBLE FOR HIS OWN SIN. The Bible always ascribes sinful acts, feelings and thoughts to each individual's own free and deliberate choice. Although prone to evil, man is a free agent. His spiritual powers were marred but not destroyed by the Fall. God speaks through his conscience, kindles in him good desires, and is at hand to make him more than superior to the evil in his disposition and surroundings. No one will perish for the sins of his forefathers who does not make those sins his own; and, however evil may be a person's inherited tendency, it can be overcome in the strength of God.

"In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge" (Jeremiah xxxi. 29).

"The soul that sinneth, it shall die" (Ezekiel xviii. 4, 20).

"Everyone shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge" (Jeremiah xxxi. 30).

Conscience confirms the testimony of the Bible. When a man experiences remorse on account of wrongdoing he knows that he himself is to blame.

4. THE BIBLE PRESENTS SIN IN VARIOUS ASPECTS, EACH OF WHICH SHOWS IT TO BE A TERRIBLE EVIL.

(a) *Sin is separation from God.* Sin is more than the mere breaking of particular commands; it is inward opposition to the will of God, choosing one's own way instead of God's way. In so doing the sinner separates himself from God, the source of his true life, and becomes the victim of spiritual death (*see paragraph 5 (b) of this Section*). Then, realizing himself out of harmony with God, the sinner further repels, shuns, dislikes, flees from Him, resents being reminded of Him, wishes to be without Him. In short, he is a rebel against God, his rightful

Ruler. The Bible, in calling sinners the "ungodly," pictures them as separated from God.

"Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isaiah lix. 2).

"The carnal mind is enmity against God" (Romans viii. 7).

(b) *Sin incurs the wrath of God.* God, as the Holy One and the upholder of the moral order of the universe, cannot but be against sin, although He loves and pities the sinner. In wrath or righteous anger, He hates, condemns, and must at last punish sin—unless some way of forgiveness be found (*see Chapter VI, "Redemption"*).

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Romans i. 18).

"Oh, do not this abominable thing that I hate" (Jeremiah xliv. 4).

"The wrath of God cometh on the children of disobedience" (Colossians iii. 6).

God's righteous anger with sin must ever be distinguished from the personal or selfish anger of a private individual. God's own perfect holiness is naturally opposed to sin, and besides, as the representative and administrator of the holy law of the universe, He is bound, in the highest interests of all, to be angry with sin, and to deal with it in a way that will tend to make His law honored and obeyed. This principle is illustrated in Salvation Army administration. An Officer in a position of authority might overlook an offence if it merely affected himself, but as the Representative of The Army he could not be otherwise than indignant with wilful breach of Regulation. Although sorry for the offenders, he could deal with them only in such a way as would tend to make Regulations honored and obeyed, since upon the observance of these depends the welfare of the whole Organization.

(c) *Sin is a disorder or disease* which disturbs, upsets, defiles, injures man's whole being; that is—

i. *Sin darkens the mind*, making man unable, without the illumination of the Holy Spirit, to understand spiritual things.

"The Gentiles . . . walk in the vanity of their minds, having the understanding darkened, being alienated

from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians iv. 17, 18).

- ii. *Sin defiles the heart*, so that, if left to itself, the heart becomes "deceitful above all things, and desperately wicked" (Jeremiah xvii. 9. *See also* Ecclesiastes ix. 3; Genesis vi. 5; Matthew xv. 19).
- iii. *Sin weakens the will*, so that even when men would do good, evil is present with and masters them (Romans vii. 14-25).
- iv. *Sin dulls the conscience*—that voice of God in the soul—so that men finally come to be "past feeling" about its promptings and warnings (Ephesians iv. 19).

(d) *Sin is bondage.* Yielding to sin makes man its slave. Every sin committed strengthens the wrong habit and brings man more fully under the power of evil, from which he is unable to free himself.

"Every one that committeth sin is the bondservant of sin" (John viii. 34, R.V.).

"I am carnal, sold under sin" (Romans vii. 14).

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16).

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Proverbs v. 22).

(e) *Sin is the root-cause of nearly all human misery.* Affliction, poverty, war, death, and other sorrows can be directly or indirectly traced to sin, either in the individual or the race. God has joined sin and suffering together, both in this world and in the world to come. The entry of sin into this world was immediately followed by sorrow, pain, death and the cursing of the ground.

(f) *Sin involves guilt.* That is, the wrongdoer deserves both blame and punishment, and this is brought home to him by conscience. He knows that he is under the condemnation of the law which he has broken. Men of all races have ever been deeply convinced that sin deserves and will at last meet with punishment, unless satisfaction can otherwise be found. Even the heathen often

beseech their gods to deliver them from punishment they feel they deserve. The Bible clearly teaches the guilt of sin.

"Our iniquities are increased over our head, and our guiltiness is grown up unto the heavens" (Ezra ix. 6, R.V.).

"Deliver me from blood guiltiness, O God" (Psalm li. 14).

"Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isaiah iii. 11).

"Though hand join in hand, the wicked shall not be unpunished" (Proverbs xi. 21).

5. THE PENALTY OF SIN IS DEATH—both physical and spiritual.

"The wages of sin is death" (Romans vi. 23).

"Sin, when it is finished, bringeth forth death" (James i. 15).

(a) *Physical death* is separation of the soul from the body.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans v. 12).

Bodily death, though not at once complete, began in our First Parents as soon as they sinned—"In the day that thou eatest thereof, thou shalt surely die" (Genesis ii. 17). All are subject to death in consequence of sin in the race, but through the redemptive work of Christ (*see Chapter VI*) all may at last find death "swallowed up" in glorious resurrection.

"Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Corinthians xv. 54).

(b) *Spiritual death* is the separation of the soul from God (*see paragraph 4 (a) of this Section*).

i. Spiritual death, or separation from God, is, in some measure, the condition of all by nature, and is experienced even during bodily life.

"She that liveth in pleasure is dead while she liveth" (1 Timothy v. 6).

"You hath He quickened who were dead in trespasses and sins" (Ephesians ii. 1).

ii. Spiritual death, however (like bodily death) is not at once complete, for the gracious influences of the Holy Spirit long operate upon the heart of

the sinner. Being “dead in sin” does not imply unconsciousness or absence of will power; it means that sinners are as powerless to save themselves from the corruption of sin as a corpse is to rescue itself from decay.

iii. Spiritual death, when fully developed, becomes *everlasting death*; that is, complete separation from God and final banishment from His presence (*see Chapter XI, Section V*).

6. THE ESSENCE, ROOT, OR UNDERLYING MOTIVE OF ALL SIN IS SELFISHNESS; that is, pleasing self without due regard to the glory of God or the welfare of others.

(a) That *selfishness is at the root of all sin* is shown in that—

- i. The Devil, the first and greatest sinner, is prompted by selfishness, for, simply to gratify himself, he would hurl God from His throne and damn the whole race.
- ii. Sinners of every kind, whatever form their wrong-doing may take, seek thereby to please themselves. Whether a man steals, swears, gives way to bad temper, yields to pride, or sins in any other way, he acts thus, not because he wants to sin, but because of the gratification that sin brings to him.
- iii. Actions quite opposite in kind may alike be prompted by selfishness; for example, giving to a good cause in order to be thought well of, or withholding one’s money merely for personal enjoyment.

(b) *The opposite of selfishness, and the essence of all true religion, is benevolence or love*; that is, being given up to doing good and seeking the welfare of others. This is shown by—

- i. The example of perfect love presented to us by God the Father and by Jesus Christ.

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love” (1 John iv. 7, 8).

“Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Corinthians viii. 9).

ii. The plain teaching of the Bible that "love is the fulfilling of the law" (Romans xiii. 10), and that the most admired gifts and graces are worthless unless prompted by love: (*see 1 Corinthians xiii.*).

(c) Thus, in order to live as God requires, the *ruling principle of the life needs to be changed* from selfishness to love, and this change, called "conversion" (*see Chapter VIII, Section III, paragraph 2*), can be wrought only by the Holy Spirit, upon the exercise of faith in Christ. Many admire, and in their own strength seek, to live a life of benevolence, but, being unable to stem and change the current of their own evil natures, they fail, and usually give up in despair. Jesus Christ is their only hope.

7. THE SUBJECT OF SIN SUGGESTS QUESTIONS which man, with his present limited knowledge, can only partially answer. For instance, it has often been asked:—

(a) *Could not God have prevented sin?* The answer is that, so far as we can see, God could not have done this and yet have made man absolutely free in choice and will. And without free-will man would not have been in the image of God; in fact, there would have been no real value in human life. Possessing free-will, man can attain to true nobility of character, whereas without it he would have been little or no better than the planets or other lifeless objects, which obey God's wishes perfectly—but without any choice of their own.

(b) *But why did God, foreseeing the Fall with all its consequent sin and misery, create man at all? Or why did He not destroy man after his first transgression?*

The answer is that God must also have foreseen that greater good would, in the long run, result to the universe by allowing man to live and by providing for his redemption. Were this not so, God, being benevolent, would either not have created man, or would have destroyed him immediately after he fell.

This subject has puzzled the profoundest minds throughout the ages; many have become involved in difficulties and have been led astray through it. Our wisest course is to leave such speculations, and make the utmost

of what God has revealed—that He hates sin, that He is doing His utmost to save men from sin, and that in this He wants His people to help Him. With the fuller knowledge which will be ours in eternity, many things will become plain that are at present beyond our understanding.

8. MAN'S GREATEST NEED IS A WAY OF DELIVERANCE FROM SIN AND ITS CONSEQUENCES, and this Jesus Christ, by His atoning work on man's behalf, has fully and freely provided (*see next Chapter*).

CHAPTER VI

REDEMPTION

SEC. I.—THE NATURE OF
REDEMPTION.

“ II.—THE EXTENT OF
THE ATONE-
MENT.

SEC. III.—THE HARMONY
OF REDEMP-
TION AND
FREE-WILL.

“We believe that Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.”

Section I.—THE NATURE OF REDEMPTION

1. SINCE God is what we know Him to be—infinitely loving, wise and holy—it was natural that He should look with deep compassion upon the sinful and wretched condition of men (as described in the last Chapter), and seek, by some means, to bring about man’s deliverance. GOD’S GREAT PLAN FOR DOING THIS IS COMMONLY SPOKEN OF AS REDEMPTION, OR GOD’S REMEDY FOR SIN.

The word Redemption signifies buying back or delivering by means of a ransom or price; that is, by the offering a sacrifice. Thus, man is redeemed from the claims of a broken law, from sin, Satan, and Hell, by the obedience and sacrifice of God’s own Son.

Redemption is the central theme of the Bible. The Old Testament prepares for and points forward to Christ (who procured Redemption); the New Testament describes His redemptive work, with its results. *Redemption is also the central doctrine of Christianity.* It has been called “the keystone [central stone] in the arch of Christian doctrine,” because everything else depends upon it, and without it practically all other distinctly Christian teaching falls to the ground. *Redemption stands out*

most conspicuously in Army teaching. This is what The Founder meant when, in answer to an inquiry as to The Army's principal doctrine, he replied, "The Bleeding Lamb." Hence the importance of this subject.

2. GOD'S PURPOSE IN REDEMPTION is to recover man from all the terrible effects of the Fall, and raise him at last (in Heaven) to a position holier, happier, and more secure than that which was lost by our First Parents. In particular, by Redemption, God opens a way for all to obtain, among other benefits—

(a) Salvation; that is, forgiveness, change of heart, and adoption into God's family (*see Chapter VIII*).

(b) Sanctification; or entire cleansing from sin (*see Chapter X*).

(c) The constant presence and help of the Holy Spirit (*see Chapter VII, Section II*).

(d) Resurrection at the Last Day in a glorious transformed body (*see Chapter XI, Section III*).

(e) *Eternal happiness with God in Heaven (see Chapter XI, Section VI).*

3. THE GROUND, REASON, OR FOUNDATION CAUSE OF REDEMPTION IS THE LOVE OF GOD. The sacrifice of Christ was not the cause of God's love for sinners, or of His gracious disposition towards them. It was the outcome of that love. All along God loved and pitied sinners, but sin hindered the outflow of His favor to the world. His love led Him to devise means for man's deliverance.

It is a mistake to represent the Son as loving us more than does the Father. The Father, in love, gave His Son, and the Son, in love, gave Himself, for the sake of a sinful world.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10).

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans v. 8).

4. THE PROBLEM PRESENTED TO GOD'S LOVE BY MAN'S FALLEN CONDITION WAS, HOWEVER, TREMENDOUS.

Upon the keeping of God's holy law depended the well-being of all His creatures. Sin was a breach of that law; hence it deserved, from God, as Moral Governor of the Universe, nothing but His withdrawal, wrath and punishment. God's justice and holiness made it impossible for Him to overlook sin, and even His love impelled Him, in the highest interests of all, to deal with law-breakers according to their deserts, unless some way could be found of otherwise upholding the honor of His law.

For God to have forgiven sin without a sacrifice equal in importance to that of the offence committed, would have caused God's holy law to be lightly esteemed—all His creatures would have concluded that it could be disobeyed without serious consequences. Thus the breach of God's law would have been sanctioned, and, as a result, the law itself would have been practically repealed.

This is seen in earthly affairs. Any government that allows law-breakers to go unpunished quickly loses the respect of its subjects, and invites further disobedience. A father who takes no notice of, or who forgives too easily, disobedience to any of his commands, finds before long that all his commands are disregarded.

Consequently some plan was needed by which God could forgive sin and bring the sinner into loving fellowship with Himself, while, at the same time, upholding the honor of His law, showing the terrible evil of sin, and maintaining His character of justice. *This need was met in Jesus Christ, the Son of God.*

5. JESUS CHRIST, BY MEANS OF HIS LIFE AND DEATH, BENEFITED MAN as follows:—

(a) *He revealed to us the nature of God*—partly by His teaching, but chiefly by His own character and sacrifice. He showed us especially the boundless love of God in freely giving His Son for sinful men.

"He that hath seen Me hath seen the Father" (John xiv. 9).

"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John i. 14).

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

(b) *He made known the Father's will*—in His teaching.

"The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John xii. 49).

"The word which ye hear is not Mine, but the Father's which sent Me" (John xiv. 24).

(c) *He set us a perfect example*—by His life. He showed us not only what God was, but what we ought to be—how to please God in human surroundings and under human conditions.

"I have given you an example, that ye should do as I have done to you" (John xiii. 15).

"Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Peter ii. 21).

"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you" (Ephesians v. 1, R.V.).

(d) *He made an atonement for our sins*—by His death. This is the most important of all.

"Our Lord Jesus Christ, by whom we have now received the atonement" (Romans v. 11).

"Who gave Himself for us, that He might redeem us from all iniquity" (Titus ii. 14).

"Who His own self bare our sins in His own body on the tree" (1 Peter ii. 24).

(e) *He procured for us the presence and operation of the Holy Spirit*—in virtue of His accepted atonement on our behalf (*see Chapter VII, Section II, paragraph 1 (b)*).

6. To ATONE means to make amends for wrong done, and consequently to make "at one" those who have been at variance. THE ATONEMENT OF CHRIST signifies that sacrifice of Himself which, by satisfying the claims of divine justice, opens a way for the deliverance of man from sin and its penalty. Thus "Atonement" is "at-one-ment"—the making "at one" (that is, the reuniting or reconciling) of God and man, who were separated by sin.

"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity" (Ephesians ii. 13-15).

Atonement and Redemption are closely connected. Atonement is the means employed; Redemption the end accomplished.

7. JESUS CHRIST WAS, IN EVERY WAY, FITTED TO MAKE ATONEMENT FOR THE SINS OF MANKIND. None but He could have presented an offering of such infinite value. *His sacrifice was efficacious* (sufficient for its purpose), because—

(a) *He was truly man.* Hence He could suffer and die, as a man, for man's sin.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Hebrews ii. 14).

"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Galatians, iv. 4, 5).

(b) *He was truly God.* Thus His offering possessed infinite value.

"God . . . hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews i. 1-3).

"Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross" (Philippians ii. 5-8, R.V.).

(c) *He was perfectly holy.* Hence, deserving no punishment Himself, He could suffer for the sins of others.

"He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Corinthians v. 21).

"He was manifested to take away our sins; and in Him is no sin" (1 John iii. 5).

(d) *He suffered voluntarily.* This made His sacrifice supremely meritorious.

"I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I

have power to lay it down, and I have power to take it again" (John x. 17, 18).

"Christ also hath loved us, and hath given Himself for us" (Ephesians v. 2).

(e) *His offering involved tremendous sacrifice on the part of the Law-giver* (God the Father). Thus it showed the importance of the law which had been broken.

"God . . . spared not His own Son, but delivered Him up for us all" (Romans viii, 31, 32).

"God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans viii. 3).

8. THE WAY IN WHICH WE ARE BENEFITED BY THE DEATH OF CHRIST may be explained as follows:—Jesus Christ, on the cross, did make and present, on behalf of sinners, a sacrifice of such infinite value as made it possible for God to let His love and mercy flow out in forgiveness to those who repent and trust the Saviour, while still maintaining His character of justice, upholding the honor of His law, and showing to all the terrible evil of sin.

Thus, by the love and sacrifice of God Himself in Jesus Christ were the claims of both love and justice met.

"Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness . . . that He might be just, and the justifier of him which believeth in Jesus" (Romans iii. 24-26).

9. THE BIBLE SPEAKS OF THE ATONEMENT OF CHRIST IN VARIOUS WAYS, EACH OF WHICH PRESENTS US WITH A DISTINCT ASPECT OF HIS WORK ON OUR BEHALF.

(a) *Christ is described as a "Ransom," and His work as "Redemption."*

"Ransom" is the price paid for the deliverance of a captive. "Redemption" signifies deliverance brought about by means of sacrifice or ransom. Thus Christ, at the cost of His life, "redeems" or delivers us from sin and its penalty. These words picture the bondage in which sinners are held and the costliness of their liberation, which required nothing less than the death of Christ for its accomplishment.

"The Son of Man came . . . to give His life a ransom for many" (Matthew xx. 28).

"In whom we have redemption through His blood, the forgiveness of sins" (Ephesians i. 7).

**"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works" (Titus ii. 14).
(See also Acts xx. 28; Romans iii. 24; Revelation v. 9.)**

(b) Christ is shown to have suffered in the sinner's stead; that is, as the sinner's representative.

Many passages speak of Christ as dying "for" sin or "for" the sinner, as "bearing our sins," as being made "sin" or a "curse" for our sakes. Thus, the principle that we deserved to suffer was asserted in Christ's sufferings that it might not have to be asserted in ours who believe on Him. His sacrifice is an acknowledgment, such as we could never have made for ourselves, of the greatness of our guilt.

"Christ died for our sins" (1 Corinthians xv. 3).

"He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (2 Corinthians v. 15).

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Hebrew ii. 9).

(c) Christ is spoken of as a "propitiation" for sin.

"Propitiation" signifies that which satisfies, appeases, or turns away anger. The word reminds us that God is justly angry with sin (*see Chapter V, Section IV, paragraph 4 (b)*) and that the death of Christ provides an appeasement or satisfaction which turns away His anger and enables Him rightly to become "propitious" or merciful to the sinner. Christ's sacrifice is, in this sense, sometimes described as a "satisfaction to divine justice."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10).

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2).

(d) Christ is said to make "reconciliation" between God and man.

"Reconciliation" signifies bringing into friendly relationship those at variance, or making peace between enemies.

Just as an earthly ruler cannot but be the enemy of those who rebel against his authority, so God, the righteous Ruler of the universe, cannot but be against those who break His laws, and justice requires that He shall punish them. The great obstacle to reconciliation is God's antagonism to sin. But Christ has become a propitiation for sin (*see Section (c) of this paragraph*); hence God is, by that means, reconciled to, or at peace with, mankind. It now only remains for the individual sinner to complete the reconciliation by coming to Him in repentance and faith.

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians v. 18, 19).

10. CHRIST HIMSELF TAUGHT, IN VARIOUS WAYS, THAT HE CAME TO MAKE ATONEMENT FOR THE RACE. For instance:—

(a) He declared that *He gave His life as a ransom.*

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew xx. 28).

(b) *He compared Himself to the serpent uplifted in the wilderness*, to which the Israelites looked and were healed. Thus He indicated the representative character of His work.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii. 14).

(c) He told the multitudes that they might eat of His flesh and drink of *His blood, which He would give for the life of the world.*

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread which I will give is My flesh, which I will give for the life of the world" (John vi. 51).

(d) He spoke of Himself as the *Good Shepherd, who would give His life for the sheep.*

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John x. 11).

11. THE OLD TESTAMENT POINTS FORWARD TO THE DEATH OF CHRIST AS A SACRIFICE FOR SIN.

Possibly this teaching was but dimly understood previous to Christ's coming. Its full significance was explained by the Saviour and the New Testament writers.

"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations" (Luke xxiv. 45-47).

(a) *Old Testament Prophets foretold the Atonement*, particularly Isaiah, in chapter liii, which can be understood only of Christ as a sacrifice.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah liii. 5, 6).

(b) *Many Old Testament Types foreshadowed the Atonement*; for instance:—

i. *The Passover Lamb*. As its death was the means of the Israelites' safety (see Exodus xii.), so the death of Christ is the means of sinners' deliverance.

"Christ our Passover is sacrificed for us" (1 Corinthians v. 7).

"Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

ii. *The regular Jewish Sacrifices*, which pointed forward to the One great Sacrifice for sin.

"Almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews ix. 22).

"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews x. 11, 12).

iii. *The Brazen Serpent*, which was uplifted that the Israelites might be healed of the consequences of their wrongdoing.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15).

iv. *The Veil of the Temple*, which was rent at Christ's death, signifying that the barrier between God and man, raised by sin, had been broken down through His sacrifice.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh; . . . let us draw near with a true heart in full assurance of faith" (Hebrews x. 19, 20, 22).

12. CHRIST'S RESURRECTION AND ASCENSION ARE THE CROWNING PROOFS THAT THE ATONEMENT MADE BY HIM WAS ACCEPTED.

Had His sacrifice been faulty or insufficient the law would have detained its captive, and we could have had no hope of Salvation. But the Father opened the door and broke the bonds of death which held the Saviour. The empty sepulchre was the Father's seal to the spotless character, perfect work and all-sufficient sacrifice of His Son.

"Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God" (Romans viii. 34).

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies" (Romans viii. 11).

13. THE DOCTRINE OF THE ATONEMENT IS SOMETIMES OBJECTED TO ON THE GROUND THAT IT IS UNJUST TO PERMIT THE INNOCENT TO SUFFER FOR THE GUILTY—that no human government would allow such a thing.

To this it may be answered:—

(a) In certain ways *the innocent constantly suffer for the guilty*—sometimes involuntarily, as when children are starved or ill treated through their parents' wickedness; sometimes willingly, as when a mother sacrifices comfort, health, or even life to save her child, though the child is in danger through its own disobedience. To object to the innocent suffering for the guilty is to object to what is found everywhere. And the Saviour's sufferings for the guilty, although differing in important respects from the other suffering here referred to, is yet in accordance with the same principle. By it Christ not

only provides a way for man's deliverance, but also makes clear to all how terrible is the evil which required so stupendous a sacrifice.

(b) Further, *the Saviour's sacrifice of Himself was absolutely voluntary* (John x. 17, 18), and *He had*, what no creature has, *the right of self-disposal*.

(c) Again, *the Redemption Scheme provided for the Divine Sufferer an ample and unparalleled reward*. The prospect of this inspired Him in the midst of His humiliation and agony. When His work was "finished" He was "highly exalted," and appointed to dispense the blessings of redeeming mercy to mankind.

"Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews xii. 2).
"Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians ii. 8-11).

14. IN THINKING OR SPEAKING ABOUT THE ATONING WORK OF JESUS CHRIST CERTAIN COMMON MISTAKES SHOULD BE AVOIDED.

(a) *The death of Jesus Christ should not be represented as the literal payment of the sinner's debt.*

Sin is a "debt" only in the sense that man owes to God love and obedience, which, unlike a debt of money or property, cannot be paid by another. No other person could pay to a mother the love and obedience owing to her by her own child. In fact, debt of this kind cannot be *paid* at all. Punishment of the wrongdoer would not pay it—he would still be owing what he ought to have rendered. Future love and obedience would not pay it, for whole-hearted love and obedience is due to God all the time, and no one can ever render more than he ought at any particular moment.

The Bible never represents Christ as having *paid* the sinner's debt, but it shows that, by His Atonement, He

opened a way by which that debt could rightly be *forgiven*.

"When they had nothing to pay, he frankly forgave them both" (Luke vii. 42).

(b) *It should not be concluded that Jesus Christ endured the exact amount of suffering that the sinner ought to have endured.*

No such idea is to be found in the Bible. We do not know what our Blessed Saviour suffered. The only sense in which it can be said that the sufferings of Christ are an equivalent for the punishment of the sinners is—not that He suffered the precise amount they deserved to suffer, but that Christ's sufferings equally availed in satisfying divine justice and upholding the authority of God's law.

The sacrifice of Jesus Christ did, in fact, accomplish more than this, for by it the inhabitants of the universe are likely to entertain *a far more profound respect* for the law and justice of God than would have been the case had He sent the whole race to Hell.

Section II.—THE EXTENT OF THE ATONEMENT

1. THE BENEFITS OF CHRIST'S ATONING WORK WERE INTENDED AND OBTAINED FOR THE WHOLE HUMAN RACE—for all who have lived before us, for all who are living now, and for all who will live in the future.

Of this The Army is most strongly convinced, although there are some who deny that Christ's atoning sacrifice has this all-embracing scope.

2. AMONG MANY REASONS FOR OUR BELIEF THAT CHRIST DIED FOR ALL MEN are the following:—

(a) From what we know of *the character of God* we should expect that He would include the whole race in His merciful undertaking. Since He is both benevolent and just He would be neither so cruel nor so unfair as to leave out any.

(b) *The plain teaching of the whole Bible* is that Christ died for all.

i. *There is not a Bible passage* which, rightly understood, says that His death was *not* for all men.

ii. On the other hand, *many Bible passages positively state that He died for all.*

“Who gave Himself a ransom for all, to be testified in due time” (1 Timothy ii. 6).

“He died for all, that they which live should not henceforth live unto themselves” (2 Corinthians v. 15).

“That He by the grace of God should taste death for every man” (Hebrews ii. 9).

iii. The Bible also states that *He died for “the world,” and that Salvation is for “whosoever.”*

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16).

“Behold the Lamb of God, which taketh away the sin of the world” (John i. 29).

“This is indeed . . . the Saviour of the world” (John iv. 42).

“The bread that I will give is My flesh, which I will give for the life of the world” (John vi. 51).

iv. The Bible positively says that *He died for those who would be lost.*

“Through thy knowledge shall the weak brother perish, for whom Christ died?” (1 Corinthians viii. 11).

“There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Peter ii. 1).

All agree that Christ died for those that will be *saved*; but since the Scriptures also state that He died for those who will *perish*, then He must have died for *all*.

v. The Bible teaches that *the Atonement is equal in extent to the effects of the Fall.*

“As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Romans v. 18).

“Where sin abounded, grace did much more abound” (Romans v. 20).

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all!” (Isaiah liii. 6).

vi. *The Bible commands us to offer mercy to all.* It would be impossible for us to do this, and to tell every man he could have Salvation, if Christ died for only a portion of the race.

"He said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation xxii. 17).

vii. The Bible says that *God wants all to be saved.*

"God . . . willeth that all men should be saved, and come to the knowledge of the truth" (1 Timothy ii. 4, R.V.).

viii. The Bible teaches that, *if men are not saved, it is their own fault.* And this could not be so, if Christ had not died for them.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel xxxiii. 11).

"Ye will not come to Me, that ye might have life" (John v. 40).

(c) *Earnest work for souls* usually depends upon the belief that Christ died for all.

Since this is so, sinners who come in God's appointed way can, with confidence, trust Him for Salvation, while those are blameworthy who refuse to do so, and no one can excuse his negligence on the ground that he fears he is outside God's provision. Moreover, God's messengers can offer the Saviour to all, and are encouraged to persevere in seeking the deliverance of even the worst and the most unlikely.

But if Christ died for some only, no one could know who these were; consequently—

- i. No person could be certain that Salvation was for him; hence no one could be condemned for not believing in the Saviour.
- ii. No one could confidently exercise saving faith in the Saviour; so there could be no assurance of Salvation.

- iii. Sinners would be deterred from effort, in the belief that Christ had not died for them.
- iv. Proclaiming Salvation only to those for whom Christ died would be impossible, while to proclaim it to all (as the Bible commands) would be a mockery.

3. THE BELIEF THAT CHRIST DIED FOR ALL LEADS TO CERTAIN PRACTICAL CONCLUSIONS, as follow:—

(a) *We are responsible for the souls of all men.*

"Go ye therefore, and make disciples of all the nations"
(Matthew xxviii. 19, R.V.).

"God was in Christ, reconciling the world unto Himself, . . . and hath committed unto us the word of reconciliation" (2 Corinthians v. 19).

(b) *In the Kingdom of Jesus Christ there is no class or race distinction.*

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians iii. 28).

Christ Himself taught this (Luke xiii. 29), and the Apostles had to learn that His Kingdom was not to be confined to their own nation (Acts x. 34, 35).

Section III.—THE HARMONY OF REDEMPTION AND FREE-WILL

1. THE BENEFITS OF REDEMPTION, THOUGH PROVIDED FOR ALL, ARE REALIZED BY EACH INDIVIDUAL ONLY IN HARMONY WITH HIS OWN FREE-WILL.

It might, no doubt, be possible for God to force all to comply with His wishes; but He could do this only by interfering with man's free agency, which He would evidently regard as a greater evil than allowing some to be lost. Thus man is free to *choose*; it depends upon himself whether or not he is benefited by Redemption.

Christ, by His death, has opened a way of deliverance for all. He has, so to speak, at tremendous cost, provided a "bridge" across the otherwise impassable chasm between sin and Salvation. But the sinner must himself use the way or "bridge" if he is to be saved. Should he neglect or refuse to do so he will be lost in spite of all that Christ has accomplished. Christ taught this by call-

ing Himself the "Way," the "Door," "Bread," "Water," etc., all of which are of benefit only if used.

2. Now, it is clear that, since GOD KNOWS EVERYTHING (*see Chapter III, Section II, paragraph 2 (a) v.*), HE FOREKNOWS WHO WILL ACCEPT AND WHO WILL REFUSE HIS OFFERED SALVATION. BUT IT DOES NOT FOLLOW THAT HE THEREFORE PREDESTINATES OR CAUSES MEN TO ACT AS THEY DO.

To "foreknow" is simply to *know beforehand* that certain things will happen; to "predestinate" is to arrange beforehand that they shall happen. Foreknowledge does not necessarily imply predestination, for even men foreknow many things which they do not predestinate. For example, astronomers can give minute details concerning an eclipse of the sun years before it happens, but their foreknowledge has nothing to do with predestinating or causing it to take place. The *foreknowledge* of an event by God no more makes Him the author of that event than *afterknowledge* makes a man the author of an event.

Consequently, God's foreknowledge of a man's acceptance or rejection of Salvation has nothing to do with His causing the man to act either one way or the other; it does not interfere with the exercise of man's free-will.

3. THE BIBLE SPEAKS, IN CERTAIN PLACES, ABOUT GOD'S PREDESTINATION, but it will be seen that such predestination has to do with *character*—not with the destiny of particular *individuals*.

God has declared that He is "no respecter of persons," but He has shown clearly that He is a respecter of *character*. The predestination of the Bible simply signifies God's arranging or ordering beforehand that persons who possess a certain character shall enjoy particular blessings, or inherit a particular destiny, *for which their characters have fitted and prepared them*.

For example, God has predestinated or predetermined that sinners confessing and forsaking sin shall obtain mercy; that believers in Jesus Christ shall be saved; that rejecters of Jesus Christ shall perish; that the saints shall enjoy His favor; that those who endure to the end shall have eternal life.

Thus Paul speaks of predestination:—

"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Romans viii. 29, 30).

This passage means that God foresaw who would receive Jesus, and predestinated that those who did so should be made like Him, and also that those who persevere in His choice or call should be finally justified and glorified. Hence the predestination has reference to particular *characters* and not to particular *persons*.

4. THE BIBLE SPEAKS OF GOD'S "ELECTING" OR "CHOOSING" CERTAIN PEOPLE TO ENJOY PARTICULAR BENEFITS OR PRIVILEGES. In this connection it should be noted that:—

(a) *God's "election" or "choice" has, in many cases, no reference whatever to personal salvation.* For example:—

i. *Jesus Christ* is called God's "Elect," or "Chosen."

"Behold My Servant whom I uphold; Mine Elect, in whom My soul delighteth" (Isaiah xlvi. 1).

ii. Individuals were *elected*—or *chosen*—to fill certain positions, such as—

Priests.

"The priests the sons of Levi shall come near; for them the Lord thy God hath chosen to minister unto Him" (Deuteronomy xxi. 5).

Yet the priests Nadab and Abihu, Hophni and Phinehas—all descendants of Levi—died in their sins.

Kings and Rulers, as David and Saul. Yet David prayed, "Lighten mine eyes, lest I sleep the sleep of death" (Psalm xiii. 3), and Saul died a suicide.

Prophets, as Jeremiah.

"Before I formed thee . . . I ordained thee a prophet unto the nations" (Jeremiah i. 5).

But being chosen as a prophet did not ensure personal salvation, as is shown in the cases of Balaam, the disobedient prophet of Judah (1 Kings xiii.), and others.

Apostles.

"He called unto Him His disciples, and of them He chose twelve, whom He also named Apostles" (Luke vi. 13).

"The Lord said . . . he [Paul] is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15).

Yet Judas died a suicide, and Paul spoke of the possibility of becoming a castaway (*see* 1 Corinthians ix. 27).

iii. *The Jewish Nation* was elected to eminent religious privileges. Yet many individual Jews died in their sins.

"The Lord thy God hath chosen thee to be a special people unto Himself" (Deuteronomy vii. 6).

The whole ninth chapter of Romans deals with this subject, being an argument to show the Jews, who were opposed to the Gentiles sharing their privileges, that God had a right to reject them on account of their unfaithfulness, and to elect the Gentiles in their place.

(b) Whenever the Bible speaks of God's "election" or "choice" of men in reference to personal Salvation, the reason for or condition of such choice is usually made plain. That is, God *chooses* those who themselves *choose* to do what He says. Examples of such passages are—

"Many are called, but few are chosen" (Matthew xxii. 14).

This verse follows the parable of the Marriage Feast, and means that God calls and wants all to be saved, but that only a few are chosen, because only a few are willing to comply with God's conditions; just as the king wanted all to partake of the feast, but could only choose those who put on the wedding garment.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2).

This means that, through and on account of the sanctification of the Spirit, certain individuals were made of the "elect" or "accepted of God," and that their election

was intended to result in continual obedience and realization of the sprinkling of Christ's Blood. This election is, therefore, strictly *conditional*; it depends upon man's own conduct.

5. THE BIBLE MAKES CLEAR THAT CHRIST DIED IN ORDER TO OPEN A WAY OF SALVATION FOR ALL, AND TO ACTUALLY SAVE THOSE WHO COME TO HIM IN FAITH.

"Even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish" (John iii. 14, 15.)

"This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" (John vi. 40).

This truth throws light upon such passages as: "I, if I be lifted up . . . will draw all men unto Me" (John xii. 32), "God . . . is the Saviour of all men, specially of those that believe" (1 Timothy iv. 10); "the grace of God hath appeared, bringing salvation to all men" (Titus ii. 11, R.V.). God's Salvation is for all, but man must comply with God's conditions; he cannot be forced into goodness in this life, and there are no grounds for believing that he can in the life to come.

It is a mistake, therefore, to assume, as some do, that because Christ died for all, all must necessarily be saved, or to conclude, as do others, that God has chosen to save or damn men regardless of how they act themselves.

6. THE BIBLE PLAINLY SHOWS THE NEED FOR MAN TO DO HIS PART if he is to realize the benefits of Christ's Atonement.

(a) Many passages make clear that, though God yearns in pity over perishing men, yet He can save them only if they are willing.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" (Ezekiel xviii. 23).

"The Lord . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9).

(b) The parable of the Sower (Matthew xiii. 3-8, 18-23) teaches that fruitfulness or unfaithfulness is due, not to different treatment on God's part, but to a difference in the hearts of the hearers.

(c) The invitations of the Bible state what man must do if he is to partake of offered benefits.

"Look unto Me, and be ye saved" (Isaiah xiv. 22).
"Come unto Me . . . and I will give you rest" (Matthew xi. 28).

"Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation xxii. 17).

(d) God's promises always have some condition attached, either expressed or implied.

"Seek, and ye shall find" (Matthew vii. 7).
"Him that cometh to Me I will in no wise cast out" (John vi. 37).
"He that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12).

7. At the same time, it must be clearly understood that no man can do or suffer anything, either before or after conversion, to merit Salvation in any way. THE ONLY GROUND OR MERIT OF OUR SALVATION FROM FIRST TO LAST IS TO BE ASCRIBED TO THE LOVE OF GOD, AS DISPLAYED IN THE WORK AND SACRIFICE OF JESUS CHRIST. All good in man is the work of God, but the good which God seeks to accomplish can only actually take place if man surrenders himself to God's gracious influences. In other words, man is free to accept or reject the Salvation which he in no way merits or deserves.

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).
"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians ii. 8, 9).

CHAPTER VII

THE HOLY SPIRIT

SEC. I.—HIS NATURE. | SEC. II.—HIS WORK.

Section I.—HIS NATURE

I. THE HOLY SPIRIT IS THE THIRD PERSON IN THE TRINITY (*see Chapter III, Section III*).

In the Bible the Holy Spirit is also spoken of as “the Spirit of God,” “the Spirit of Christ,” “the Spirit,” “the Comforter,” “the Holy Ghost.” (“Ghost” is an old English word for “spirit.”)

2. The Bible plainly teaches that the HOLY SPIRIT IS REALLY AND TRULY GOD, for—

(a) *The Names of God are given to Him*, such as “God” (Acts v. 3, 4), and “the Lord” (compare Isaiah vi. 8, 9, with Acts xxviii. 25).

(b) *The attributes of God are ascribed to Him*, such as—

Eternal existence.

“Christ . . . through the eternal Spirit offered Himself without spot to God” (Hebrews ix. 14).

Omnipotence.

“That ye may abound in hope, through the power of the Holy Ghost” Romans xv. 13).

Omnipresence.

“Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence” (Psalm cxxxix. 7).

Omniscience.

“The Spirit searcheth all things, yea, the deep things of God” (1 Corinthians ii. 10).

(c) *The works of God are said to be wrought by Him, such as—*

Creation.

“The Spirit of God moved upon the face of the waters” (Genesis i. 2).

“The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job xxxiii. 4).

Regeneration.

“According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus iii. 5).

Raising the dead.

“If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Romans viii. 11).

3. The Bible teaches that the HOLY SPIRIT is not a mere influence or attribute of God, but a PERSON, in the same sense that the Father is a Person, and the Son is a Person (*see Chapter III, Section III, paragraph 5*).

(a) *He is always represented as being treated like a Person; for example:—*

The Holy Spirit can be *blasphemed against.*

“The blasphemy against the Holy Ghost shall not be forgiven unto men” (Matthew xii. 31).

The Holy Spirit can be *lied to.*

“Why hath Satan filled thine heart to lie to the Holy Ghost?” (Acts v. 3).

The Holy Spirit can be *grieved.*

“Grieve not the Holy Spirit of God” (Ephesians iv. 30).

(b) *The powers of personality are ascribed to Him; for example:—*

The Holy Spirit has *Intelligence.*

“The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians ii. 10, 11).

The Holy Spirit has *Will*.

"All these worketh that one and selfsame Spirit, dividing to every man severally as He will" (1 Corinthians xii. 11).

(c) *Jesus spoke of the Holy Spirit as a Person*, and called Him the Comforter (*see John xiv., xv., xvi.*).

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26).

Section II.—HIS WORK

1. THE HOLY SPIRIT IS CONSTANTLY WORKING IN THE HEARTS OF MEN.

(a) *His purpose* is to bring about the Salvation of sinners and enable saved people to serve God aright.

(b) *The presence and operation of the Holy Spirit is one of the benefits obtained by the death of Jesus Christ (see Chapter VI, Section I, paragraph 5 (e)).* That is, Jesus Christ, by His death, not only opened, as it were, a costly "way" or "bridge" from sin to Salvation and Heaven (*see Chapter VI, Section III, paragraph 1*), but He also procured for men an Almighty Helper to persuade and enable them to make use of the "way" or "bridge" provided.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7).

"The Holy Ghost, whom the Father will send in My name" (John xiv. 26).

"The Holy Ghost . . . shed on us abundantly through Jesus Christ our Saviour" (Titus iii. 5, 6).

(c) *The Holy Spirit has been at work among men from the beginning.* This benefit, like all other benefits of the Atonement, was secured to the race in anticipation previous to the death of Christ. That is, true seekers after God who lived before that time, received (for example) forgiveness, acceptance with God, and the help of the Holy Spirit in virtue of the Great Sacrifice *which was to be offered*, just as true seekers to-day receive the same benefits in virtue of the Great Sacrifice *which has been offered*.

2. THE BIBLE SHOWS THE HOLY SPIRIT TO HAVE BEEN AT WORK PREVIOUS TO PENTECOST in the following (among other) ways:—

(a) He helped the Old Testament saints in their experience.

"Cast me not away from Thy presence; and take not Thy Holy Spirit from me" (Psalm li. 11).

"I will put My Spirit within you, and cause you to walk in My statutes" (Ezekiel xxxvi. 27).

(b) He fitted His old-time servants for their work. For example, Bezaleel—to erect the Tabernacle (Exodus xxxi. 2, 3); Gideon—to lead God's people to victory (Judges vi. 34); Samson—to overthrow God's enemies (Judges xiii. 25); David—to rule the Israelites (1 Samuel xvi. 13); Micah—to make known God's will (Micah iii. 8).

(c) He inspired the writers of the Old Testament.

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

(d) He was specially prominent in the life and work of Jesus Christ; for example—

At Christ's birth (*see* Luke i. 35).

At Christ's baptism, when the Holy Spirit came upon Him in the form of a dove (Luke iii. 22).

In connection with Christ's miracles (Matthew xii. 28).

At Christ's resurrection (1 Peter iii. 18).

(e) He was already with the disciples, in some measure, even during Christ's lifetime, as is shown by the power given them to cast out devils (Luke ix. 1), and by the fact that the Saviour, when promising the fuller outpouring of Pentecost, said about the Spirit: "*Ye know Him; for He dwelleth with you, and shall be in you*" (John xiv. 17).

3. THE HOLY SPIRIT WAS GIVEN, IN FULL MEASURE, TO THE DISCIPLES AT PENTECOST, in order to fit them for the great work before them.

(a) The Pentecostal Outpouring had been foretold by the prophet Joel (ii. 28-32), and was specially promised to the Apostles by the Saviour, on the evening before His crucifixion.

(b) The Saviour's atoning work having been completed, His disciples were commissioned to proclaim this, and, in face of tremendous difficulties, to "make disciples of all nations" (Matthew xxviii. 19, R. V.).

(c) Pentecost was the beginning of a new era. *All* God's people are now called to be workers for Him, and may receive the special equipment of His Holy Spirit in order that they may accomplish what would, by their own unaided efforts, be impossible.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah iv. 6).

"It shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts ii. 17).

4. THE NEW TESTAMENT REPRESENTS THE HOLY SPIRIT AS SPECIALLY CONNECTED WITH—(a) TRUTH, (b) HOLINESS, (c) POWER.

(a) He is described as "*the Spirit of truth*" (John xiv. 17; xv. 26; xvi. 13). He makes men see things as they really are. Hence He is sometimes said to be the *Revealer* (of the truth) and the *Witness* (to the truth). Thus:—

i. He enabled the Apostles to understand *the truth* about Jesus, and the New Testament is one of the results.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness." (John xv. 26, 27).

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth" (John xvi. 12, 13).

ii. He reveals to the sinner *the truth* concerning the great evil of sin, and concerning Jesus as the only way of Salvation.

iii. He witnesses, in the hearts of God's people, to *the truth* concerning their Salvation and Entire Sanctification (*see Chapter VIII, Section IV, paragraphs 3 and 4, and Chapter X, Section III, paragraph 6*).

(b) He is "*the Holy Spirit*," "*the Holy Ghost*." The word "holy" reminds us, not only of the Spirit's perfect holiness, but also that He is the source of all true goodness or *holiness* in men. He cleanses the sinner, makes

and keeps His people holy, produces in them love, joy, peace, and all other “fruits of the Spirit” (Galatians v. 22, 23).

(c) He is the Giver of *Power*. Jesus told His disciples to wait in Jerusalem until “endued with *power*” (Luke xxiv. 49), and promised that they should “receive *power*, after that the Holy Ghost is come” (Acts i. 8). Paul preached in the “*power* of the Spirit” (Romans xv. 19).

The Spirit’s name of “Comforter” also implies power, for in the original (Greek, “Paraclete”) it means “Advocate” and “Helper” as well as “Comforter.” Thus, the Holy Spirit comforts and strengthens God’s people in all the circumstances of their lives, and especially in their work for God and souls.

5. THE HOLY SPIRIT IS SPECIALLY THE HELPER OF MEN IN THEIR SPIRITUAL LIFE. HIS OPERATIONS IN THE SOUL are many and varied. For example:

(a) *In securing the Salvation of sinners*—

i. He *convicts* of sin.

“He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment” (John xvi. 8, R.V.).

ii. He *strives* with the sinner.

“My Spirit shall not always strive with man” (Genesis vi. 3).

iii. He *converts*, or brings about the new birth.

“Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God” (John iii. 5).

(b) *In the maintenance and development of the Christian life*—

i. He *gives assurance* of Salvation (*see Chapter VIII, Section IV*).

“The Spirit Himself beareth witness with our spirit, that we are children of God” (Romans viii. 16, R.V.).

ii. He *sanctifies* His people.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit” (1 Peter i. 2).

“Ye are sanctified . . . by the Spirit of our God” (1 Corinthians vi. 11).

iii. He *dwells* with and in His people.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever . . . He dwelleth with you, and shall be in you" (John xiv. 16, 17).

iv. He *guides and teaches* His people.

"He will guide you into all truth" (John xvi. 13).
"He shall teach you all things" (John xiv. 26).

v. He *helps the prayers* of His people.

"The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Romans viii. 26, R.V.).

(c) In *using God's people* as soul-seekers and soul-winners—

i. He *calls* them for special service.

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2).

ii. He *fits* them for their work.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me" (Acts i. 8).

6. THE HOLY SPIRIT IS NEEDED IN BRINGING ABOUT SALVATION, OWING TO THE CONDITION OF MEN'S HEARTS.

The Holy Spirit's work with the sinner is to subdue his natural opposition and hardness, by convicting him of sin and creating within him a desire for good, and then to induce and help him to submit to God and be saved.

7. THE HOLY GHOST HAS VARIOUS WAYS OF ACCOMPLISHING HIS WORK IN THE SOULS OF MEN.

(a) *He uses saved people.* He inspires them to fight for God, qualifies them with wisdom, love, and zeal, gives them thoughts and messages direct from Himself, and sustains and supports them in conflict, thus making them instrumental in saving and blessing others.

(b) *He uses the Bible,* speaking through it to men's souls.

(c) *He speaks directly to men.* That is, in addition to sending messages through His people, through the Bible, or through anything else, the Holy Spirit Himself goes

straight to men's hearts, making them feel what they ought to do and influencing them to do it.

8. THE HOLY SPIRIT CAN BE RESISTED.

(a) Although Almighty, *He does not compel submission*. Men retain, from first to last, their free-will, and, in spite of the Spirit's utmost efforts, they often refuse to obey His promptings.

"Ye do always resist the Holy Ghost" (Acts vii. 51).
"These also resist the truth" (2 Timothy iii. 8).

(b) *Continued resistance to the Spirit ends in destruction.* When the sinner persistently refuses to yield, the Spirit at last gives him up to the hardness of his heart and leaves him to perish.

"Ephraim is joined to idols: let him alone" (Hosea iv. 17).
"They rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them" (Isaiah Ixiii. 10).

(c) *Sinners resist the Holy Spirit because they love and cling to their sin;* and until they are willing to give it up the Holy Spirit can offer them no mercy, comfort, Saviour, or Heaven. Hence many shut their hearts against Him and finally drive Him away. *This is the reason why men perish.* At the Last Day the unsaved will be obliged to own that God the Father loved and pitied them, Jesus Christ died to save them, and the Holy Spirit strove with them, and that they are lost entirely through their own fault—*because they would not give up their sin.*

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).
"Ye will not come to Me, that ye might have life" (John v. 40).

9. IT IS IMPORTANT THAT ALL WHO ARE SAVED SHOULD OBEY THE CALL OF THE HOLY SPIRIT to witness for Him and to labor for the Salvation of sinners, otherwise they will be held responsible for the results of their neglect.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezekiel xxxiii. 6).
"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 20).

In such efforts THE SALVATIONIST MUST HAVE THE CO-OPERATION OF THE SPIRIT if he is to be successful. To this end—

- (a) He should surrender himself unconditionally to God, receiving in return the Holy Spirit in all His fulness; and such baptism should frequently be repeated throughout his experience.
- (b) He should believe constantly that the Holy Spirit is working with him.
- (c) He should walk in harmony with the Divine Spirit; that is, he must be holy, as God is holy.
- (d) He should live for the same purpose as the Holy Spirit—the glory of God and the advancement of His Kingdom.
- (e) He should steadily acknowledge his dependence on God for all he possesses, giving God the glory for what is accomplished.
- (f) He should promptly obey the calls and guidance of the Spirit.

CHAPTER VIII

SALVATION

SEC. I.—INTRODUCTORY.
“ II.—THE CONDITIONS OF SALVATION.
“ III.—BENEFITS INCLUDED IN SALVATION.

SEC. IV.—ASSURANCE OF SALVATION.
“ V.—THE HEATHEN AND SALVATION.

“We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to Salvation.

“We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.”

Section I.—INTRODUCTORY

I. SALVATION IS THE OUTCOME OF REDEMPTION. *Redemption* is the plan made by God for man's deliverance; *Salvation* is the bringing about or realization of that deliverance. Thus, Redemption is like making and equipping a lifeboat, Salvation like being rescued by means of the lifeboat.

2. THE WORDS “SALVATION” AND “SAVED” MAY BEAR A NARROWER OR A WIDER MEANING.

(a) “*Salvation*,” or “*being saved*”—in its narrower meaning—signifies the work which God at once accomplishes in and for the sinner who yields to Him. It includes—

- i. Forgiveness of sins.
- ii. Conversion, or Regeneration.
- iii. Being made a child of God, or Adoption.

(See Section III of this Chapter.)

(b) “*Salvation*,” in its wider meaning, signifies full deliverance from sin and its consequences, or all that God does for a sinner until, redeemed in soul and body, he is

taken at last to the bliss and security of Heaven. In this sense "Salvation" includes every benefit obtained for man by Christ's redemptive work (*see Chapter VI, Section I, paragraph 2*).

(c) *The two meanings may be illustrated by a man drowning at sea. He is "saved" (or has "salvation") when pulled into the lifeboat but, in a fuller sense, his "salvation" includes also his recovery from exhaustion and injury, the supplying of his needs (food, clothing, etc.), his conveyance to and his housing on shore. So a sinner is "Saved" when forgiven and accepted by God; in another sense he is "being Saved" all the time until "finally Saved" or "safe" in Heaven.*

(d) The Bible uses the words "Saved" and "Salvation" in both senses.

Instances of the narrower meaning are—

- "Behold, . . . now is the day of salvation" (2 Corinthians vi. 2).
- "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).
- "Whosoever shall call on the name of the Lord shall be saved" (Acts ii. 21).
- "By grace are ye saved through faith" (Ephesians ii. 8).
- "Godly sorrow worketh repentance to salvation" (2 Corinthians vii. 10).

Instances of the wider meaning are—

- "Work out your own salvation with fear and trembling" (Philippians ii. 12).
- "Now is our salvation nearer than when we believed" (Romans xiii. 11).
- "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Peter iv. 18).
- "The word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God" (1 Corinthians i. 18, R.V.).
- "He that shall endure unto the end, the same shall be saved" (Matthew xxiv. 13).

(e) In the Army "Saved" and "Salvation" are more frequently used in their narrower meaning, and in this sense the words are used throughout this book, unless otherwise stated.

3. GOD SAVES THE SINNER UPON CERTAIN CONDITIONS.

The word "condition" (as thus used) means something necessary to, yet not the cause of, a certain result.

"The conditions of Salvation" are those things which the sinner must do, on his part, before God will save him.

The Conditions of Salvation are Repentance and Faith (see Section II of this Chapter).

"Repent ye, and believe the gospel" (Mark i. 15).

"I kept back nothing that was profitable unto you, . . . testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts xx. 20, 21).

4. SALVATION IS BY GRACE.

Grace (in this sense) means the undeserved love of God, which, in virtue of the sacrifice of Christ, freely flows out in mercy and help to the penitent and believing sinner.

"By the grace of God I am what I am" (1 Corinthians xv. 10).

"By grace are ye saved through faith" (Ephesians ii. 8).

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Romans iii. 24).

Section II.—THE CONDITIONS OF SALVATION

1. REPENTANCE IS THE FIRST CONDITION OF SALVATION.

(a) *Repentance is sincere determination to forsake sin and obey God.*

"Repentance" literally means a change of mind; thus, the sinner who has hitherto clung to sin and resisted God, upon repenting, changes his mind, and, by the help of God, determines to do just the opposite.

(b) *Genuine repentance is always marked by certain experiences and actions.* That is, in a true penitent there will be found—

i. *Conviction of sin.* The penitent sees himself to be guilty and deserving of punishment.

"We are verily guilty concerning our brother, . . . therefore is this distress come upon us" (Genesis xlvi. 21).

"For my iniquities are gone over mine head: as an heavy burden they are too heavy for me" (Psalm xxxviii. 4).

"Against Thee, Thee only, have I sinned and done this evil in Thy sight" (Psalm li. 4).

ii. *Hatred of sin.* The penitent turns against the sin which he formerly loved, realizing it to be abom-

inable in the sight of God, and condemning himself for committing it.

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezekiel xxxvi. 31).

iii. *Sorrow for sin, or contrition.* The penitent regrets his wrongdoing, and wishes he had not acted so shamefully towards so loving a God. His sorrow is for *sin itself*, not merely for its *consequences*.

"Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly" (Matthew xxvi. 75).
"Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death" (2 Corinthians vii. 10, R.V.).

In the last-quoted verse *godly sorrow* means sorrow for having sinned against God, while *sorrow of the world* or worldly sorrow is sorrow without faith in God, or mere regret for the consequences of sin.

iv. *Renunciation of sin.* The penitent is willing there and then and for ever to give up the ways and doings which he regrets. If a sinner is unwilling for this, and if he does not actually intend to give up wrongdoing as far as he can, his repentance is insincere.

"If I have done iniquity, I will do no more" (Job xxxiv. 32).

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him" (Isaiah lv. 7).

Willingness to give up sin does not necessarily imply *power* to do so. *Power comes with Salvation.* A man may be *willing* to be saved from drowning in any way possible, and yet be utterly without *power* to save himself, or even to rid himself of hindrances—his shoes, for example. Just so a man may be perfectly willing for God to save him in his own way, although quite unable to do anything towards saving himself.

v. *Confession of sin.* The true penitent makes a full confession of his sins *to God*. He is also willing to acknowledge his sinfulness before men, and to confess to others wherein he has wronged them.

"The son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke xv. 21).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs xxviii. 13).

vi. *Desire for forgiveness.* The penitent longs for pardon; it is this which prompts him to repent.

"I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin" (Psalm xxxii. 5).

"I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts xxvi. 17, 18).

vii. *Submission to God.* The penitent yields or surrenders himself to God, willing to obey and please God in everything.

"He trembling and astonished said, Lord, what wilt Thou have me to do?" (Acts ix. 6).

"Be ye not stiff-necked, . . . but yield yourselves unto the Lord" (2 Chronicles xxx. 8).

viii. *Willingness to make restitution.* The penitent endeavors to put right, as far as he can, any wrong he has done.

"Zacchæus . . . said . . . Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold" (Luke xix. 8).

"He shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed" (Numbers v. 7).

(c) *Repentance must take place before forgiveness.* If God forgave unrepentant sinners He would do them positive injury, by encouraging and hardening them in sin. If a father forgave a disobedient child who was not truly

sorry, the child, next time he was tempted to disobey, would probably say: "Nothing unpleasant happened before; my father at once forgave me, so I can do the same thing now." A wise father would refuse to forgive and be reconciled until the child had shown he was sorry and had promised not to offend again. God acts in the same way.

"Except ye repent, ye shall all likewise perish" (Luke xiii. 3).

"Repent ye therefore, and turn again, that your sins may be blotted out" (Acts iii. 19, R.V.).

(d) *Repentance, in one sense, is the work of God; in another sense, it is the work of man.*

i. *God the Holy Spirit* convicts of sin, prompting and empowering the soul to turn from it and seek forgiveness. Hence repentance is said to be given by God.

"Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31).

"Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans ii. 4).

ii. *At the same time, man is responsible for responding or not responding to the operations of the Holy Spirit.* God commands sinners to repent, and this implies that they are able to do so.

(e) *The Bible says a great deal about Repentance, thereby showing its importance.*

i. *The Bible describes repentance.*

"I entreated Thy favor with my whole heart: be merciful unto me according to Thy word. I thought on my ways and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments" (Psalm cxix. 58-60).

ii. *The Bible records the prayers of penitents; for example, those of—*

David (Psalm li.), *the Publican* (Luke xviii.), and *Daniel*, on behalf of his people (Daniel ix.).

iii. *The Bible gives examples of true penitents, all of whom obtained forgiveness. Among others are—*

King Manasseh (2 Chronicles xxxiii. 11-13).
The people of Nineveh (Jonah iii. 5-10).
The Prodigal Son (Luke xv. 17-21).
The Dying Thief (Luke xxiii. 39-43).
Peter (Matthew xxvi. 75).
Saul of Tarsus (Acts ix. 6-11).

iv. *The Bible shows that repentance was earnestly preached by the Prophets, by John the Baptist, by Jesus Christ, and by the Apostles.*

2. FAITH IS THE SECOND AND FINAL CONDITION OF SALVATION.

“Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts xvi. 31).

“By grace are ye saved through faith” (Ephesians ii. 8).

(a) *Faith is belief or trust, and it may be either intellectual faith or heart faith.*

Intellectual Faith is believing something with the mind; *heart faith* is the act of trusting someone. The connection between the two may be illustrated by men's faith in each other. For example, by *intellectual faith* a sick man believes that the doctor will cure or relieve him; by *heart faith* he trusts or commits himself to the doctor's treatment.

(b) *Saving Faith is that act of personal heart trust by which the sinner commits himself to God and accepts as his own the Salvation which God freely offers him.*

i. *Saving Faith speaks somewhat as follows: “God has promised to forgive those who repent and come to Him through Jesus Christ. I repent and come to Him, trusting only to the Saviour's Blood, which I see was shed for my sin. I therefore commit myself to God believing that He does now receive and forgive me, and that the Blood does now wash all my sins away.”*

“Him that cometh to Me I will in no wise cast out” (John vi. 37).

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John i. 9).

- ii. *Saving Faith is present faith.* The sinner believes that God saves him *now*—not that God *has* saved him, or that God *will* save him at some future time.
- iii. *The only ground or foundation of Saving Faith is the sacrifice of Christ.* Although the sinner repents and believes as God directs, he is not saved by doing this, but only because Christ died for him.

(c) *A measure of intellectual faith must precede Saving Faith.* That is, the sinner must believe that there is a God whom he ought to serve; that he is a sinner deserving punishment; and that Jesus has died to make a way of deliverance for him.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews xi. 6).

At the same time, *it is possible to believe with the mind all that the Bible says*, and yet to lack *Saving Faith*, as is seen by the fact that even devils possess intellectual faith.

"Thou believest that there is one God: thou doest well: the devils also believe, and tremble" (James ii. 19).

(d) *Faith is closely connected with Repentance.*

- i. *A measure of intellectual faith must precede—not only Saving Faith, it must also precede Repentance.* Then *true Repentance leads naturally to Saving Faith*; in fact, Saving Faith is impossible without it. No sinner *could* believe that God forgives and smiles upon him while unwilling to forsake that upon which God frowns. Insincere repentance is the reason why many cannot exercise Saving Faith.
- ii. The Bible frequently speaks of faith—believing on Jesus—as *the condition of Salvation*, simply because Saving Faith presupposes and is impossible without Repentance. To say that "the upper flight of stairs leads to the top of the house," implies the need for ascending the lower flight; just so the statement "He that believeth on the Son hath everlasting life" (John

iii. 36), implies the need for Repentance as well as the need for Saving Faith.

iii. It is a mistake to say "only believe" to unrepentant sinners, because they do not always understand that Repentance must come before Saving Faith. The jailer was already truly repentant when Paul and Silas said to him: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

(e) *Faith is possible to all*, and people are mistaken who say that they cannot believe. This may be proved as follows:—

i. *The Bible represents faith as the gift of God.* That is, God gives to all the power to believe, although the act of believing is man's own; just as the power to walk is God's gift, though walking is man's own act.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians ii. 8). "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Philippians i. 29).

ii. *The Bible pronounces condemnation upon those who do not believe*, and God would never condemn anyone for not doing what is impossible.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18).

iii. *Men continually exercise faith in one another* with regard to everyday affairs. We eat bread in faith that the baker has made it wholesome; we travel by train in faith that the engine-driver will take us safely; we sit on chairs in faith that they have been made strong enough to bear our weight. Just so, it is evident that we can exercise faith in God.

Section III.—THE BENEFITS INCLUDED IN SALVATION

1. THE FORGIVENESS OF SINS is the first great blessing included in Salvation. It is also called JUSTIFICATION.

"Justification" in the Bible means the same as "forgiveness."

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

(a) *The Forgiveness of Sins, or Justification*, is that act of grace whereby God pardons the sinner and receives him into His favor.

i. *God forgives or justifies a sinner all at once.* It could not be otherwise. The nature of the act does not admit of degree. A thorough repentance brings *complete* forgiveness. The story of the Prodigal Son illustrates this (*see Luke xv.*).

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isaiah xlivi. 25).

ii. *The ground or reason of a sinner's forgiveness* is the love of God as shown in the sacrifice of Christ. Forgiveness can never be merited by good deeds or by religious observances.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians i. 7).

iii. *Forgiveness deals only with past sins.*

"Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past" (Romans iii. 24, 25).

iv. *Forgiveness can be granted only by God.* Sin is an offense against God, a breaking of God's law (*see Chapter V, Section IV, paragraph 1 (b)*); hence none but He can forgive.

"Who can forgive sins but God only?" (Mark ii. 7).

(b) "*Justification*" and "*justify*" are words associated with courts of law; they picture God as Righteous Judge.

"*Justify*" (as thus used) means to make or declare just (that is, righteous) in the sight of the law. *An accused person is justified* when declared by the judge righteous in the sight of earthly law; *a sinner is justified* when declared by God righteous in the sight of divine law. *But legal (law court) and Salvation justification* differ from each other with regard both to the kind of person justified and to the way in which justification is brought about.

- i. *In a court of law* justification takes place, by law, as an act of justice to the innocent. That is, the accused person pleads innocence, is proved innocent, and is justified by being pronounced innocent and acquitted.
- ii. *In the Salvation of the sinner* justification takes place, quite undeserved, as an act of mercy to the guilty. That is, the accused person is proved guilty by the Bible, by his own conscience, and by the conviction of the Holy Spirit. He openly confesses his guilt, and is justified by being pardoned.

(c) *The word "justification" is appropriately used for the forgiveness of a sinner* because it indicates the principles upon which pardon is granted. By law alone no mercy can be shown to the guilty; he must be punished. But in virtue of Christ's sacrifice, God, as Righteous Judge, does *justice* to that sacrifice, by pardoning, in *mercy*, the believing penitent.

"To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Romans iii. 26).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

(d) The great blessing called *forgiveness, or justification*, is also spoken of in the Bible as—

- i. *Pardon.*

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isaiah lv. 7).

ii. *Remission of sins.*

"This is My blood of the new testament, which is shed for many for the remission of sins" (Matthew xxvi. 28).

(e) *Being justified or forgiven, means that the sinner is regarded and treated as righteous; consequently—*

i. *He is free from the condemnation of the law.* His sense of guilt is gone, and he is no longer exposed to punishment.

"There is therefore now no condemnation to them which are in Christ Jesus" (Romans viii. 1).

"He that . . . believeth . . . shall not come into condemnation; but is passed from death unto life" (John v. 24).

ii. *He enjoys God's favor.*

"Now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" (Ephesians ii. 13, R.V.).

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans v. 1).

"Though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isaiah xlii. 1).

(f) *Forgiveness deals with sin as it affects our relationship to God, but does not make the past as though it had never been or undo its natural consequences.* For example:—

- i. *Earthly blessings lost through sin, such as health, money, friends, reputation, are not restored by forgiveness.* They may, however, often be regained, either wholly, or in part, by continued right-doing after forgiveness.
- ii. *The sorrowful consequences of sin in the lives of others still remain, even after the wrongdoer is forgiven.*
- iii. *Evil habits and other consequences of sin in the disposition are overcome, not by forgiveness, but in conversion (see paragraph 2 of this Section) by the help of the Holy Spirit.*

2. CONVERSION, OR REGENERATION, is that great change which God the Holy Spirit works in the heart of a penitent sinner at the same time that He forgives his sins.

(a) *Conversion is of the nature of a new birth;* it is the beginning of a new spiritual life, the soul starting life afresh, with everything new. That is:—

The converted soul receives from the Holy Spirit *new*

power to do right, instead of being under the *power* of sin as formerly.

The love of God and goodness replaces his former love of sin.

The ruling purpose of his life is henceforth the pleasing of God instead of, as hitherto, the pleasing of self (see Chapter V, Section IV, paragraph 6).

He is brought into a *new spiritual world* and has a *new spiritual force* within him. He has *new desires* and *relationships*, lives on *new spiritual food*; does *new spiritual work*; has *new companions*; is bound for a *new spiritual home*. In short, he is "*a new creature*."

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans vi. 4).

(b) *The Bible makes clear that the inward change wrought at Salvation is very great and definite*, by describing it as—

i. *Conversion*, or turning right round.

"Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (Matthew xviii. 3).

ii. *Regeneration*, that is, being made anew, or re-created.

"According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus iii. 5).

iii. *Being "born again."*

"Except a man be born again ('anew,' R.V.), he cannot see the kingdom of God" (John iii. 3).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter i. 23).

iv. *Becoming "a new creature."*

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians v. 17).

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Galatians vi. 15).

v. *Having "passed from death unto life," or a spiritual resurrection.*

"He that . . . believeth . . . shall not come into condemnation, but is passed from death unto life" (John v. 24).

"We know that we have passed from death unto life" (1 John iii. 14).

"You hath he quickened, who were dead in trespasses and sins" (Ephesians ii. 1).

(c) *Regeneration is needed* because man's heart is naturally depraved (*see Chapter V, Section IV, paragraph 2 (a)*); hence,

i. Without regeneration man is *unable to keep God's laws.*

"The carnal mind is enmity against God: . . . they that are in the flesh can not please God" (Romans viii. 7, 8). "I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans vii. 18).

ii. Without regeneration man is *unfit for Heaven.*

Nothing unholy can enter there, but even if the unconverted could be admitted, they would be so out of harmony with the holy purposes of the place, and with the holy beings found there, that they would experience no enjoyment.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5).

"There shall in no wise enter into it anything that defileth" (Revelation xxi. 27).

(d) *Regeneration differs from justification* in certain important respects:—

Justification is *pardon of sin*; regeneration is a *change of nature.*

Justification is work done *for us*; regeneration is a work done *within us.*

Justification is a *change of relationship*, when from being rebels against God, we become His friends; regeneration is a *change of character*, by which we are made once more in goodness and truth and love after the likeness of God.

(e) *The Bible teaches that certain results will be seen in the lives of the truly converted;* that is:—

i. Converted people have *victory over the world.*

("The world" here means the spirit which animates the ungodly.) Their spirit, together with their aims, loves, enjoyments, and all else about them, is directly opposite to that of the world, and by the power of God they overcome the worldly influences by which they are surrounded.

"Whatsoever is born of God overcometh the world" (1 John v. 4).

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

ii. Converted people *avoid and have power over sin.*

They hate and shun sin. They do not willingly commit sin, and receive power from the Holy Spirit to conquer—as long as they are obedient. Should they unintentionally fall into sin they do not continue doing wrong, but sincerely repent, earnestly seeking forgiveness and strength to obtain future victory.

"Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii. 9).

"Sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans vi. 14).

"Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him" (1 John iii. 6).

iii. Converted people *love God and others.* It soon becomes manifest that the ruling principle of the life has been changed from selfishness to love (*see Chapter V, Section IV, paragraph 6 (c)*).

"We love Him, because He first loved us" (1 John iv. 19).

"We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14).

"The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Romans v. 5, R.V.).

iv. Converted people *act righteously.* They delight to do God's will, to promote His glory, and hence are eager to serve and bless others to the utmost.

"He that doeth righteousness is righteous, even as He is righteous" (1 John iii. 7).

(f) *The change effected in Regeneration is incomplete,* for there are still left in the soul old evil tendencies; hence the need for Entire Sanctification (*see Chapter X*).

3. ADOPTION is that act by which God receives into His family the pardoned and regenerated sinner and makes him His own child.

"God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons" (Galatians iv. 4, 5).

"Having predestinated us unto the adoption of children" (Ephesians i. 5).

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans viii. 15).

(a) In one sense all men are sons of God, and He is their Father (*see Chapter III, Section III, paragraph 8 (a) ii.*). This *Natural Sonship* was referred to by Paul when he said: "We are . . . His offspring" (Acts xvii. 28). But *Spiritual Sonship* is a far higher relationship, experienced only by those who are truly born again.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

"Love your enemies, . . . that ye may be the children of your Father which is in heaven" (Matthew v. 44, 45).

"Beloved, now are we the sons of God" (1 John iii. 2).

(b) *In some countries adoption is common.* According to Roman law, which Paul had in mind when he wrote, an adopted son was severed from all connection with his natural father; he took his adopted father's name and rank and became his heir, just as though born in the family. Sometimes a rich man thus adopted a poor child or even a slave. *This illustrates the great benefit which God, by adoption, confers upon those who were formerly the slaves of sin.*

4. THE THREE EXPERIENCES—FORGIVENESS, CONVERSION, AND ADOPTION, ARE ALL ESSENTIAL PARTS OF SALVATION—the great turning-point in man's spiritual life.

(a) They all take place as soon as saving faith is exercised.

(b) Each of these experiences presents God to us in a different aspect:—

i. *Pardon* shows Him as a *Sovereign or King* who forgives the past violation of His law, while *justification* leads us to think of Him as a righteous yet merciful *Judge*.

ii. *Conversion or Regeneration* shows Him as the *Creator or Life-giver*, for conversion is a new creation.

iii. *Adoption* shows Him as a loving *Father*, who admits returning prodigals into His family, and restores to them the privileges of sonship.

(c) Forgiveness and adoption are works done *for us*; conversion is work done *within us*.

(d) Although there are good reasons for employing "justification," "regeneration," and similar terms in connection with doctrine, it is wise, when speaking to the people, to use, as far as possible, words which everybody understands, such as "forgiveness," "pardon," "conversion."

Section IV.—ASSURANCE OF SALVATION

1. ASSURANCE OF SALVATION is the personal knowledge or consciousness of forgiveness and acceptance which God Himself gives to the converted soul.

2. THERE ARE MANY REASONS FOR BELIEVING THAT GOD DOES THUS ASSURE HIS PEOPLE OF THEIR SALVATION.

(a) *The general experience of saved people* is that they know it. Multitudes confidently testify that they are saved.

(b) *It seems probable that God would assure His people of their Salvation, since—*

i. Assurance is necessary to their *joy and happiness*, which would be impossible were they in suspense or anxiety about their acceptance with God.

"I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk iii. 18).

ii. Assurance is necessary to their *liberty*.

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians v. 1).

"Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption" (Romans viii. 15).

iii. Assurance is necessary to their *praising God for Salvation*.

"In that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me" (Isaiah xlii. 1).

(c) *The whole Bible, and the New Testament especially, teaches that God's people ought to know they are saved.*

"He that believeth on the Son of God hath the witness in himself" (1 John v. 10).

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except you be reprobates?" (2 Corinthians xiii. 5).

"Hereby we know that we are of the truth, and shall assure our hearts before Him" (1 John iii. 19).

(d) *Common sense* says that so great a change could not take place without a person knowing it.

3. THE BIBLE TEACHES THAT THERE ARE TWO WITNESSES TO MAN'S SALVATION :—

"The Spirit Himself beareth witness with our spirit that we are children of God" (Romans viii. 16, R.V.).

(a) *The first witness is the Holy Spirit, who convinces, not only of "sin," but of "righteousness"* (John xvi. 8). He reveals directly to the person's own heart the fact of his forgiveness and acceptance, usually as soon as he exercises saving faith. This revelation can never be apprehended by the senses, and without this no one can be sure of Salvation. Occasionally faith may be tested for a time, but the soul which still trusts and obeys will not need to wait long.

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians iv. 6).

(b) *The other witness is the man's own spirit or conscience, which confirms the witness of the Spirit by telling him that—*

- i. He sincerely repented and believed, thus fulfilling God's required conditions.
- ii. God saved him at a certain time and place.
- iii. A great change such as only God could make has taken place. His *heart* is changed ; he loves what he once hated, and hates what he once loved. His *life* is changed ; he walks, talks, prays, fights, like a saved man, and hence has "a conscience void of offense."

4. THE WITNESS OF THE SPIRIT TO MAN'S SALVATION IS CONTINUOUS AS LONG AS HE OBEYS AND TRUSTS THE SAVIOUR.

(a) It is obtained and retained—not by looking for or relying upon the comforting feeling of assurance, but by trusting Jesus. Salvation is by faith, not feeling.

(b) It is clear or otherwise according as the soul is prayerful, faithful to duty, and earnest in service.

(c) It is lost by wilful sin, or by persistent refusal to follow the Spirit's leading.

(d) It may be obscured in certain forms of illness, or in fierce temptation, but the soul which, at such times, cleaves to the Saviour and to duty will not even then be forsaken.

5. SOME SINCERE FOLLOWERS OF GOD HAVE NO ASSURANCE OF SALVATION, owing to the fact that they are not really saved. Sometimes the reason is that they have never yet understood that they *can* be truly saved and know it, and as soon as they do they will seek and find the experience. In other cases they have not fully complied with God's conditions; when they do they will have the joy and witness and power which Salvation brings.

Section V.—THE HEATHEN AND SALVATION

1. Exactly in what way THOSE WHO HAVE NEVER HEARD OF CHRIST will finally be benefited by His sacrifice, is a subject concerning which we know very little, but WE CAN SAFELY LEAVE THEM TO THE MERCY OF GOD.

2. THE BIBLE TEACHES CONCERNING THE HEATHEN, that—

(a) All have a measure of light for which they are responsible (*see Chapter II, Section II, paragraph 4*).

"That was the true Light, which lighteth every man that cometh into the world" (John i. 9).

(b) They will be dealt with according to the light they possess. That is, those who know nothing of Christ or of Bible teaching will be judged by "the law written in their hearts" (Romans ii. 15).

"Who will render to every man according to his deeds: . . . for there is no respect of persons with God. For

as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Romans ii. 6, 11, 12).

(c) Those who act up to the light they have will be accepted by God. That is, obeying the light is the condition of their Salvation, just as faith in Jesus is the condition of ours. But in both cases the ground or reason of acceptance is—not man's obedience or faith, as the case may be, but the atoning sacrifice of Christ.

"Peter . . . said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35).

With regard to the statement, "He that believeth not shall be damned" (Mark xvi. 16), it is clear from the context that this applies only to those who have heard the Gospel.

3. IT IS OUR SOLEMN DUTY TO TAKE SALVATION TO THE HEATHEN AS QUICKLY AS POSSIBLE.

(a) Love and devotion to the Saviour should prompt us to obey His definite commands with regard to this.

"Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

"Go ye therefore, and make disciples of all the nations" (Matthew xxviii. 19, R.V.).

"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts i. 8).

(b) Though the responsibility, guilt, and danger of the heathen are according to their light, they are much less favorably placed than those who have the Gospel. Their light is, at best, very dim, and experience shows that comparatively few obey it. Multitudes are in constant misery through the bondage of false notions, groundless fears, and superstitious customs. True knowledge of Jesus Christ brings many benefits besides deliverance from future punishment; hence His followers should hasten, in His spirit of compassion, to take the tidings of His love to those still in darkness.

CHAPTER IX

THE SPIRITUAL LIFE

SEC. I.—DEVELOPMENT OF RELIGION. | SEC. II.—BACKSLIDING.

"We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to, Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost."

Section I.—DEVELOPMENT OF RELIGION

I. SAVED PEOPLE ARE KEPT BY GOD, just as truly as they were saved by Him. THE BIBLE DECLARES THAT HE IS BOTH ABLE AND WILLING TO KEEP THEM FAITHFUL TO THE END, no matter how great their difficulties or temptations.

"The Lord is faithful, who shall establish you, and keep you from evil" (2 Thess. iii. 3).

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24).

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Corinthians x. 13).

2. GOD KEEPS HIS PEOPLE CONDITIONALLY; that is, they must do their part if He is to do His. THE CONDITIONS OF CONTINUING IN THE FAVOR OF GOD ARE OBEDIENCE AND FAITH.

In *repentance* a man determines to obey God; in *obedience* he carries out that determination. By *saving faith* a man trusts God to save him; by *continued faith* he trusts God to keep him. Thus a shipwrecked man, at the bidding of the lifeboat captain, leaves all hindrances (like the sinner repenting) and trusts himself to the lifeboat,

thereby being saved from drowning. He must, however, continue to *obey* and *trust* the captain, if he is to remain in safety and finally be landed on shore.

3. THE BIBLE MAKES IT CLEAR THAT OBEDIENCE IS A CONDITION OF ENJOYING GOD'S FAVOR.

"Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you" (Jeremiah vii. 23).

"The Holy Ghost, whom God hath given to them that obey Him" (Acts v. 32).

"He [Jesus] became the author of eternal salvation to all them that obey Him" (Hebrews v. 9).

"Ye are My friends, if ye do whatsoever I command you" (John xv. 14).

(a) *Conversion brings both desire and power to obey God.* Pleasing God is the ruling purpose of the converted soul; love to God makes him *want* to obey God's commands, and the Holy Spirit empowers him to do what before would have been impossible (*see Chapter VIII, Section III, paragraph 2 (a)*). Obedience becomes to him a joy, not a hard, impossible duty, and like the Psalmist he says—

"I delight to do Thy will, O my God" (Psalm xl. 8).

(b) *Obeying God means keeping God's law;* that is, God's will as made known to us.

i. God's law includes, of course, the "Ten Commandments" as well as other commands given in the Bible. Christ summed up the whole into two great love-commands, namely: (1) To love God supremely, (2) To love one's neighbor as oneself (*see Matthew xxii. 35-39*).

ii. The Bible shows that one of the purposes of Christ's death was to enable men to keep God's law.

"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans viii. 3, 4).

"This is the love of God, that we keep His commandments, and His commandments are not grievous" (1 John v. 3).

- iii. Being “dead to the law” (Romans vii. 4), “free from the law” (Romans viii. 2), or “not under the law” (Galatians v. 18), does not mean free from obligation to obey God’s law, but, in virtue of Christ’s death, *free from condemnation* for having broken God’s law, and *free from the bondage* of sin and spiritual death which rendered the soul unable to keep that law. The Holy Spirit, by creating within the saved man eagerness and power to obey God, makes God’s will for him the “perfect law of liberty” (James i. 25). Thus Salvation means—*not freedom to disregard God’s law*, but *free, loving obedience* to His outward law, because of the higher law of love implanted in the heart according to God’s promise—“I will put My laws into their mind, and write them in their hearts” (Hebrews viii. 10).
- iv. God’s commands are never arbitrary; they are always given for man’s good, to protect him from danger or to bring to him benefit.

“What doth the Lord thy God require of thee, but . . . to keep the commandments of the Lord and His statutes, which I command thee this day for thy good?” (Deuteronomy x. 12, 13).

- (c) In obeying God, it should be understood that *God’s will may be made known in various ways*. Thus:—
 - i. *The Holy Spirit often speaks directly to the heart*, prompting us to do this and avoid the other, or creating a powerful impression that a certain course should be followed.
 - ii. *The Bible clearly reveals God’s will* upon many matters, and it is not likely that God will otherwise make known that which can, with a little trouble, be learnt from His written Word. Hence the Bible should be diligently studied.
 - iii. *God speaks to His people through their spiritual leaders and through others in positions of authority*. The Bible expressly directs that these

should be obeyed, provided always that their commands are not contrary to His revealed will.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account" (Hebrews xiii. 17).

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers, but in singleness of heart, fearing God" (Colossians iii. 22).

"Children, obey your parents in the Lord: for this is right" (Ephesians vi. 1).

(d) Among the commands which must be obeyed if God's people are to maintain and develop their spiritual life, are those concerning—

- i. *Confessing Jesus*—openly owning Him before others.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x. 10).

"Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matthew x. 32, 33).

- ii. *Prayer*, or talking to God. God has appointed prayer as the means whereby His people are to obtain from Him what they need. This is not because God is ignorant of man's needs—for He knows everything—but in order that His people may, by prayer, be brought into fellowship with Himself, and so find in Him a real, though unseen, Friend and Helper.

"Ask, and it shall be given you" (Matthew vii. 7).

"Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew vi. 6).

"Pray without ceasing" (1 Thessalonians v. 17).

"Praying always with all prayer and supplication in the Spirit" (Ephesians vi. 18).

- iii. *Resisting temptation*. The Bible teaches that, all along, God's people must engage in fierce conflict with the world, the flesh, and the Devil, but

that, through Christ, they may come off "more than conquerors."

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day" (Ephesians vi. 13).
"Resist the devil, and he will flee from you" (James iv. 7).

"Watch ye, stand fast in the faith, quit you like men. be strong" (1 Corinthians xvi. 13).

iv. *Companionships.* God's Word commands that ungodly friendships be avoided, and fellowship with God's true people cultivated.

"Enter not into the path of the wicked, and go not in the way of evil men" (Proverbs iv. 14).

"If we walk in the light, as He is in the light, we have fellowship one with another" (1 John i. 7).

"Be not deceived: evil communications corrupt good manners" (1 Corinthians xv. 33).

"Can two walk together, except they be agreed?" (Amos iii. 3).

"Whosoever . . . will be a friend of the world is the enemy of God" (James iv. 4).

v. *Prompt turning to God in case of wrongdoing.*

The Bible makes it plain that God's people need not fall, but it urges them, if they do, to seek Him at once in true penitence.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John ii. 1).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

vi. *Working for souls.* All God's people should be His messengers to others, and He blesses them as they obey Him in this.

"He that watereth shall be watered also himself" (Proverbs xi. 25).

"When thou art converted, strengthen thy brethren" (Luke xxii. 32).

"Lovest thou Me? . . . Feed My lambs. . . . Feed My sheep" (John xxi. 15, 16).

"He that winneth souls is wise" (Proverbs xi. 30).

4. THE BIBLE SHOWS FAITH TO BE NECESSARY IF GOD'S PEOPLE ARE TO CONTINUE TO ENJOY HIS FAVOR.

"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians ii. 20).

"The just shall live by faith" (Romans i. 17).

"This is the victory that overcometh the world, even our faith" (1 John v. 4).

"Kept by the power of God through faith unto Salvation" (1 Peter i. 5).

(a) *The faith which God's people should exercise continually includes believing what God says (intellectual faith) and trusting Him to do it (heart faith).* Just as the sinner commits himself to God, trusting Him for promised Salvation, so the saved soul all along commits himself to God, trusting Him for promised help and keeping.

(b) *Faith grows with exercise.* Proving that God saved according to His promise encourages the soul to trust Him to keep. Finding God sufficient in one difficulty gives increased faith in further difficulties. The better that God is known the more He is trusted, and the more He is trusted the more He is found to be worthy of trust. In this way faith grows and spiritual life develops.

"Lord, I believe; help Thou mine unbelief" (Mark ix. 24).

"The apostles said unto the Lord, Increase our faith" (Luke xvii. 5).

(c) *Faith makes eternal things real to us, and is the means by which spiritual needs are met.* Faith is to the soul what the senses and other powers are to the body. Just as sight, hearing, and feeling bring us into touch with earthly things and convince us of their reality, so faith brings us into touch with God, and convinces us of His reality. By faith we take as our own the help and blessing provided for us by God.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians iv. 18).

"We walk by faith, not by sight" (2 Corinthians v. 7).

(d) *Faith, or confidence in God, is opposed to confidence in self apart from God.* Those who know God best

are most fully aware that all they have is from God and that they are helpless without Him.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Corinthians iii. 5).

"Without Me ye can do nothing" (John xv. 5).

(e) *True faith in God leads to action*, as James explains:

"As the body without the spirit is dead, so faith without works is dead also" (James ii. 26).

Section II.—BACKSLIDING

1. BACKSLIDING MEANS FALLING AWAY FROM GOD AFTER HAVING BEEN SAVED BY HIM.

Backsliding usually takes place *gradually*; the word itself indicates this—"sliding" is not sudden, like jumping or leaping.

Backsliding is often *secret* at first, being known only to the soul itself; later it becomes *open*, being seen in the outward life.

Backsliding may be *partial*—a slight departure from God, or it may be *entire*—going right away from Him.

So-called "backsliders" are often not really such. Some who seek Salvation do not fully comply with God's conditions, and consequently they do not become truly saved, although they may think they are. Then, lacking the power which Salvation brings, they are soon overcome by temptation and difficulty, and are spoken of as "backsliders." Such people can best be helped by leading them to see their true condition and to discover the cause of their failure.

2. BACKSLIDING NEED NEVER TAKE PLACE. IT ALWAYS ORIGINATES IN DISOBEDIENCE TO GOD—EITHER BY TRANSGRESSING OR NEGLECTING HIS COMMANDS.

(a) The first wrong step is often taken, for example, by disregarding God's commands concerning—

i. *Worldly companions* (see Section I, paragraph 3 (d) iv. of this Chapter).

ii. *Wrong tempers.*

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Ephesians iv. 31).

iii. *Prayer* (see Section I, paragraph 3 (d) ii. of this Chapter).

iv. *Watching.*

"Take ye heed, watch and pray" (Mark xiii. 33).

v. *Faith.*

"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs iii. 5).

(b) Unintentional wrongdoing does not involve backsliding provided the wrongdoer quickly seeks God in true repentance. Backsliding comes about through wilfully departing or staying away from God. Unforgiven sin separates the soul from God, the source of its strength and life; hence the soul who allows sin to remain quickly becomes weak and an easy prey to the Devil, just as the body, if deprived of food and air, soon becomes weak and an easy prey to disease and death.

3. PEOPLE BACKSLIDE ENTIRELY WHEN THEY CEASE TO PRAY OR COMMIT WILFUL SINS OF WHICH THEY WILL NOT REPENT.

(a) *Open backsliding is usually the outcome of previous heart backsliding.* The first wrong step, unless quickly repented of, soon leads to coldness, further departure from God, and more serious sins. Thus it becomes increasingly difficult to return and easier to do wrong, until the soul is right away from God.

"The backslider in heart shall be filled with his own ways" (Proverbs xiv. 14).

(b) *Entire backsliding results* in sorrow to God and disgrace to God's people, while it places the backslider himself in danger of greater sinfulness than ever, with eternal ruin at last—unless he repents.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Peter ii. 20).

(c) *The Holy Spirit strives with backsliders* at every stage of their downward course. Only those backslide entirely who resist Him, and only those are finally lost who persistently refuse to yield to His pleading, such as:—

“Return, ye backsliding children, and I will heal your backslidings” (Jeremiah iii. 22).

“Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously” (Hosea xiv. 1, 2).

“Remember therefore from whence thou art fallen, and repent, and do the first works” (Revelation ii. 5).

4. TRULY CONVERTED PERSONS MAY BACKSLIDE ENTIRELY AND BE ETERNALLY LOST. This is shown in the following ways:—

(a) *We all have a deeply rooted fear* that, if we neglect to watch and pray, and obey God, we shall forfeit His favor and so incur punishment at last, if still unrepentant. This sense of danger is given by the Holy Spirit because of the possibility of falling, and was expressed by Paul when he said—

“I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway” (1 Corinthians ix. 27).

(b) *Man is a moral agent*, and, as such, can be good or bad as he chooses. Bad men are made good by God when they *choose* to comply with His conditions of Salvation; good men become bad when they *choose* to disobey God's commands.

The general teaching of the Bible is that the whole of man's life is a probation or test, and, as such, a preparation for eternity. While God does everything possible to induce and help man to be good, He permits him, to the last, to be tempted, and leaves him free to act as he chooses. In no state does man lose his power of choice. In eternity each individual will be confirmed in the course he has chosen, and will be rewarded or punished accordingly.

(c) *The Bible exhorts God's people to continue in goodness as the condition of obtaining final Salvation.* Such exhortations would be needless if it were impossible to fall.

“So run, that ye may obtain” (1 Corinthians ix. 24).
“For we are made partakers of Christ, if we hold the

beginning of our confidence steadfast unto the end" (Hebrews iii. 14).

"Be thou faithful unto death, and I will give thee a crown of life" (Revelation ii. 10).

"He that shall endure unto the end, the same shall be saved" (Matthew xxiv. 13).

(d) *The Bible warns God's people of the possibility of falling away from God, and, after knowing His love, being finally lost.*

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die" (Ezekiel xviii. 26).

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew v. 13).

"Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv. 2 and 6).

(e) *The Bible gives many terrible descriptions of a backslider's condition and doom. For example:—*

i. Jesus described the return of the Devil to a heart from which he had been previously cast out—

"Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (Matthew xii. 45).

ii. Peter described certain people who had returned to their sins.

"But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire" (2 Peter ii. 22).

iii. Paul wrote to Timothy about some who had become spiritual shipwrecks—

"War a good warfare, holding faith and a good conscience; which some having put away concerning faith have made shipwreck" (1 Timothy i. 18, 19).

iv. The writer to the Hebrews speaks of fearful judgment, indignation, and punishment which will be incurred by those who, though once sanctified by the Blood, afterwards despise both the cleansing Blood and the gracious influences of the Holy Spirit.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews x. 26-29).

(f) *The Bible records many examples of backsliders*, showing, in some cases, that they died in their sins, and consequently were eternally lost. Among these were:—

King Saul, who received “another heart,” and yet backslid, directed the murder of the priests of Nob, and died a suicide.

Judas, who was an Apostle and preached the Gospel, yet “by transgression fell” and went “to his own place” (Acts i. 25; *see also* Matthew xxvi. 24.)

Ananias and Sapphira (*see* Acts v. 1-11).

5. IT IS SOMETIMES SAID THAT THOSE WHO HAVE BEEN TRULY CONVERTED CAN NEVER FALL AWAY ENTIRELY AND BE FINALLY LOST. But this view, as already shown, is contrary to the general teaching of the Bible. It is based chiefly upon passages which speak of the security of God’s faithful people, especially:—

"My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 27, 28).

Concerning this passage it should be noted that:—

We can take ourselves from God’s hands, otherwise we should not be free agents.

The evidence of our being Christ’s sheep is that we hear His voice, and follow Him; if we cease to do this we have no claim to the promise here given.

The Bible says, "He that committeth sin is of the Devil" (1 John iii. 8). Hence a backslider, who habitually commits sin, is "of the Devil," and it is certain that he cannot at the same time be one of Christ's sheep (Matthew xii. 30).

The passage, rightly understood, can't contradict the general teaching of the Bible, which is that God has "no pleasure in them that draw back" (Hebrews x. 38), and that He will "spue" the backslider out of His "mouth" (Revelation iii. 16).

The true meaning is that God will, at the end, give eternal life to those who are faithful, when they will be so secure that they will never perish.

CHAPTER X

ENTIRE SANCTIFICATION

SEC. I.—ITS NATURE.

“ II.—ITS POSSIBILITY.

SEC. III.—ITS ATTAIN-

MENT.

“ IV.—ITS RESULTS.

“We believe that it is the privilege of all believers to be ‘wholly sanctified,’ and that ‘the whole spirit, and soul, and body’ may be ‘preserved blameless unto the coming of our Lord Jesus Christ.’ That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.”

Section I.—ITS NATURE

I. THE SANCTIFICATION OF GOD’S PEOPLE MEANS THEIR SEPARATION FROM SIN AND THEIR DEVOTION TO GOD.

The word “sanctification” always includes the twofold idea of separation and dedication (or devotion). The frequent use of the word in the Bible, with regard to both people and things, illustrates this. For example:—

Concerning *the Sabbath*, we are told that “God . . . *sanctified it*” (Genesis ii. 3); that is, *separated* it from other days and *dedicated* it to His service.

With regard to *the priests*, Moses was commanded to “*sanctify them*” (Exodus xxviii. 41); that is, they were *separated* from ordinary toil and *dedicated* to the work of God’s house.

Concerning *the vessels of God’s house*, God told Moses to “*sanctify them*, that they may be most holy”

(Exodus xxx. 29) ; that is, they were to be *separated* from common work and *dedicated* to Tabernacle service.

In many passages *God's people* are said to be "*sanctified*" (*see 1 Corinthians i. 2, and vi. 11*), the word including the two ideas of :—

Separation from sin, as in the command—

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (*2 Corinthians vi. 17*).

Dedication or devotion to God; that is, being set apart for Him, as the Psalmist says :—

“The Lord hath set apart him that is godly for Himself” (*Psalm iv. 3*).

2. SANCTIFICATION IS LIKE REGENERATION, in that it is the changing or purifying of man's *nature* and is a work done *within him* (*see Chapter VIII, Section III, paragraph 2 (d)*).

(a) Man's *sinful heart, nature, or disposition* (sometimes called “*inborn*” or “*inbred sin*,” or “*the principle of sin*”) may be compared to the root of a tree, his *sinful acts* (or “*actual sin*”) being like the fruit. Hence, man has a double need—his *sinful acts need pardon*; his *sinful nature needs cleansing, changing, purifying*.

When a man is saved, by Justification he receives forgiveness for his *sinful acts*, and by Regeneration a change of *nature*. But, as already explained, the change effected in Regeneration is incomplete (*see Chapter VIII, Section III, paragraph 2 (f)*).

(b) *Sanctification begins at Regeneration*; in fact, *Regeneration is partial Sanctification, or holiness begun*. The Bible, as well as the experience of Christians generally, shows that Regeneration, although a very great change, is not the *complete* purifying of man's *nature*; thus Paul writes to some of his converts :—

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ” (*1 Corinthians iii. 1*).

When a man is converted or regenerated (*see Chapter VIII, Section III, paragraph 2*) he receives from the Holy Spirit *power* to conquer outward sin, yet sinful

feelings and desires may still be present; the *love* of God is shed abroad in his heart, but love, mingled with lingering love of self, is not yet perfect; his chief *purpose* is to please God, but sometimes self-pleasing is uppermost. He enjoys the presence and help of the *Holy Spirit*, but the Spirit has not always full control, and consequently cannot *fill* the soul. He becomes a *partaker of God's nature*, but ungodlike inclinations and tendencies may still remain.

(c) *The inbred sin*, or inclination to evil and selfishness, which still exists in converted people, is apt, unless overpowered by divine grace, to rise up and produce actual sin. Such sin needs forgiveness, for no one can continue in the favor of God who allows sin to remain unforgiven or who goes on committing sin (1 John iii. 8). But the forgiveness which God grants to His people for failures of this kind does not deal with the sinful *nature* from which the wrong *acts* spring; that nature needs fully cleansing or purifying—in other words, it needs *entire sanctification*.

3. ENTIRE SANCTIFICATION IS COMPLETE DELIVERANCE FROM SIN, AND THE DEVOTION OF THE WHOLE BEING, WITH ALL ITS GIFTS AND CAPACITIES, TO THE LOVE AND WILL OF GOD.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect" (1 John iv. 16, 17).

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians v. 23).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians vii. 1).

(a) *The chief difference between Partial and Entire Sanctification is that—*

- i. *Partial Sanctification* takes place at conversion and is deliverance from outward sin and the love of it.
- ii. *Entire Sanctification* usually takes place after conversion, and is deliverance from both inward and outward sin—from sin in disposition as well as in deed.

(b) *Entire Sanctification does not usually take place at conversion because few then see their need for it.* God gives light gradually as people are able to bear it, and most seekers after Salvation are absorbed with the gaining of pardon. Later on, when they discover the true nature of inward sin and earnestly seek deliverance, God sanctifies them entirely.

(c) *Unconverted, Converted, and Entirely Sanctified people thus differ from each other as regards their relationship to sin.*

i. An *unconverted* person is *under* sin. He may see sin to be evil, hate it, and struggle against it; but still he is under its power, and forced to obey it. This explains why unsaved people make resolutions and break them directly.

"I am carnal, sold under sin" (Romans vii. 14).

ii. A *converted*, or *partially sanctified* person is *over* sin. He is delivered from the power of sin; by the power of God he is able to conquer sin. But sin still exists as a principle or disposition in the soul; it is there, though it does not reign.

"Sin shall not have dominion over you" (Romans vi. 14).

iii. An *entirely sanctified* person is *without* sin—
"freed from sin" (Romans vi. 7). He is delivered from all sin; his disposition is entirely purified; inward sin is done away with or destroyed.

"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans vi. 22).

4. THE BIBLE DESCRIBES THE GREAT BLESSING OF ENTIRE SANCTIFICATION IN OTHER WAYS AND BY DIFFERENT FIGURES, thereby showing it in various aspects. Entire Sanctification is, for example, spoken of as—

(a) *A clean heart*, or inward purity.

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm li. 10).

"Blessed are the pure in heart; for they shall see God" (Matthew v. 8).

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy i. 5).

(b) *Holiness*, or entire freedom from sin. “Holiness” literally means wholeness, or spiritual health.

“That we might be partakers of His holiness” (Hebrews xii. 10).

“To the end He may stablish your hearts unblameable in holiness” (1 Thessalonians iii. 13).

“God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians iv. 7).

(c) *Perfection*, or *perfect love*. The words “perfect” and “perfection” are frequently used in the Bible in reference to Christian character; they denote being fully fit or quite ready for the purpose appointed, and God’s people are in this condition when filled with love. Christ made it clear that the perfection required is perfection in love, for, after showing that God, in His perfect love, sends sunshine and rain on good and evil alike, He said:—

“Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew v. 48).

That is, if we are fully given up to lives of love and goodness in *our* sphere, and according to our ability, as our Heavenly Father is in *His* sphere, we shall be perfect before Him.

Other Bible passages similarly urge perfection:—

“That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy iii. 17).

“That ye may stand perfect and complete in all the will of God” (Colossians iv. 12).

“There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love” (1 John iv. 18).

“Above all these things put on love, which is the bond of perfectness” (Colossians iii. 14, R.V.).

(d) *Living a blameless life*. That is, a life in which God Himself sees nothing to condemn.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Philippians ii. 15).

“Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” (1 Corinthians i. 8).

(e) *Being the dwelling-place of God Himself, or being filled with God's Spirit.*

"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John xiv. 23).

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah lvii. 15).

"To know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Ephesians iii. 19).

(f) *Fulfilling the law; that is, doing all that God requires.*

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Romans xiii. 10).

(g) *Following the Lord fully; that is, like Joshua and Caleb, wholly given up to God and fully trusting Him.*

"Caleb . . . and Joshua . . . have wholly followed the Lord" (Numbers xxxii. 12).

"My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereto he went; and his seed shall possess it" (Numbers xiv. 24).

(h) *Being "dead unto sin" and "alive unto God."* That is, completely severed from sin (as a dead body is severed from all previous surrounding connections), and in living union with God (as a live person is in vital touch with things around him).

"Reckon ye . . . yourselves to be dead indeed unto sin, but alive unto God" (Romans vi. 11).

"He that is dead is freed from sin" (Romans vi. 7).

"That we, being dead to sins, should live unto righteousness" (1 Peter ii. 24).

(i) *Having sin, or the sinful nature, "crucified," "destroyed," "put off;" that is, done away with.*

"Our old man is crucified with Him, that the body of sin might be destroyed" (Romans vi. 6).

"Seeing that ye have put off the old man with his deeds" (Colossians iii. 9).

"They that are Christ's have crucified the flesh with the affections and lusts" (Galatians v. 24).

(j) *Being made altogether good*, and hence having a “conscience void of offense.”

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit” (Matthew xii. 33).

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” (2 Corinthians i. 12).

“Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men” (Acts xxiv. 16).

(k) *Walking with God*; that is, enjoying continually the friendship of God and communion with Him.

“Enoch walked with God . . . three hundred years” (Genesis v. 22).

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7).

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah vi. 8).

(l) *Rest of soul*; that is, rest from inward conflict and from anxious care.

“We which have believed do enter into rest” (Hebrews iv. 3).

“Take My yoke upon you, and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls” (Matthew xi. 29).

“Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jeremiah vi. 16).

(m) *Likeness to God in character*.

“Whom He did foreknow, He also did predestinate to be conformed to the image of His Son” (Romans viii. 29).

“Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world” (1 John iv. 17).

“Put on the new man, which after God is created in righteousness and true holiness” (Ephesians iv. 24).

5. ENTIRE SANCTIFICATION DOES NOT INCLUDE CERTAIN EXPERIENCES WITH WHICH IT IS SOMETIMES CONFUSED. In particular—

(a) *It is not Absolute Perfection*, or the perfection which belongs to God only, and which can never be in-

creased or diminished. Jesus referred to this when He said: "There is none good but one, that is, God" (Matthew xix. 17).

(b) *It is not Adamic perfection* (sometimes called "sinless perfection"), or the perfection enjoyed by Adam before he fell, when he, having powers uninjured by sin, could perfectly obey God's perfect law. Such perfection is impossible to us, for the Fall has rendered us imperfect both in mind and body. God does not require what is impossible, but expects us simply to keep His law of love; in other words, to love and serve Him to the best of our knowledge and ability. Our best service is imperfect, but God is pleased provided it is prompted by pure love.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself" (Matthew xxii. 37, 39).

(c) *It is not infallibility*, or freedom from mistakes in judgment. This would require perfect knowledge, which none but God possesses. Entire Sanctification does, however, render people less likely to err in judgment, because they have the guidance of the Holy Spirit; they acknowledge God in all their ways, and He directs their paths.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26).

(d) *It is not freedom from bodily or mental infirmities.* Many of God's choicest saints have been great sufferers. The blessing of holiness does, however, lead to a fuller sanctification of the afflictions and infirmities from which God's people suffer, and often to the exercise of faith for their deliverance.

"He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians xii. 9).

(e) *It is not freedom from temptation.* Jesus, although "without sin," was sorely tempted, and our First Parents were tempted when holy. The more advanced a man becomes in the life of holiness, the more likely it is that

Satan will attack him. Entire Sanctification does not bring freedom from temptation, but victory over it.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

(f) *It is not a state of grace from which it is impossible to fall.* Satan fell from Heaven, and Adam from Paradise, and they were both perfect in a sense in which we never can be here. Entire Sanctification renders falling less probable, but the Bible reveals no state of grace attainable in this life from which we cannot fall.

"What I say unto you I say unto all, Watch" (Mark xiii. 37).

"Let him that thinketh he standeth take heed lest he fall" (1 Corinthians x. 12).

(g) *It is not a state where further advance is impossible.* On the contrary, Entire Sanctification, by removing all the evils from the heart, makes growth in grace more certain and rapid than it would otherwise be. Clearing a garden of weeds is favorable to the growth of the plants. Curing a child of disease is helpful to his future growth and development. Entire Sanctification is purity—not maturity of Christian experience, but the way to it.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18).

"Perfecting holiness in the fear of God" (2 Corinthians vii. 1).

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs iv. 18).

6. WHEN IN THE ARMY WE SPEAK OF SANCTIFICATION WE USUALLY MEAN ENTIRE SANCTIFICATION, AND THE EXPERIENCE IS ALSO KNOWN BY OTHER NAMES, such as: Holiness, a Clean Heart, Perfect Love, Christian Perfection, Full Salvation, The Blessing.

Section II.—ITS POSSIBILITY

1. WE BELIEVE THAT GOD'S PEOPLE MAY BE DELIVERED FROM ALL SIN AND ENABLED TO DO GOD'S WILL CONTINUALLY IN THIS LIFE. Many people do not agree with this, but maintain that they must go on sinning and repenting

until death, although all admit that they must be made holy before they can enter Heaven.

2. THERE ARE MANY REASONS FOR BELIEVING THAT ENTIRE SANCTIFICATION IS POSSIBLE IN THIS LIFE:—

(a) *Complete deliverance from sin seems probable.* Inward sin is always harmful and a serious drawback to God's people, if only because it often shows itself outwardly in manner, conversation, and action. Moreover, it brings condemnation and unhappiness; it damages influence; it renders very difficult the reproofing of sin in others; it grieves and dishonors God. Hence God's love would naturally cause Him to seek to remove sin entirely from His people, just as a father's love would make him want to remove, from his child's body, the whole—and not only part—of any poison that had entered it.

God does not always deliver His people from trouble, because trouble may often bring them great blessing, whereas sin is never anything but harmful.

(b) *The Bible promises holiness to those who seek it,* and God would never promise what it is impossible for us to receive.

"The very God of peace sanctify you wholly . . . Faithful is He that calleth you, who also will do it" (1 Thessalonians v. 23, 24).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezekiel xxxvi. 25).

(c) *The Bible commands and exhorts God's people to be holy*, and a God of love would never command what is impossible.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew v. 48).

"As He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter i. 15, 16, R.V.).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews xii. 14).

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans vi. 11).

(d) *The Bible records and encourages prayers for holiness, and we know that Christ and the inspired writers would not have prayed for what is impossible. For example:—*

i. Jesus taught us to pray—

“Deliver us from evil” (Matthew vi. 13).

ii. Jesus prayed for His disciples—

“Sanctify them through Thy truth: Thy word is truth” (John xvii. 17).

iii. Paul prayed for the Thessalonians—

“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thessalonians v. 23).

(e) *The Bible declares that to save His people from sin was the purpose of the life and death of Jesus Christ.*

“For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John iii. 8).

“Thou shalt call His name Jesus, for He shall save His people from their sins” (Matthew i. 21).

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus ii. 14).

“Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Ephesians v. 25-27).

(f) *Many Bible saints undoubtedly enjoyed the experience. For example:—*

Enoch, who “walked with God,” and “before his translation . . . had this testimony, that he pleased God” (Genesis v. 24; Hebrews xi. 5).

Moses, with whom God spoke “face to face” (Exodus xxxiii. 11).

Job, who was “perfect and upright” (Job i. 1).

Stephen, who was “full of faith and of the Holy Ghost” (Acts vi. 5).

Paul, who said “Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe” (1 Thessalonians ii. 10).

(g) Many Christians since Bible days have experienced and testified to the enjoyment of Full Salvation.

Among such may be named Madame Guyon, a Roman Catholic; Charles Finney, a Presbyterian; John Fletcher, of the English Church; John Wesley, William Bramwell, and other Methodists; The Army Founder, The Army Mother, and thousands of Salvationists.

(h) All truly converted persons desire Holiness, and feel that they ought to be holy. If Holiness were impossible the Holy Spirit would not create such desires, nor would Jesus Christ have promised, as He did, that they should be satisfied.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew v. 6).

3. THE IDEA THAT ENTIRE SANCTIFICATION CANNOT TAKE PLACE UNTIL NEAR OR AT THE TIME OF DEATH IS CONTRARY TO THE TEACHING OF THE BIBLE, for—

(a) The Bible nowhere states or suggests that we cannot be entirely cleansed from sin while in health and strength; all its commands and promises about holiness relate to the present, and it plainly says that we ought to be holy in this life.

"That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Luke i. 74, 75).

(b) The Bible nowhere states that the soul's connection with the body is a hindrance to its entire sanctification, but it shows that the body, with all its appetites, powers, and members, is to be sanctified to God.

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians vi. 20).

"That the life also of Jesus might be made manifest in our body" (2 Corinthians iv. 10).

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans vi. 13).

(c) The Bible teaches that it is the Blood of Christ, and not "the last enemy," that cleanses from sin.

"The blood of Jesus Christ . . . cleanseth us from all sin" (1 John i. 7).

4. UNBELIEF CONCERNING THE POSSIBILITY OF ENTIRE SANCTIFICATION IS DUE TO VARIOUS CAUSES, the chief of which are as follows:—

(a) *Some conclude that Holiness is impossible because many earnest Christians neither teach it nor believe in it.*

To this we answer that it is true the subject is seldom written or spoken about and that comparatively few enjoy the experience, while many do not believe in it. At the same time our standard must not be the opinions or attainments of men, but the Word of God, which, in many ways, shows Holiness to be possible.

"We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves, by themselves, and comparing themselves among themselves, are not wise" (2 Corinthians x. 12).

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20).

(b) *It is sometimes claimed that certain Bible passages deny the possibility of Holiness.*

To this we answer that the Bible, as a whole, clearly teaches Holiness, and that the passages referred to only seem contrary to such teaching when taken from their context. Examples of such passages are:—

i. *"If we say we have no sin we deceive ourselves and the truth is not in us" (1 John i. 8).*

This cannot mean that holiness is impossible, because the previous verse says, "The blood of Jesus Christ . . . cleanseth us from all sin," and the following verse says, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The right interpretation is that those who say they have no sin, when they have, are self-deceived and assert what is untrue, whether they be sinners who say they have never sinned, or professing Christians who continue sinning and yet say they have no sin because their sins are imputed to Christ.

ii. *"For a just man falleth seven times, and riseth up again" (Proverbs xxiv. 16).* The correct mean-

ing is shown by the context; it is trouble and not sin, into which a just man falls (*see* verse 10).

iii. "*In many things we offend all*" (James iii. 2). The explanation is that the word "we" is frequently used by speakers when referring to people generally with no intent to include themselves as individuals. The context plainly shows that the "we" here used has no reference to James and saved people (*see* verses 1, 3 and 9).

(c) *Some say that if all sin were destroyed the Christian would have no fight*, and they quote: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians v. 17).

To this we answer that this passage, as the context shows (*see* verses 7, 16, 24, 25), does not describe the experience proper to saved—not to mention entirely sanctified—people. The sanctified soul has no enemies within, but has a fierce conflict with the Devil outside.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (1 Peter v. 8, 9).

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians vi. 11).

(d) *Others disbelieve in Holiness because they think that some sin is necessary to keep us humble.*

Our answer is, that this is simply saying we must sin "that grace may abound," which is condemned by Paul (Romans vi. 1). To say that sin is necessary to keep us humble, is to infer that sin is more powerful than the grace of God.

(e) *Some claim that they have never seen a holy person.* We reply that possibly they have avoided the company of, and refused association with, holy people, or it may be that when they have met holy people they have failed to recognize them as such because of their own unbelief in holiness. The Scribes and Pharisees said even of Christ, "He hath a devil."

(f) *Some say that an entirely sanctified soul would no longer need the Blood of Christ.*

We answer that the Blood that cleanses is continually needed to keep us clean, and the power that saves from sin is needed to keep from sin. To assert the contrary is like saying that a fruit-bearing branch no longer needs to be united to the vine, or that a perfectly light room no longer needs the sun.

(g) *Many consider Holiness impossible because they misunderstand it.* Owing to wrong teaching, or lack of teaching, they confuse it with the idea of sinless perfection or with something else which it is not (*see Section I, paragraph 5, of this Chapter*).

(h) *Sometimes unbelief is due to evil in the person's own heart.* At some time in the past he has been brought face to face with the fact that God wants to cleanse him fully, but his unsanctified nature has made him unwilling for all that this would mean, so he has shut his eyes to the light. If he consecrates himself fully to God he will soon see that Holiness is possible.

Section III.—ITS ATTAINMENT

1. THE BESTOWAL OF ENTIRE SANCTIFICATION, as with every other gift of God's grace, IS CONDITIONAL—it depends upon the whole-hearted co-operation of the person to be benefited.

Assuming that conversion has already taken place, *the necessary conditions are:* Conviction, Renunciation, Consecration, Faith.

2. THE FIRST CONDITION OF ENTIRE SANCTIFICATION IS CONVICTION; that is, seeing the need for being made holy.

(a) Conviction for Holiness includes: realizing the inward sin that exists; hating it, no matter what form it may assume; believing its removal possible; seeing Holiness to be both a duty and a privilege; and earnestly desiring deliverance.

(b) Such conviction is at first brought about by the Holy Spirit, but the soul must voluntarily respond to His promptings by facing its own sinfulness and by whole-

heartedly seeking Holiness, if this great blessing is to be obtained.

"When He is come, He will convict the world in respect of sin, and of righteousness, and of judgment" (John xvi. 8, R.V.).

(c) Conviction for Holiness leads the soul to realize and to sorrow over—not merely outward acts of sin, but its own inward evils, such as—

Pride, or an undue sense of one's own importance, fostered by the consciousness of some real or fancied superiority.

Vanity, or love of display.

Selfish Ambition—the craving for position, power, wealth, or dignity, for its own sake.

Evil Temper, even though curbed and mastered.

Malice, together with hatred, bitterness, revenge.

Covetousness, or undue craving for possessions of any kind.

Lust, or bondage to bodily appetites.

Sloth, Love of the World, Selfishness, Envy, and want of thorough truthfulness.

An experience which reveals such evils, or some of them, in all their hideousness, is necessarily painful, as Isaiah found when he exclaimed:—

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts" (Isaiah vi. 5).

(d) Various means are used by the Holy Spirit to bring about conviction for Holiness; for example, a fresh vision of God (as with Isaiah), a sense of unrest in the soul, a holy life, a Holiness testimony, the proclaiming of Holiness, a book or article.

(e) True conviction for Holiness is marked by self-abasement and humility, and it leads naturally to compliance with the further conditions of Holiness—renunciation, consecration, and faith.

3. THE SECOND CONDITION OF ENTIRE SANCTIFICATION IS RENUNCIATION; that is, giving up everything opposed to the will of God.

(a) Renunciation must be *for ever*, and it must be *entire*, including:—

- i. All that is known to be *wrong*.

"Let us lay aside every weight, and the sin which doth so easily beset us" (Hebrews xii. 1).

- ii. Everything that seems *doubtful*, for the Bible shows such to be sinful.

"Happy is he that condemneth not himself in that thing which he alloweth" (Romans xiv. 22).

"He that doubteth is damned [or condemned]" (Romans xiv. 23).

(b) *Renunciation will include many common habits.*

For example:—

- i. *Strong Drink*, even in moderation, *must be given up*, because the practice is wasteful, injurious, and productive of misery, wickedness, and damnation; because the influence of a moderate drinker may lead weaker people to drunkenness; and because the whole spirit of the Bible is against it (*see (c) of this paragraph*), many passages expressly condemning it.

- ii. *The use of Tobacco* *must be abandoned*, because the practice is wasteful (of both time and money), injurious (nicotine being a poison), dirty, selfish (causing annoyance to others), unnecessary, contrary to the general teaching of the Bible (*see (c) of this paragraph*), and at best, doubtful.

- iii. *Fashionable dress and worldly adornment* *must be put off*, because the practice tends to gratify and to encourage pride; it absorbs time, thought, and money which could be better employed; it is, at best, doubtful; and the general teaching of the Bible is against it (*see (c) of this paragraph*), several passages particularly condemning it.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel" (1 Peter iii. 3).

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord

will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts" (Isaiah iii. 16, 17).

"I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works" (1 Timothy ii. 8-10).

iv. *Any doubtful practice must be left off*, whether connected with mind, body, family, business, recreation, dealings with comrades, or anything else.

(c) *The Bible clearly sets forth principles which should govern the daily conduct of God's people*, particularly with regard to such renunciations as those just referred to. For example, it teaches that—

i. *God's people should be separate from the world* in spirit and conduct.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Corinthians vi. 17, 18).

ii. *Habits which influence others wrongly ought to be given up*, even though harmless to those who practise them.

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died? . . . Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians viii. 9, 11, 13).

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Romans xiv. 21).

iii. Everything, including the exercise of bodily appetites, such as eating and drinking, *should be done to the glory of God*.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians x. 31).

- iv. *The body is to be honored and treated as God's dwelling-place*, and hence should not be polluted or injured.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians vi. 19).
 "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians iii. 17).

(d) *It is but reasonable that seekers after Holiness should completely renounce everything wrong or doubtful.* God could only rightly bestow so great a blessing upon those who separate themselves from all that is opposed to Him.

4. THE THIRD CONDITION OF ENTIRE SANCTIFICATION IS CONSECRATION ; that is, the dedication to God of ourselves and all we possess, to live only to please Him and do His will.

(a) *The need for consecration* is seen when we remember that, at the Fall, Adam forsook his life of entire consecration to God ; he set up, as it were, to be his own master instead of being God's servant, and started pleasing himself instead of living to please God. All men are, by nature, in the same condition as that to which Adam fell.

By consecration a man once again yields himself fully to God to live only to please Him.

(b) *Consecration to God must be both entire and real.*

- i. To be *entire* it must include the body, with all its members and powers; the mind, with all its faculties; the heart, with all its capacities; also goods, money, family, influence, reputation, time, ability, life—indeed, everything.
- ii. To be *real* it must be not in imagination or sentiment merely, but everything must henceforth actually be used as belonging to God and not to ourselves.

History has sometimes supplied illustrations of the kind of consecration required. Loyal subjects of a de-throned monarch have placed unreservedly at his disposal themselves, their goods, their families, their lives—

in fact, their all—in order to help their sovereign to regain his lost throne. In the same way God's true-hearted followers now place at His disposal themselves, and all they possess, in order to help Him to regain His rightful throne in the hearts of mankind.

(c) *Consecration may, in some respects, be likened both to a sacrifice and to crucifixion.*

i. Consecration is like a *sacrifice* because by it we give ourselves up to God as the animals were given up to Him in olden times, the difference being that ours is a living, not a dead, sacrifice.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans xii. 1).

ii. Consecration is like *crucifixion* because it involves painful dying to many things very precious to the natural man, such as undue love of self, the admiration of the world, the ownership of goods, inordinate love of kindred and friends, choosing one's own way.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Galatians ii. 20).

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians vi. 14).

When once a man's possessions have been consecrated to God he will use them, as God directs him, in the way that seems most likely to advance God's Kingdom, whether this be by selling all that he does not actually need, and devoting the proceeds to God's cause right away, or by retaining his property and using in God's service the income which it brings to him.

(d) *Renunciation and Consecration differ from each other in that—*

Renunciation means giving up what is *against* God.

Consecration means giving up all we have to be used for God.

(e) *Consecration, although a condition of sanctification, must not be mistaken for sanctification itself.* Consecration is *an act done by man before God sanctifies him*;

sanctification is *a work done by God* within man after man has done his part.

5. THE FOURTH CONDITION OF ENTIRE SANCTIFICATION IS FAITH; that is, the act of simple heart-trust by which the soul commits itself to God and believes that He does now sanctify according to His promises.

"If we confess our sins, He is faithful [to His own promise] and just [to the suffering and agony of His Son, which purchased the blessing] to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you" (Ezekiel xxxvi. 25).

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews vii. 25.)

(a) *Faith for Sanctification, or Sanctifying Faith, is of the same kind as Saving Faith.* Neither new nor stronger faith is necessary, but the same faith exercised for a different object.

(b) *Sanctifying Faith involves the intellectual belief that God is able, is willing, and has promised, to sanctify. But it goes beyond this to the heart-trust which believes that God does now sanctify.* Thus it is *present faith*.

(c) *Faith for deliverance from sin can manifestly only be exercised when the previous conditions are fully complied with,* for without *conviction* of sin deliverance would not be sought, while any holding back in *renunciation* or *consecration* would naturally condemn, and—"If our heart condemn us not, then have we confidence towards God" (1 John iii. 21).

(d) *Sanctifying Faith speaks somewhat as follows:* "I do here and now commit myself fully to God; I believe that He receives me, that the Blood of Jesus Christ, according to God's promise, does now cleanse me from all inward sin, making me pure in heart before Him, and I believe that He will keep that which I now commit to Him."

(e) *The foundation or ground of Sanctifying Faith is God's promises and His faithfulness—not feelings, upon which many try to base it.*

"Blessed are they that have not seen, and yet have believed" (John xx. 29).

6. ASSURANCE OF ENTIRE SANCTIFICATION IS GIVEN BY THE HOLY SPIRIT.

"Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God [Sanctification being one of these]" (1 Corinthians ii. 12).

"Hereby know we that He abideth in us, by the Spirit which He hath given us" (1 John iii. 24).

"Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John iv. 13).

Usually assurance is given as soon as faith is exercised, but sometimes faith is tested by assurance being withheld for a time. In such a case the person should maintain his consecration and his faith in God's promises until the assurance comes, like Abraham, who patiently watched and protected his sacrifices until God rewarded his obedient faith by appearing to him in the form of fire (*see Genesis xv.*).

7. SANCTIFICATION IS THE WORK OF GOD. Man's consecration and faith do not sanctify; they are simply conditions upon which God's sanctifying grace is given.

8. ENTIRE SANCTIFICATION TAKES PLACE INSTANTANEOUSLY—in the same sense that death takes place instantaneously. A man may be dying for some time, but he does not die until the instant his soul is separated from his body; then he lives the life of eternity. So a person may be some time reaching the point of entire freedom from sin, but he is only dead to sin when sin is separated from his soul, and at that instant he lives the full life of love.

9. THE ENTIRELY SANCTIFIED ARE KEPT ONLY BY God, who, by His Spirit, dwells within them and produces ever increasingly in their lives His own blessed "fruits" (*see Galatians v. 22, 23*). They must, however, do their part by continuing their consecration and trust, and by using God's appointed means for spiritual growth, such as prayer, Bible-reading, testimony, responding to the Spirit's voice within, and submitting in all things to God.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me" (John xv. 4).

"That Christ may dwell in your hearts by faith" (Ephesians iii. 17).

"Being filled with all the fruits of righteousness which are by Jesus Christ" (Philippians i. 11).

"Kept by the power of God through faith" (1 Peter i. 5).

Section IV.—ITS RESULTS

1. THERE ARE CERTAIN FRUITS BY WHICH THE POSSESSOR OF ENTIRE SANCTIFICATION MAY CONFIRM HIS CONFIDENCE THAT HE HAS IT. These will be realized in his own inner experience, and will also be evident in his outward life, although in the case of those who have lived devotedly before obtaining the Blessing there may not appear to other people to be a very great difference.

2. AMONG THE GENERAL FRUITS OR RESULTS found in all entirely sanctified people, are—

(a) *Perfect inward peace*—the natural outcome of all controversy with God having ceased.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians iv. 7).

(b) *Usually a great deal of joy*, and sometimes periods of heavenly rapture.

"Ye rejoice with joy unspeakable and full of glory" (1 Peter i. 8).

(c) *A simple, constant trust in God*, which relies upon Him in all the circumstances of life, and expects from Him great spiritual blessings.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Romans iv. 20).

(d) *A perfect and hearty agreement with the will of God*, as to all we must do or suffer.

"That ye may stand perfect and complete in all the will of God" (Colossians iv. 12).

"I delight to do Thy will, O my God" (Psalm xl. 8).

"It is God that worketh in you both to will and to do of His good pleasure" (Philippians ii. 13).

(e) *Steadfast love to God and man*, manifesting itself in tenderness of heart towards both, with watchful eagerness to serve in every way possible.

"Whoso keepeth His word, in him verily is the love of God perfected" (1 John ii. 5).

"If we love one another, God dwelleth in us, and His love is perfected in us" (1 John iv. 12).

(f) *Progress in spiritual life and in usefulness.*

"That your love may abound yet more and more in knowledge and in all judgment" (Philippians i. 9).

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians iii. 13, 14).

(g) *Devotion to the service of God*, such as entirely does away with selfish ambition and love of worldly pleasure.

"For the love of Christ constraineth us" (2 Corinthians v. 14).

"I will very gladly spend and be spent for you" (2 Corinthians xii. 15).

(h) *Readiness to witness for Christ and of Full Salvation*, at every opportunity, both in public and private.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts i. 8).

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3).

"We cannot but speak the things which we have seen and heard" (Acts iv. 20).

(i) *Complete victory over every besetment, passion, or habit which previously was a cause of defeat or condemnation, and usually perfect deliverance from the besetment itself.*

"In all these things we are more than conquerors through Him that loved us" (Romans viii. 37).

3. IN SALVATION ARMY OFFICERS THE FRUITS OF ENTIRE SANCTIFICATION ARE SPECIALLY MANIFEST IN THE WAY THEY FULFIL THEIR DUTIES AND RESPONSIBILITIES; in fact, it is impossible to be a really efficient Officer without this Blessing. In particular:—

(a) Sanctified Officers take an interest in their work in a way that is possible only to those who do what is customary with their whole heart.

(b) They show a careful, earnest love to all their people, without partiality or respect of persons.

(c) They are full of brotherly love to their comrade Officers, esteeming others better than themselves, and willing that others should be honored equally with, or more than, themselves.

(d) They ever put the interests of God's Kingdom and The Army before their own ease and advantage, and are, therefore, always to be relied upon to carry out instructions heartily.

(e) They are able calmly to trust God and fight on for victory amidst difficulties of every kind, and humbly to remain childlike amidst the greatest success.

(f) Their private, as well as their public life, proves that they are living for God alone, their spirit and their testimony tending to draw everyone around them nearer to God and to self-sacrifice for Him.

CHAPTER XI

LAST THINGS

SEC. I.—DEATH AND	SEC. IV.—JUDGMENT.
AFTER.	
" II.—THE RETURN OF	" V.—HELL.
JESUS CHRIST.	" VI.—HEAVEN.
" III.—RESURRECTION.	

"We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked."

Section I.—DEATH AND AFTER

I. THE BIBLE IS OUR ONLY SOURCE OF KNOWLEDGE CONCERNING EXISTENCE IN A FUTURE STATE. The Old Testament says but little upon the subject, but a great deal is to be found in the teaching of Christ and His Apostles, as set forth in the New Testament. Although no attempt is made to satisfy mere curiosity, and many questions must evidently remain unanswered until the veil is withdrawn which now hides the unseen, yet sufficient is revealed for man's guidance, encouragement, and warning.

2. DEATH IS—

(a) The cessation of physical life and separation of the soul from the body.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Ecclesiastes xii. 7).

(b) The consequence of sin.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans v. 12).

3. THE SOUL IS IMMORTAL: it will never cease to exist.

Men instinctively feel that they will live on after death. This feeling is reflected in nearly all heathen religions. The Bible confirms it by taking for granted the immortality of the soul. This may be seen from the following:—

(a) *Man's soul is represented as of inestimable value.* It was inbreathed by God and returns to God; it is worth more than the whole world; it required the sacrifice of the Son of God for its redemption.

"God . . . breathed into his nostrils the breath of life; and man became a living soul" (Genesis ii. 7).

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it (Ecclesiastes xii. 7).

"What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew xvi. 26).

"Ye were not redeemed with corruptible things, . . . but with the precious Blood of Christ" (1 Peter i. 18, 19).

(b) *Many warnings, appeals, threats, and promises have no meaning unless the soul is immortal.* Thus, God's faithful people are promised an "inheritance incorruptible, and undefiled, and that fadeth not away" (1 Peter i. 4), while Judas was warned that it would have been good for him "if he had not been born" (Matthew xxvi. 24).

(c) *Future punishment and reward are alike said to be eternal (see Sections V and VI of this Chapter).* Some are to enjoy "everlasting life;" on others "the wrath of God abideth" (John iii. 36).

4. DUE RECOMPENSE FOR RIGHT OR WRONG AWAITS MEN AFTER DEATH. This is taught as follows:—

(a) *Men everywhere have an inward conviction that, after death, they will meet with just reward or punishment.* All feel that good and evil ought to receive what they deserve, yet such recompense is, in this life, very uncertain and irregular; frequently the wicked prosper, while others suffer—sometimes even death itself—for doing right. The natural conclusion is that so incomplete a condition of things ought to be put right hereafter.

(b) *The Bible foretells the future recompense of both*

the good and the wicked—to be announced at the Day of Judgment (*see Section IV of this Chapter*).

"It is appointed unto men once to die, but after this the judgment" (*Hebrews ix. 27*).

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (*Galatians vi. 7, 8*).

5. THE BIBLE TEACHES THAT DEATH ENDS THE OPPORTUNITY FOR SALVATION.

(a) Bible exhortations and appeals to repentance are focused upon *the present*.

"Now is the accepted time; behold, now is the day of salvation" (*2 Corinthians vi. 2*).

"To-day if ye will hear His voice, harden not your hearts . . . But exhort one another day by day, so long as it is called To-day" (*Hebrews iii. 7, 8, 13, R.V.*).

(b) The sentences to be pronounced on the Judgment Day are to be determined by *conduct during life*—by deeds done in *the body*.

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (*2 Corinthians v. 10*). (See *Matthew xxv. 31-46*.)

(c) *Man's spiritual and eternal condition is finally fixed at death*, any alteration being afterwards impossible.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (*Revelation xxii. 11*).

"Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us" (*Luke xvi. 26, R.V.*).

(d) *The Bible says nothing about Salvation after death; on the contrary, it teaches the awfulness of dying in sin.*

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. . . . It is a fearful thing to fall into the hands of the living God" (*Hebrews x. 26, 27, 31*).

"Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye cannot come" (*John viii. 21*).

6. The Bible teaches, concerning THE CONDITION OF THE SOUL AFTER DEATH, that:—

(a) *Mental and moral powers, such as memory and conscience, are retained.* This is made clear by the story of the Rich Man and Lazarus (Luke xvi. 19-31), and by the incident of Moses and Elijah at Christ's Transfiguration (Luke ix. 30, 31).

The Bible speaks of death as "sleep" (as in Daniel xii. 2, 1 Corinthians xv. 51, 1 Thessalonians iv. 14), because so death appears to the onlooker. This language, however, does not imply unconsciousness of the soul, but—as in ordinary sleep—bodily inactivity and insensibility, with certainty of returning powers later.

(b) *The saved are happy and at rest in the presence of God.*

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them" (Revelation xiv. 13).

"To-day shalt thou be with Me in Paradise" (Luke xxiii. 43).

"Willing rather to be absent from the body, and to be at home with the Lord" (2 Corinthians v. 8, R.V.).

"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians i. 23).

"The beggar died, and was carried by the angels into Abraham's bosom . . . now he is comforted" (Luke xvi. 22, 25).

(c) *The unsaved are in misery.*

"The Lord knoweth how . . . to keep the unrighteous under punishment unto the day of judgment" (2 Peter ii. 9, R.V.).

"In hell he lift up his eyes, being in torments" (Luke xvi. 23).

Section II.—THE RETURN OF JESUS CHRIST

1. THE NEW TESTAMENT POINTS FORWARD TO THE RETURN OF JESUS CHRIST, describing it variously as "the last day" (John vi. 39); "the day of the Lord" (1 Thessalonians v. 2); "the coming of the Lord" (James v. 7); Christ's "appearing" (1 Peter i. 7); "the revelation of Jesus Christ" (1 Peter i. 13).

2. THE TIME OF THE SAVIOUR'S COMING has not been, and is not to be revealed beforehand.

"He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7).

"But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father" (Mark xiii. 32).

3. The Bible makes known THE MANNER OF THE SAVIOUR'S RETURN, telling us that—

(a) He will come "*in like manner*" as *He went away*; that is, in bodily form, and in the clouds (*see Acts i. 9-11*).

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11).

(b) He will come *suddenly and unexpectedly*.

"As the days of Noe were, so shall also the coming of the Son of Man be. . . . Watch therefore: for ye know not what hour your Lord doth come" (Matthew xxiv. 37, 42).

(c) He will *be seen and heard by all*.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven" (Matthew xxvi. 64).

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (Revelation i. 7).

"The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God" (1 Thessalonians iv. 16).

(d) He will come *in power and glory, surrounded by His holy angels*.

"The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matthew xvi. 27).

4. THE PURPOSE OF CHRIST'S COMING will be to raise the dead, judge the world, and establish His everlasting Kingdom.

"The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians xv. 52).

"When the Son of Man shall come in His glory . . . before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew xxv. 31, 32).

"The revelation of the Lord Jesus from Heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God . . . even eternal destruction from the face of the Lord . . . when He shall come to be glorified in His saints . . . in that day" (2 Thessalonians i. 7-10, R.V.).

5. The Bible intimates that, PREVIOUS TO THE COMING OF CHRIST, CERTAIN EVENTS ARE TO TAKE PLACE; among others:—

(a) *The spiritual restoration of God's Chosen People, the Jews.*

"If the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans xi. 15, 25).

(b) *A great ingathering of the Gentiles.*

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew xxiv. 14).

"From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles . . . for My name shall be great among the heathen, saith the Lord of hosts" (Malachi i. 11).

6. Considerable differences of opinion exist among God's people upon matters connected with the promised return of Jesus Christ, and among these differing views The Army does not undertake to decide which is true. Many prophecies of future events are reasonably open to different interpretations. The ONE CERTAINTY IS THAT CHRIST WILL RETURN; hence *our duty is*—

(a) *To be ready ourselves.*

"Be ye also ready; for in such an hour as ye think not the Son of Man cometh" (Matthew xxiv. 44).

(b) *To do our utmost to get others ready also.*

"Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians i. 28).

Section III.—RESURRECTION

1. RESURRECTION MEANS the raising to life of dead men's bodies, and reuniting them with their souls.

2. THE RESURRECTION OF THE BODY IS TAUGHT THROUGHOUT THE BIBLE.

(a) *The Old Testament* in many passages mentions resurrection as, in Ezekiel's vision of the valley of dry bones (chapter xxxvii.) and in other places, as:—

"He will swallow up death in victory" (*Isaiah xxv. 8*).
"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (*Daniel xii. 2*).

"Thy dead shall live; my dead bodies shall arise . . . and the earth shall cast forth the dead" (*Isaiah xxvi. 19*. R.V.).

(b) *In the New Testament* resurrection occupies a very important place, and is shown to be closely connected with Jesus Christ and His redeeming work:—

i. *Christ is the Source or Author of His people's resurrection*, their rising from death at last being one of the benefits procured by His Atonement (*see Chapter VI, Section I, paragraph 2*). He opened a way, not only to save men's souls, but also ultimately to deliver their bodies from death.

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live" (*John xi. 25*).

"Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel" (*2 Timothy i. 10*).

"Since by man came death, by man came also the resurrection of the dead" (*1 Corinthians xv. 21*).

ii. *Christ's own resurrection is the pledge or assurance of His people's resurrection.*

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (*1 Corinthians xv. 20*).
"Jesus Christ, who is the faithful witness, and the first begotten of the dead" (*Revelation i. 5*).

"Because I live, ye shall live also" (*John xiv. 19*).

iii. *Christ's glorified body is the pattern after which the risen bodies of His people will be fashioned.*

"The Lord Jesus Christ . . . shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Philippians iii. 20, 21, R.V.).

3. THE RESURRECTION WILL TAKE PLACE AT THE COMING OF JESUS CHRIST.

"The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians xv. 52).

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians iv. 16, 17).

4. THE BODIES OF BOTH SAINTS AND SINNERS WILL BE RAISED BY CHRIST AT THE APPOINTED TIME.

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

"There shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15).

"I saw the dead, the great and the small, standing before the throne" (Revelation xx. 12, R.V.).

5. THE RESURRECTION BODY WILL BE THE SAME BODY WHICH DIED, THOUGH A GREAT CHANGE WILL HAVE TAKEN PLACE.

(a) *The word "resurrection," or rising again, implies identity*, otherwise what takes place would be "creation." This is also taught by the Bible:—

"He that raised up Christ from the dead shall also quicken your mortal bodies" (Romans viii. 11).

"Though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix. 26).

Identity does not require that the risen body will consist of the same particles of matter that were cast off at death, for the particles of matter do not continue the same even during life. Science teaches that the whole human body changes every few years; at forty years of age its actual matter is quite different from what it was

at twenty, and yet everyone recognizes that it is, in all essential characteristics, *the same body*.

(b) At the Resurrection *the bodies of the saints*—both those restored to life and those still living—*will be changed*; they will be perfectly freed from weariness, disease, and pain. Paul describes the risen body as “spiritual;” it will be adapted to the new life with God which it is henceforth to enjoy.

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body” (1 Corinthians xv. 42-44). “We shall not all sleep, but we shall all be changed. . . . the dead shall be raised incorruptible, and we shall be changed” (1 Corinthians xv. 51, 52).

The *bodies of sinners* will also, at the resurrection, be reunited with the spirits which were their companions on the earth, theirs being described by Jesus as “the resurrection of damnation” (John v. 29), and by Daniel as an awakening “to shame and everlasting contempt” (Daniel xii. 2).

(c) Although the nature of resurrection cannot be fully understood, some helpful suggestions are provided. For example:—

i. *The body of the Saviour was the same after as before His resurrection.* His disciples recognized Him; they saw His wound-prints; He had flesh and bones, and partook of food (Luke xxiv. 39-43). *Yet His body was changed.* He could enter a room without opening the door (John xx. 26), could vary His form (Mark xvi. 12), could appear or disappear at will (Luke xxiv. 31, 36; Acts i. 9).

ii. *Paul illustrates resurrection* by a seed which falls into the earth and dies, yet springs up later a living and perfect plant. “God giveth it a body as it hath pleased Him” (*see* 1 Corinthians xv. 36-38).

iii. *Nature gives further hints of resurrection*, such as the emerging of the butterfly from its chrysalis, the budding of the trees in spring.

6. RESURRECTION OUGHT NOT TO BE DOUBTED BECAUSE

IT IS MYSTERIOUS for, although above, it is not contrary to reason; it presents no greater difficulty to God's power or to our understanding than does creation; and, although unfamiliar, it may be no more mysterious than life, consciousness, sleep, and other things quite familiar to us, which no one is able either to understand or to explain.

Section IV.—JUDGMENT

1. THE DAY OF JUDGMENT is that great reckoning day when God will bring all men before Him to give an account of their lives.

2. THIS SOLEMN EVENT IS ANTICIPATED AND REFERRED TO THROUGHOUT THE BIBLE. It was foreseen and described by Christ (Matt. xxiv. 30, 31; xxv. 31-46; viii. 40-43, 47-50); by Enoch (Jude 14, 15); by Daniel (vii. 9, 10), and by Peter (2 Peter iii. 10).

3. THE TIME OF THE JUDGMENT is known only to God, but the Bible teaches that—

(a) Judgment will take place *on an appointed day*. It will be a single definite event, the word "day" signifying a particular point or period of time.

"He hath appointed a day, in the which He will judge the world in righteousness" (Acts xvii. 31).
"In the day when God shall judge the secrets of men" (Romans ii. 16).

(b) Judgment will take place *unexpectedly*.

"The day of the Lord will come as a thief in the night" (2 Peter iii. 10).

(c) Judgment will take place *at the end of the world*, and will close the present order of things.

"The heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment" (2 Peter iii. 7).

(d) Judgment will take place *in connection with the return of Jesus Christ and the resurrection of the dead*.

"The Lord Jesus Christ . . . shall judge the quick and the dead at His appearing" (2 Timothy iv. 1).
"Behold, I come quickly; and My reward is with Me,

to give to every man according as his work shall be" (Revelation xxii. 12).

4. THE PEOPLE JUDGED will include *all* who have ever lived, both righteous and wicked, yet *each* will be judged individually.

"We shall all stand before the judgment seat of Christ. . . Every one of us shall give account of himself to God" (Romans xiv. 10, 12).

"We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body . . . whether it be good or bad" (2 Corinthians v. 10). (See also John v. 28, 29; Revelation xx. 11, 12).

5. THE JUDGE WILL BE JESUS CHRIST, who is eminently fitted for this office, because, as *God*, He is both omniscient and just; as *man*, He understands man fully.

"The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew xxv. 31, 32).

6. THE JUDGMENT WILL BE HELD FOR HIGHLY IMPORTANT PURPOSES, namely :—

(a) *To reveal the true character of each individual.*

"There is nothing covered that shall not be revealed: and hid that shall not be known" (Matthew x. 26).

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians v. 10).

(b) *To test and determine the value of men's actions.*

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians iii. 13).

(c) *To apportion publicly, to each, due praise or blame, reward or punishment.*

"The Son of man shall come in the glory of His Father with His angels: and then He shall reward every man according to his works" (Matthew xvi. 27).

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek

for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (*Romans ii. 6-9*).

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be!" (*Revelation xxii. 12*).

(d) *To vindicate, before Heaven, earth, and Hell, the righteousness of God in His dealings with men.*

God's purposes in Redemption are so vast that they reach beyond our world (*Ephesians i. 10*), and the judgment of man concerns both Heaven and Hell. The Devil is declared to be "the accuser" of the brethren, who "accused them before our God day and night," and the heavens are said to rejoice when he is cast down (*Revelation xii. 9-12*). The judgment will vindicate the people of God against all the accusations of men and devils, and Heaven and Hell will ratify the verdict. Consequently, the vindication of the saved and the condemnation of the unsaved cannot be completed, until, as a result of judgment, a divine verdict has been pronounced which overrides and silences all other verdicts.

"It is God that justifieth; who is he that condemneth?" (*Romans viii. 33, 34*).

7. THE MANNER IN WHICH JUDGMENT IS CONDUCTED will command the approval of all, and will secure the fulfilment of the purposes for which it is held. That is:—

(a) *Men will be judged in accordance with the eternal principles of justice and righteousness.*

"He will judge the world in righteousness" (*Acts xvii. 31*).

"The Lord . . . cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (*Psalm xcvi. 13*).

(b) *Men will be judged according to God's standards.*

"Who will render to every man according to his deeds . . . to the Jew first, and also to the Gentile: for there is no respect of persons with God" (*Romans ii. 6, 10, 11*). "I saw the dead, small and great, stand before God . . . and the dead were judged out of those things which were written in the books, according to their works" (*Revelation xx. 12*).

(c) Those who have known of Jesus Christ will be judged according to their attitude towards Himself.

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans ii. 16).

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John xii. 48). "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: and he that denieth Me before men shall be denied before the angels of God" (Luke xii. 8, 9).

(d) The measure of each person's light and opportunity will be taken into account.

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven . . . it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matthew xi. 21-24).

"When the Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves" (Romans ii. 14, R.V.).

"Unto whomsoever much is given, of him shall much be required" (Luke xii. 48).

(e) The judgment will be thorough. Nothing will escape the searching omniscience of the Judge. Hidden deeds and underlying motives will all be brought to light.

"God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes xii. 14).

(f) There will be degrees both of reward and of punishment.

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities" (Luke xix. 16-19).

"That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke xii. 47, 48).

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (1 Corinthians xv. 41, 42).

(g) Those who are judged will be convinced of the righteousness of the judgment passed upon them. Whatever men may say or think in life, at that day "every knee shall bow" in submission, and "every tongue confess" the absolute justice and benevolence of God's government (Philippians ii, 10, 11).

"Behold, the Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15). "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew xii. 37).

"They show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men (Romans ii. 15, 16, R.V.).

"Out of thine own mouth will I judge thee, thou wicked servant" (Luke xix. 22).

8. THE RESULT OF THE JUDGMENT will be that—

(a) *Good and bad will be finally separated.* Mankind will be divided into two classes—"the sheep" and "the goats" (Matthew xxv. 33); "the just" and "the wicked" (Matthew xiii. 49); "the saints" and "them that obey not the gospel" (2 Thessalonians i. 8, 10).

(b) *The righteous* will be publicly acknowledged and welcomed to Heaven, whilst *the wicked* will be publicly condemned and banished to Hell for ever.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matthew xxv. 34, 41).

Section V.—HELL

1. HELL is the place or state of final punishment of the wicked; that is, those who die in their sins.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Hell" (Matthew x. 28).

2. THE BIBLE SHOWS THAT THE PUNISHMENT OF THE WICKED WILL BE TERRIBLE; for, although some of its descriptions may be figurative, they indicate a dreadful reality. Thus:—

(a) Words commonly used for the doom of the wicked are *destruction* (or “destroy”); *perdition* (or “perish”); *loss of soul* (or “lost”); all of which imply utter and hopeless ruin.

“Broad is the way that leadeth to destruction” (Matthew vii. 13).

“Fear Him which is able to destroy both soul and body in Hell” (Matthew x. 28).

“We are not of them who draw back unto perdition” (Hebrews x. 39).

“That whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16).

“What is a man profited, if he shall gain the whole world, and lose his own soul?” (Matthew xvi. 26).

(b) The punishment of the wicked is described as *death*, or *the second death*—the completion of that separation from God which begins on earth (*see Chapter V, Section IV, paragraph (b)*). This is the opposite of that “life” or “eternal life” which the righteous receive from God Himself.

“Sin, when it is finished, bringeth forth death” (James i. 15).

“He that overcometh shall not be hurt of the second death” (Revelation ii. 11).

(c) The wicked are said to suffer *the wrath of God*—language which shows God’s holy detestation of sin and the just infliction of punishment.

“Who will render to every man according to his deeds: . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil” (Romans ii. 6, 8, 9).

“Because of these things cometh the wrath of God upon the children of disobedience” (Ephesians v. 6).

(d) Christ Himself represents the doom of the wicked as “*everlasting punishment*” (Matthew xxv. 46); “*outer darkness*” (Matthew viii. 12; xxv. 30); “*unquenchable fire*” (Mark ix. 43, 44); as causing “*wailing and gnashing of teeth*” (Matthew xiii. 42, 50).

He compares lost souls to guests shut out from the feast (Matthew xxv. 10, 11); chaff burned up (Matthew

iii. 12) ; useless fish cast away (Matthew xiii. 48) ; fruitless trees hewn down and burned (Matthew vii. 19).

He says that any maiming, though as painful as the cutting off of the right hand, or the plucking out of the right eye, is to be preferred to so terrible a doom.

"If thy right eye offend thee, pluck it out, and cast it from thee: . . . if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell" (Matthew v. 29, 30).

3. THE PUNISHMENT THUS REFERRED TO WILL LAST FOR EVER.

(a) *The Bible definitely declares that the punishment of the wicked will be "everlasting," "eternal," "for ever," "for ever and ever."*

"Depart from Me, ye cursed, into everlasting fire" (Matthew xxv. 41).

"These shall go away into everlasting punishment, but the righteous into life eternal" (Matthew xxv. 46).

"Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thessalonians i. 9).

"Suffering the vengeance of eternal fire" (Jude 7).

"To whom is reserved the blackness of darkness for ever" (Jude 13).

(b) *The Bible contrasts the doom of the wicked with the bliss of the righteous—which all admit to be eternal—and describes the duration of both in the same terms.*

"These shall go away into eternal punishment: but the righteous into eternal life" (Matthew xxv. 46. R.V.).

"Some to everlasting life, and some to shame and everlasting contempt" (Daniel xii. 2).

"The wages of sin is death, but the gift of God is eternal life" (Romans vi. 23).

(c) *The Bible speaks of the wicked in a way which shows that there is no hope of their final restoration.*

"Whose end is destruction" (Philippians iii. 19).

"Whose end shall be according to their works" (2 Corinthians xi. 15).

"Whose end is to be burned" (Hebrews vi. 8).

"What shall be the end of them that obey not the gospel?" (1 Peter iv. 17).

(d) *The Bible*, in describing the doom of the wicked by such terms as "death," "destruction," "perishing," being "burned," provides no ground for supposing that the wicked will be finally annihilated.* These terms are figurative, and the Bible never uses them as implying cessation of existence.

(e) *Punishment must necessarily continue as long as sin, and it is evident that sin will go on for ever*, for—

- i. Men naturally tend to continue moving, morally and spiritually, in the same direction, unless hindered by some power outside themselves. We read of those guilty of "eternal sin" (Mark iii. 29, R. V.).
- ii. There is no reason for thinking that punishment will bring those to Salvation who have on earth finally rejected the Saviour.
- iii. Man's possession of free-will involves the possibility of his persisting for ever in his choice of wrong.

4. IT IS SOMETIMES SAID THAT A GOD OF LOVE WOULD NOT CONDEMN MEN TO EVERLASTING PUNISHMENT.

But it should be remembered that—

(a) *The punishment of the wicked is not arbitrarily imposed by God, but is the inevitable outcome of sin itself—the confirmation of sinners in their own self-chosen course.* Having persistently separated themselves from God, sinners will at last be banished from His presence; having determined not to yield to the Holy Spirit, they will be finally given up by Him without whose help there can be no Salvation; having deliberately chosen sin, they will be left by God to reap to the full its dire consequences.

Even in this life sinners reap, to some extent, the harvest of their sin—in misery, weakness, and hardness of heart. God's punishment of sinners simply means that He abandons them at last to the full consequences of their own evil character.

Christ, as Judge, shows that condemned sinners are self-cursed, by His words to them as contrasted with His

* "Annihilated" means done away with, or put out of existence.

words to the righteous. He says, "Blessed of My Father," but "ye cursed"—not "cursed of My Father;" He speaks to the good of "the Kingdom prepared for you," but to the bad of "the everlasting fire prepared for the Devil and his angels" (*see Matthew xxv. 34, 41*).

God does not "send sinners to Hell;" they go there in direct opposition to His plainly expressed wish and plan. He is "not willing that any should perish," and "willeth that all men should be saved;" but to the wicked He is obliged to say, "*Ye will not come* to Me that ye might have life," and "How often would I have gathered thy children together," but "*ye would not*" (*see Chapter VII, Section II, paragraph 8*).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians vi. 7).

(b) *God's love leads Him, in the highest interests of all His creatures, at last to banish the wicked to a place where they can no longer offend and defile (see Matthew xiii. 41).*

Section VI.—HEAVEN

1. HEAVEN is the special abode of God and the angels and the everlasting home of the saved.

2. THE OLD TESTAMENT MENTIONS HEAVEN ONLY OCCASIONALLY; as, for example:—

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm xvi. 11).

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Psalm xvii. 15).

"Thou shalt guide me with Thy counsel, and afterwards receive me to glory" (Psalm lxxiii. 24).

BUT JESUS CHRIST, who "abolished death" and "brought life and immortality to light through the Gospel" (2 Timothy i. 10), MADE THE HOPE OF HEAVEN CERTAIN, AND REVEALED MORE FULLY THE FUTURE BLESSEDNESS OF HIS PEOPLE. Hence THE NEW TESTAMENT MAKES FREQUENT REFERENCE TO HEAVEN.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2, 3).

"Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy" (Jude 24, R.V.).

3. THE BIBLE DOES NOT SAY WHERE HEAVEN IS, BUT REPRESENTS IT AS A DEFINITE PLACE. For example, the Saviour refers to Heaven as "My Father's house," and contrasts it with earth, bidding His followers lay up treasures, not "upon earth," but "in Heaven" (*see Matthew vi. 19, 20*).

4. HEAVEN WILL BE A PERFECTLY HAPPY PLACE, for—

(a) Sin and evil of every kind will be absent.

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation xxi. 4).

"God shall wipe away all tears from their eyes" (Revelation vii. 17).

(b) Its joys and glories are beyond human conception. We read, for example, of the throne of God, the sea of glass, gates of pearl, God's glory lighting up the whole place, the river of the water of life, the tree of life, music and singing. Such language is figurative, and represents spiritual realities surpassing our highest imagination. Material glories could never satisfy the spiritual cravings of the redeemed, for gold, pearls and other material things do not satisfy their possessors even in this life. The inspired writers use material figures to convey to us the nearest possible conception of the blessedness of Heaven.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians ii. 9).

(c) God's people will dwell in His immediate presence, and enjoy the fulness of that "eternal life" or living union with God which begins in their experience on earth. In this will consist the chief blessedness of Heaven.

Such "life" is far more than mere existence; it includes everything that gives value to existence. It is participation in the spiritual life of God Himself, and it will be eternal because God is eternal.

"He that sitteth on the throne shall dwell among them" (Revelation vii. 15).

"God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is"** (1 John iii. 2).

"They shall see His face, and His name* shall be in their foreheads" (Revelation xxii. 4).

"As we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Corinthians xv. 49).

5. THE BIBLE LEADS US TO THINK THAT THE SAINTS IN HEAVEN WILL VARY IN MANY WAYS; for example, as regards the positions they occupy and the stage of their development, the latter naturally determining their capacity for enjoyment.

Heaven will no doubt contain children as well as adults (Zechariah viii. 5), those who repented late in life, as well as "full-grown" saints who have attained "unto the measure of the stature of the fulness of Christ" (Ephesians iv. 13, R. V.).

6. IN HEAVEN GOD'S PEOPLE WILL ENGAGE IN WIDER SERVICE FOR HIM.

That faithfulness on earth will bring larger opportunities in Heaven is taught by the parables of the Talents (Matthew xxv. 14-30) and the Pounds (Luke xix. 11-27). The servant "faithful over a few things" is set over "many things"; the servant who made his master's pound into ten is rewarded with authority over "ten cities."

7. DOUBTLESS THERE WILL BE CONSTANT PROGRESS IN HEAVEN, for God's laws are unchangeable, and, since man is capable of ceaseless improvement upon earth, it is likely that he will be more so in eternity when all the disabilities of earth are removed. Knowledge will increase. Charac-

* In the Bible the "name" of God usually denotes His character.

ter will develop. Gladness will be multiplied. And the glorified will enjoy for ever the delights of that holy and blessed Land.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isaiah li. 11).
"They shall reign for ever and ever" (Revelation xxii. 5).
"So shall we ever be with the Lord" (1 Thessalonians iv. 17).

APPENDIX

CEREMONIALS*

1. CERTAIN religious ceremonies, commonly known as SACRAMENTS, are practised by many Christians, in harmony with what they consider is the teaching of the Bible.

(a) *The word "Sacrament" is not found in the Bible. The word was, in ancient times, used by some nations to describe a military oath. Later it became attached to ceremonies connected with the Christian religion.*

(b) Many varying opinions are held by equally sincere people as to what are Sacraments. The Roman Catholic Church has seven Sacraments, but Protestants observe only two, namely:—(i) Baptism, and (ii) The Lord's Supper, sometimes spoken of as Communion. The Society of Friends does not recognize any.

2. THE SALVATION ARMY DOES NOT OBSERVE SACRAMENTS. It holds, in common with most other Christians, that they are not essential to Salvation.

3. FOR THE ARMY'S NON-OBSERVANCE OF SACRAMENTS, THERE ARE SUFFICIENT REASONS:—

(a) *The religion of Jesus Christ is spiritual. In this it differs from the Jewish system, which consisted largely of outward ceremonies, which typified and pointed forward to the Saviour and to*

* Although The Army has long left behind all those minor questions of forms and ceremonies which have in the past been such a source of contention and confusion in the religious world, we nevertheless think it wise to add here a brief statement of the judgment and practice which The Army has adopted. In the earliest days of the Organization, for a period of a few years an experiment was tried by the Founders in the use and administration of some of these ceremonials. They were, however, found to be a source of disagreement, and therefore a weakness. Since no one would claim that any one or all of these ceremonies were necessary to the salvation of the soul, The Army left them behind and marched on with its work.

the spiritual realities which He has to bring to mankind. *The New Testament abounds with passages setting forth this truth; for example:—*

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John iv. 23).

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Galatians vi. 15).

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans xiv. 17).

(b) *Christ's words, rightly understood, include no command for the permanent observance of any outward ceremony.*

(c) *The fact that certain ceremonies were observed by some of the early Christians does not prove that all Christians ought to observe them, for even the Apostles did not understand, all at once, the spiritual principles of Christ's Kingdom. Some time after they had been told to "go . . . and make disciples of all nations" (Matthew xxviii. 19, R.V.), Peter had to be taught, by a vision, that Salvation was for the Gentiles as well as for the Jews (see Acts x). And after themselves becoming aware that certain ceremonies were unnecessary, the Apostles still sometimes permitted or used them—for the sake of the weak or ignorant Jews who had, under the old system, become accustomed to such things.*

(d) *Sacraments are often a hindrance rather than a help to those who use them, in that they lead people to rely upon outward ceremony rather than upon Christ. In this way the brazen serpent became a hindrance to the old-time Jews, for they trusted in what God had used as the sign of their deliverance, instead of trusting in God Himself; then it was taken from them and destroyed (2 Kings xviii. 4).*

(e) *The observance of Sacraments has been a frequently recurring cause of disagreement, bitterness, quarreling, and division among Christians.*

(f) *Sacraments cannot always be, as some of their advocates claim, "outward signs of inward grace," for it is clear that some who observe them possess but little, if any inward grace. It is equally clear that there are others who do not observe them who possess true inward grace.*

BAPTISM

1. THE WORD "BAPTISM" originally meant *immersion*; that is, the process of dipping, plunging, or burying in water. But the

word "Baptism" has been and is frequently used otherwise than in connection with water, for we hear of a "baptism of sorrow," or of the "baptism of blood" endured by martyrs or soldiers. The Bible says a great deal about "baptism with the Holy Ghost," while Jesus spoke of the "baptism of suffering" which He and the Apostles were to experience (Mark x. 38, 39).

2. WATER BAPTISM was a rite practised at first by the Jews when admitting converts from other nations to their faith. John, the forerunner of Jesus, was sent, by God, to administer it as an outward sign of repentance.

3. THE BIBLE TEACHES THAT THE ONE ALL-IMPORTANT BAPTISM IS BAPTISM WITH THE HOLY SPIRIT; hence when baptism is spoken of, that of the Holy Spirit is intended except in those cases where Water Baptism is plainly referred to. This may be shown in many ways:—

(a) *The one all-important baptism can only be that of Jesus Christ, which all four Gospel writers plainly say was baptism with the Spirit* (Matthew iii. 11; Mark i. 8; Luke iii. 16; John i. 33).

(b) *John the Baptist plainly showed that he understood his Water Baptism to be but a passing type or foreshadowing of the baptism of the Holy Spirit shortly to be bestowed by the Saviour.* John said:—

"He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He that baptizeth with the Holy Ghost" (John i. 33).

"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire" (Matthew iii. 11).

"He must increase, but I must decrease" (John iii. 30).

(c) *Paul says that there is "one baptism," and he shows that baptism to be spiritual.*

"One Lord, one faith, one baptism" (Ephesians iv. 5).
"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians xii. 13).

(d) *Water Baptism and baptism with the Holy Spirit are frequently contrasted in a way which shows the former to be inferior to, and only a preparation for, the other. For example:—*

John the Baptist declared:—

"I indeed have baptized you with water, but He shall baptize you with the Holy Ghost" (Mark i. 8).

Jesus promised:—

"John truly baptized with water; but ye shall be baptized with the Holy Ghost" (Acts i. 5).

(e) *Peter explained that baptism is not outward—"not the putting away of the filth of the flesh," but inward—resulting in "the answer of a good conscience towards God."* Such baptism can only be that of the Spirit.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ" (1 Peter iii. 21).

(f) *The baptism of the Spirit results in renewal of the heart and in power for service.* Paul spoke of "the Holy Ghost . . . purifying their hearts by faith" (Acts xv. 8, 9); and Jesus promised, "Ye shall receive power after that the Holy Ghost is come" (Acts i. 8).

(g) *Jesus linked baptism with faith as essential to Salvation* when He declared: "He that believeth and is baptized shall be saved" (Mark xvi. 16). He could only have meant baptism with the Spirit. His words mean practically the same as The Army doctrine which says that "faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to Salvation."

(h) *The idea of baptism with the Spirit is presented under the emblem of fire, and that in contrast to baptism with water.* John the Baptist said, "I indeed baptize you with water . . . but He shall baptize you with . . . fire," and the promised baptism came with the form of fire (Acts ii. 3).

4. WATER BAPTISM WAS EVIDENTLY NOT INTENDED TO BE PERPETUALLY OBSERVED, for—

(a) *Water Baptism was but a figure*, and hence would cease to have value when that which it typified was realized.

(b) *Jesus Christ gave no command for its observance.* At His own baptism He said, "Suffer it to be so now" (Matthew iii. 15), thus indicating that the rite was not to be continued. And He Himself did not baptize at all.

"Jesus Himself baptized not, but His disciples" (John iv. 2).

(c) *Paul did not consider Water Baptism very important.* As the great Apostle to the Gentiles, he might have been expected to make much of it, for Water Baptism is claimed, by its advocates, to be a special sign of the acceptance of Christianity; yet Paul

actually thanked God that he had baptized only a few, and emphasized that he was sent "not to baptize, but to preach the Gospel" (1 Corinthians i. 14-17).

(d) *The Advocates of Water Baptism disagree upon many points*, such as: the persons who should be baptized; whether baptism should be by immersion (dipping), pouring, or sprinkling; whether it is merely a sign, or whether it confers or seals some spiritual benefit.

5. SOME THINK THAT WATER BAPTISM IS STILL NECESSARY. In particular:—

(a) *Some consider that Christians should follow Christ's example* by being baptized with water. But Jesus lived under the Jewish law, and consequently complied with its requirements, including those of John's ministry, with which the Jewish system terminated.

(b) *Some conclude that Jesus Christ commanded Water Baptism* when He said: "Go . . . and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost" (Matthew xxviii. 19, R.V.). But *Water Baptism* is not here mentioned. "Into the name" means "into the virtue and power," or "into the character of Father, Son, and Holy Ghost;" that is, into the character of God. Hence it is clear that Spiritual baptism was intended.

(c) *Some think that the need for Water Baptism is taught by Christ's words, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God"* (John iii. 5).

Here "born" and "water" are both typical, and signify inward cleansing, just as, when Christ promises to baptize with "fire," He means inward and spiritual—not outward, material fire. Christ often used water as a type of spiritual experience, as in His talk with the woman of Samaria (John iv.), and when He said: "If any man thirst, let him come unto Me, and drink" (John vii. 37). In such cases no one supposes that He meant natural or material water!

6. THE ENDS WHICH THE ADVOCATES OF WATER BAPTISM CLAIM TO BE FULFILLED BY THIS CEREMONY ARE OTHERWISE PROVIDED FOR IN THE ARMY. For example:—

(a) Infants are presented to the Lord by Dedication.

(b) An "outward sign" of repentance is the penitent-form; "outward signs" of conversion are testimony and uniform-wearing.

(c) Admission to Soldiership (or membership) is by signing *Articles of War* and public enrollment (or swearing in).

THE LORD'S SUPPER, OR COMMUNION

1. THE CEREMONY KNOWN AS "THE LORD'S SUPPER" OR "COMMUNION," is also spoken of as "The Sacrament"—this term implying that it is considered by some to be more important than Baptism. It is thought that it was instituted by Jesus Christ, when partaking of the Jewish Passover Supper with His Apostles, on the evening before His Crucifixion.

2. THERE ARE REASONS FOR THINKING THAT JESUS CHRIST DID NOT, AT HIS LAST SUPPER, INTEND TO INSTITUTE A PERMANENT RELIGIOUS ORDINANCE.

(a) *Of the Gospel writers*, John does not even mention the passing of the bread and wine, although he gives a fuller account of the Supper than any of the others. Matthew and Mark simply relate what took place; Luke's account is very brief. Had a permanent rite been instituted, surely all four would have given full particulars!

(b) *The Saviour seems to have made the Passover meal*, of which they were partaking, a kind of figure showing that He, whose blood was about to be "shed for the remission of sins" (Matthew xxvi. 28), was the true "Lamb of God," to whom the Passover lamb, as a type, had continually pointed forward. He explained that just as they partook of the food and drink which He handed them, so they must spiritually—that is, by believing—partake of His body and blood about to be sacrificed on their behalf.

The Saviour's words, "This do in remembrance of Me" (Luke xxii. 19), simply meant that the Apostles were to remember His death whenever they thus ate and drank together. In this sense they evidently understood Him, for they afterwards remembered Him when they regularly met for the "breaking of bread."

(c) *There is no mention, in the Acts of the Apostles or the records of early Christianity, of any religious ceremony of the kind.*

"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts ii. 42, 46).

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts xx. 7).

The "breaking of bread" referred to was simply a meal which the early Christians ate together, and sometimes called a Love Feast. The food was provided by those who were able, and what

remained over was distributed to the poor. At first this meal took place daily, in quite a natural way, and afterwards weekly. Later on this developed into a ceremony, and finally—but long after New Testament times—all idea of a meal was dropped, the ceremony alone being retained.

(d) *The washing of feet*, which also took place at the Last Supper, *has not been made into a Sacrament*; yet—like the partaking of food and drink—it was an outward act with a spiritual significance, for Jesus said to Peter, “If I wash thee not thou hast no part with Me” (John xiii. 8). Besides, the command concerning it was much clearer than were His words with regard to the Supper—“Ye also ought to wash one another’s feet,” “Ye should do as I have done to you” (John xiii. 14, 15).

In the case of washing feet, however, the Saviour’s followers understand that His words are to be obeyed in spirit—by the rendering of willing service, however lowly, to the needy. What He said concerning His body and blood should be interpreted similarly.

(e) *Those who observe this Sacrament disagree upon many points*, such as: whether wine or water should be used; whether the administration should take place daily or less frequently, and whether morning or evening; whether participants should kneel or stand; whether priest and people alike should partake of both bread and wine; whether the bread and wine are merely symbols, or whether they are changed by being consecrated and of themselves confer actual benefit.

3. THE CHIEF DIFFICULTIES CONNECTED WITH THE NON-OBSERVANCE OF THE LORD’S SUPPER arise in relation to what Paul says in his First Epistle to the Corinthians.

(a) The Apostle’s words, “*the communion of the body of Christ*” and “*the communion of the blood of Christ*” (1 Corinthians x. 16), seem to signify spiritual communion, for Paul mentions no ceremony; he says that the old-time Jews “drank of that spiritual Rock that followed them, and that Rock was Christ” (verse 4); he tells the Corinthians that they “cannot be partakers of the Lord’s table and of the table of devils” (verse 21), which must mean inward partaking, since the wickedest can eat bread and drink wine; he says “we are partakers of that one bread” (verse 17)—which can only mean Christ, the true spiritual Bread.

(b) *Paul*, when seeking to correct certain abuses which had sprung up in connection with the special meal at which the Christians were accustomed to remind each other of the Saviour’s death (1 Corinthians xi. 17-34), *narrated what took place at the Last*

Supper, and quoted Christ's words: "This do ye, as oft as ye drink it, in remembrance of Me" (verse 25). But this implies no definite command making some religious ceremony a duty for all; the meaning is simply that, as often as the Corinthians did thus take food together, they were to remember Christ's death.*

4. THE TRUE COMMUNION OF THE BODY AND BLOOD OF CHRIST IS SPIRITUAL. It is partaking of Christ's nature or character, and is necessary for the support of the spiritual life of all God's people, just as food and drink are necessary for the support of bodily life. Jesus explained this fully to His disciples (*see* John vi.), but many of them deemed it "a hard saying"; only a few understood (verses 60 and 66). He spoke of Himself as the "bread of life" (verse 48), which was given by His Father (verse 32). He said that this "bread" is His flesh, which He would "give for the life of the world" (verse 51). He showed the need for partaking of His "flesh" and "blood"; otherwise, He declared, "ye have no life in you" (verse 53). He said that the one who thus feeds, "dwelleth in Me, and I in him" (verse 56), and that he "shall live for ever" (verse 58). He made clear that this spiritual food is obtained by coming to Him and believing on Him (verse 35).

Thus, spiritual feeding upon Christ is the true "Supper of the Lord," which may be enjoyed by all, according to Christ's promise—

"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation iii. 20).

5. THE SALVATION ARMY URGES THE IMPORTANCE OF OBEYING THE COMMANDS WHICH IT UNDERSTANDS THE SAVIOUR TO HAVE GIVEN AT HIS LAST SUPPER. That is:

(a) *The Saviour told His followers to remember His death*, particularly in connection with their eating and drinking. This true Salvationists do—by frequent reference to Calvary in their speaking, singing, and conversation, and regularly by their "grace" at meals, when they ask a blessing "for Jesus' sake," or when they use such words as:—

We thank Thee, Lord, for this our food,
But more because of Jesus' Blood;
Let manna to our souls be given,
The Bread of Life sent down from Heaven.

(b) *The Saviour said that His followers were spiritually to feed upon Him*. This true Salvationists do, not by means of outward ceremony, but by coming direct to Jesus Himself in prayer, faith, and a spirit of willing obedience.

* Even though at this time—twenty-five or more years after Christ's death—something in the nature of a religious ceremony may have been instituted among the Corinthian Christians (which is by no means certain), there is nothing to show that this was either desired or intended by God, or that we should copy them; on the contrary, the existence of abuses, and Paul's correction of the same, seem to point to the opposite conclusion.

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