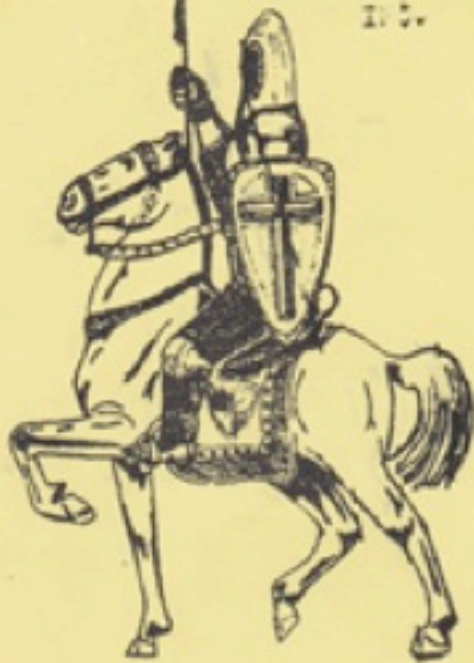


Christian Training Center



1877

**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

**Principal: Dr. Albert Grimes
Sec. Treas.: Edith R. Grimes**

BOOK ONE

DOCTRINES OF SALVATION ACCORDING TO THE SCRIPTURES

Lesson 1: The Doctrine of Man	3
QUESTIONS: LESSON 1	10
Lesson 2: The Doctrine of Repentance	11
QUESTIONS: LESSON 2	16
Lesson 3: Regeneration or the New Birth.....	17
QUESTIONS: LESSON 3	24
Lesson 4: The Doctrine of Justification.....	25
QUESTIONS: LESSON 4.....	30
Lesson 5: The Doctrine of Adoption Or Sonship	31
QUESTIONS: LESSON 5	36
Lesson 6: The Manifestation of the Sons of God, Is It Scriptural?	37
QUESTIONS: LESSON 6	40
Lesson 7: The Restitution Of All Things, Is It Scriptural?	41
QUESTIONS: LESSON 7	43
Lesson 8: The Doctrine of Sanctification	44
QUESTIONS: LESSON 8	51
Lesson 9: The Doctrine of Glorification.....	52
QUESTIONS: LESSON 9	54

More Doctrines in next Books

SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 1: The Doctrines of Salvation
Lesson 1: The Doctrine of Man
Genesis 1:26
By Dr Albert Grimes

In this study we will deal with man in his unregenerated state, his state of being lost, his state of being unsaved. This condition of man has a bearing upon all the other doctrines of salvation.

THE CREATION OF MAN

We will not consider nor give place to the theory of evolution, for it is altogether speculation of the unregenerated mind. We need the more positive statements of God's eternal Word, which states that God created man. Genesis 1:26, "And God said, Let us make man in our image, after our likeness..."

Man is made like God in the sense of his having three parts to his being. As God is triune, so is man. Because of this fact man is the best illustration of the Godhead. As God is three, and one, so is man, in that he is Body, Soul and Spirit. These three parts are separate, distinct parts of the one being, man. This is made clear in 1 Thessalonians 5:23, "...I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Not much light is given in regards to what is meant by the words "image and likeness," but they could relate to the fact that man is a spirit being, a personality, able to fellowship with God, and that he himself is also a triune being. It is possible that the form of man, in some way, relates to this image and likeness.

We are not suggesting that God is in any sense in a physical form, for the Scriptures point out that God is Spirit. John 4:24, "God is Spirit..." And as spirit He is without physical parts. Luke 24:39, "...for a spirit hath not flesh and bones, as ye see me have."

But spirit has form, and God as He manifests Himself does so in human form. Some would have us believe that these appearances were just to accommodate Himself to man. Are we to understand then that God is spirit, without form of any kind? Or are we to understand that the human form is the law of His being?

We must understand that the human pattern comes from God. The angels appear in human form. So did Christ in the Old Testament. And Christ is now in human form in heaven. 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

If the human form is not part of the image of God, Christ will be out of harmony with the rest of the Godhead.

MAN WAS CREATED AND MADE

What we mean in this sense is that a part of man was created by God, and another was made out of existing materials. The Spiritual part of man, consisting of spirit and soul, was created by God. Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them."

But the Body of man was formed as was the Body of woman, as stated in Genesis 2:7, "And 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."

The breath of life keeps alive the Body only, not the Soul or Spirit. How the woman's Body was made is also pointed out in Genesis 2:22, "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

MAN'S INTELLIGENCE

Being in the image and likeness of God, he had intelligence both to rule over the earth and to understand all about God's created creatures. He had the authority given him to subdue the earth, to his own use. The word

"subdue" means to bring under rule, to bring under subjection to his own use, as stated in Genesis 1:28, "...Be fruitful, and multiply, and replenish the earth, and subdue it..."

He was to rule over all that God had created upon the earth; and it is noticed that he had dominion in five realms. Genesis 1:26, "...and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The fact that man became God's under-ruler is brought out in Hebrews 2:6-8 "...What is man, that thou art mindful of him...7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him..."

These Scriptures point out Adam's dominion. Then sin entered in and Adam's dominion was lost.

ADAM'S INTELLIGENCE

Adam had the intelligence to understand and name all the birds, beasts, and creeping things that God had created. Being God's under-ruler he had the intelligence to understand all that God had created, for in order to name them he must have had a perfect knowledge of them. Genesis 2:19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

This is the man that God created and made. Not the stone age man, that some would have us believe in. It must be understood that man is not struggling upward from the stone age state, but the human race has degenerated into the stone age state. In the center of civilization, where man first came into being at the hand of God the civilization has always been of a higher form. But stone age conditions are always to be found away, out from the center of civilization. This degeneration is described in Romans 1:21-32.

WHY WAS SUCH AN INTELLIGENT BEING PUT UNDER PROBATION?

This is understandable because sin was already in the universe. A being whom God had created before Adam, who was exalted to a high position in heaven, had fallen. This being called Lucifer is referred to in Ezekiel 28:15, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

The iniquity spoken of was rebellion against God. He with other angels led a revolt against God. This is spoken of in Isaiah 14:12-15, "How art thou fallen from heaven, O Lucifer, son of the morning...13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit."

The time of this sin is spoken of as in the beginning. 1 John 3:8, "He that committeth sin is of the devil; for the devil sinneth from the beginning..."

Man would no doubt sooner or later come under the influence of Satan and have to make his own choice. He must then be tested in regards to his obedience to God.

BEING A PHYSICAL BEING THE TEST TOOK ON A MATERIAL FORM

The testing then centered around the tree of the knowledge of good and evil. This is pointed out in Genesis 2:9, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

God's command in regards to these trees was also given, in Genesis 2:17, "But 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."

In man there are three basic desires, and at that time God had only fulfilled two of these desires. The third one could only be obtained by obedience. That is the desire of wisdom and knowledge. Eve was tempted through these three desires which are part of our being. This is pointed out in Genesis 3:6, "And when the

woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

When these desires get out of control, as in Eve's case, they become lusts, and it is by these that we are tempted as pointed out in James 1:14,15, "But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

This is what happened to Adam and Eve, death entered into the human race.

DEATH IN ITS THREE FORMS IS THE RESULT OF SIN

This is made plain from the Scripture in James 1:15, "...and sin, when it is finished, bringeth forth death." God had already warned Adam in regards to the result of sin. Genesis 2:17, "...for in the day that thou eatest thereof thou shalt surely die," speaking first of spiritual death; after which physical death would follow, after which the second death would be the final death.

After spiritual death took hold of Adam, physical death followed, as stated in Genesis 5:5, "And all the days that Adam lived were nine hundred and thirty years; and he died."

DEATH IS THREEFOLD

The Scriptures relating to these three forms of death are:

Spiritual death: Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins." This is the state of the unregenerated man, he has no contact with God and he cannot understand the things of God.

Physical death: Genesis 35:18, "And it came to pass, as her soul was departing (for she died)..." speaking of Rachel. Physical death is the separation of the soul and spirit from the body.

Second death: Revelation 21:8, "...shall have their part in the lake which burneth with fire and brimstone: which is the second death." After the wicked dead are resurrected, they will be put into this Lake of Fire to be eternally separated from God. This is the second death, the last form of death.

THE RESULT OF THE FALL OF MAN

The effect upon the human race is brought out in Scripture, as Romans 5:12 records, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

It is to be noticed that death reigned as a nature, a state of existence, as stated in Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression..."

And through the offence or sin of Adam many entered into this state of death, as Romans 5:15 shows, "But not as the offence, so also is the free gift. For if through the offence of one many be dead..."

Judgment also came upon the human race because of Adam's sin, as we read in Romans 5:16, "...for the judgment was by one to condemnation..." Also Verse 18, "Therefore as by the offence of one judgment came upon all men to condemnation..."

So because of Adam's sin many were made sinners, as Romans 5:19 states, "For as by one man's disobedience many were made sinners..." Thus the whole human race became affected and came under condemnation and man himself became totally depraved.

THE TOTAL DEPRAVITY OF MAN

The Scriptures make it quite clear that all men without respect of condition or class are sinners before God. In Romans 3:9,10,23 we read, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one...23 For all have sinned, and come short of the glory of God."

However hard this is to accept, yet it must be believed. Man is totally depraved. The acceptance of this condition is the crisis that must come into every life before regeneration. So it must be concluded that this universal sinful condition is vitally connected with the sin of Adam. And Adam being the head of the human race produced his own kind after he had sinned. Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." As the federal head of the human race, he contaminated it at its source.

BECAUSE OF THIS UNIVERSAL SINFUL CONDITION THE WHOLE WORLD RESTS UNDER CONDEMNATION, WRATH, AND A CURSE

Humanity is condemned first because of a broken law, God's law, as Romans 3:19 states, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

The Ten Commandment law is the standard of God's righteousness. The whole human race has come short of it, thus they are condemned. Then it also may be understood that the law demands perfect obedience, but no son of Adam can yield such obedience. Therefore they are all guilty. This fact is not understood, that the Ten Commandment law of Exodus 20 is still God's standard of righteousness and still also condemns the unregenerated. This is the clear statement of Scripture.

1 Timothy 1:9, "Knowing this, that the law is not made for a righteous man; but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

The Ten Commandment law as God's standard of holiness condemns the sinner, and the purpose of this condemnation by the law is stated in Galatians 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." This is the only purpose of the law now.

Now the sinner is proven a sinner by the law of God. But the actual sin that sends him to hell is his rejection of Christ as Savior. This is the actual statement of Scripture in John 3:18, "He that believeth on him is not condemned: But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Also, John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

So the law proves a man a sinner. But the same law that condemns him cannot save him. That is why it was necessary for Christ to die for us. For in Romans 8:3 it says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Fallen man could not keep the law, weak in the flesh. The flesh that could not keep the law was condemned.

Man because of the weakness of his sinful flesh could not keep the law, so Christ died to overcome the flesh and impart to us a new nature which would enable us to fulfill the righteousness of the law. So after we accept Christ we can walk in the Spirit and fulfill what the law requires of us, as Romans 8:4 states, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

THE UNREGENERATED ARE BY NATURE CHILDREN OF SATAN

This fact must also be accepted, that the unregenerated man has a Satanic nature and that he is a child of the devil as stated in Ephesians 2:3, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as

others."

This is further suggested in John 8:44, "Ye are of your father, the devil, and the lusts of your father ye will do..."

This teaching comes as a shock to the self-righteous and religious who consider themselves as children of God but are nothing more than tares among the wheat and they have been planted by Satan. For we read in Matthew 13:25, "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

These same tares will be separated from the wheat and will be gathered together to be burned or judged, as Matthew 13:30 relates, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

So those outside of Christ are children of Satan. And the self-righteous religious ones are only tares among the wheat. They are all under the wrath of God.

So the wrath of God abides on all who are not vitally united by faith to Jesus Christ. The solemn truth is put forth in this statement, that all who reject Christ as Savior, all who are not by faith united to Christ are continually under the wrath of God. Thus the position of the sinner is pointed out in John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The sinner's continued rejection puts him under the wrath of God. But acceptance of Christ brings him under justification.

THE WHOLE HUMAN RACE IS IN HELPLESS CAPTIVITY TO SIN AND SATAN

We will miss the whole truth of what it means to be unregenerated if we believe that man is a free will moral agent. There were only two beings created with free will -- one was Lucifer, the other Adam -- and they both fell. Man was born a slave, with no free will of his own. Man does not determine his own destiny as a sinner. Satan does it for him. This is the plain statement of Scripture.

The whole trend of this world system is geared in order to keep the unregenerated blinded. 2 Corinthians 4:4, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Being thus blinded they are held in captivity to Satan, and they follow the course or fashion of the world. Their whole life is lived only to fulfill the lusts of the flesh.

They are bound by the Satanic spirit of disobedience. What free will can a man have then, being a slave of such a master? For Ephesians 2:2 states, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Now because of this condition the whole of man is affected because of sin.

THE ENTIRE NATURE OF MAN, MENTALLY, SPIRITUALLY, AND PHYSICALLY IS SADLY AFFECTED BY SIN

The hopeless condition is brought out when we study how much man is effected by sin.

THEIR UNDERSTANDING IS DARKENED

This truth is brought out in the fact that man in his unregenerated state cannot give any explanation for his condition. He is completely in the dark as to why he is in such a condition. This complete lack of understanding is brought out in Romans 1:21,22, "...but became vain in their imaginations; and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools."

In this blind ignorance they were cut off from God, as Ephesians 4:18 relates, "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."

Man has advanced in many ways but he, even the most brilliant, cannot give any explanation for sin and the condition of the human race. Their mind is blinded to the truth.

THEY CANNOT UNDERSTAND SPIRITUAL THINGS

Man in his unregenerated state cannot understand spiritual things in the same way as a child of God does. This is the plain statement of Scripture in 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

In order to be able to understand the things of God, their nature must be changed; they must receive the Spirit of God. These experiences only come through the New Birth. Then and then only will they be able to understand.

THEIR HEART IS WICKED

The heart in this sense is speaking of the very center of man's nature, man, himself. And deep in man's nature there is a deceitfulness and desperate wickedness as stated in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked; who can know it?"

THEIR MIND AND CONSCIENCE IS DEFILED

The conscience in man is that knowledge of right and wrong. It is the judge in us that condemns. But when our whole nature is sinful the conscience in us does not have the right standard of what is right or wrong, therefore is unable to act as it should. This living standard is pointed out in Titus 1:15, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

It is understandable that this condition would affect the whole life of man in regards to the making of decisions regarding what is right or wrong according to God's standards.

EVEN THEIR FLESH AND SPIRIT ARE DEFILED

It is quite evident that the whole man, Spirit, Soul, and Body, is affected in the unregenerated man, and in some degree is affected even in the children of God. We use this Scripture to prove the case against the unsaved as stated in 2 Corinthians 7:1, "...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

If the children of God are affected in this way after regeneration, then this is the total condition in the unregenerated man. His flesh and Spirit are defiled.

THEY ARE UTTERLY DESTITUTE OF ANY GODLIKE QUALITIES IN WHICH TO MEET THE REQUIREMENTS OF GOD'S HOLINESS

There is no such thing as any divine spark in man; nothing that can be fanned into a divine flame. Man has no Godlike qualities in him. The Word of God is very definite upon this point, as in Romans 3:12, "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one."

The word "unprofitable" speaks of fruit that has spoiled rotten. This is the picture of man. It is further stated in Romans 7:18, "For 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."

It is impossible for the unregenerated man to do anything in himself about this unholy condition.

THIS CONDITION IN THE UNREGENERATED MAN DOES NOT SUGGEST THE ABSENCE OF CONSCIENCE OR MORAL QUALITIES: THE UNSAVED HAVE THEM

The unsaved have a conscience, but as we have already pointed out it has no right standard by which to judge. Jesus spoke to men's conscience as stated in John 8:9, "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last..."

Then the unsaved do have moral qualities. The young man to whom Jesus addressed himself had these. Mark 10:21, "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

This man had moral qualities, but he loved his possessions. Man then although morally good still possesses a Satanic nature.

SO MAN HIMSELF IS TOTALLY DESTITUTE OF LOVE TO GOD

The one thing that God requires most, we are totally lacking in, and Jesus knew this when he said in John 5:42, "But I know you, that ye have not the love of God in you." Thus man does not fulfill what God requires of him. Matthew 22:37 states, "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."

MAN HIMSELF IS ALSO IN OPPOSITION TO GOD

Man in the flesh, where mind is dominated by the flesh, is at war with God as stated in Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The mind of the unregenerated man must be renewed before it can become subject. This happens at regeneration. Ephesians 4:23, "And be renewed in the spirit of your mind."

To conclude the doctrine, we could say that

MAN IS IN POSSESSION OF A NATURE THAT IS ON THE DOWNGRADE AND FROM WHICH HE IS TOTALLY UNABLE TO FREE HIMSELF APART FROM CHRIST

This statement brings out the fact that most men try to deny, and that is the total depravity of man. Unless we come to an understanding of this through the illumination of the Holy Spirit there is no hope for us.

This hopeless condition is described to us, but the Scriptures used are describing the hopelessness of one who has found Christ and is trying in his own strength to overcome the flesh. If the child of God cannot in his own strength overcome the flesh, how can he overcome who does not have Christ as his Savior? This condition is described in Romans 7:18-23, "For 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. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Thus, as already stated, this describes the conflict of the soul between the two natures, and unless the believer turns to the Holy Spirit, he will never be victor over the flesh. Now we can understand the hopelessness of the unregenerated man who is absolutely dominated by the world, the flesh, and the devil. In this condition, apart from God he is hopelessly lost. God must first move in grace before man can ever be saved.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 1

1. Where did man come from?
2. Was man intelligent or Stone Age type? Explain.
3. Why was such an intelligent being put under probation?
4. What does the statement “Thou shalt surely die” include?
5. Why are all men sinners because of Adam’s sin?
6. What was the purpose of the Law?
7. Can the Law save a person? Give a reason for your answer.
8. Upon what decision are we saved?
9. Is man truly a free will moral agent? Explain.
10. To what extent was man’s nature affected by sin?
11. Is there a Divine spark in man? Give scripture to prove your answer.
12. What is the only way man can be freed?

Book 1: The Doctrines of Salvation
Lesson 2: The Doctrine of Repentance

2 Peter 3: 9

By Doctor Albert Grimes

We have in the Doctrine of Man pointed out his hopeless condition. And if man is to come to God there must be a sovereign moving of God towards the sinner. This God does through the Holy Spirit, bringing the sinner to repentance. Thus the necessity of the study of Repentance is understood.

The importance of this doctrine is proven by the fact that John the Baptist and Jesus and the twelve disciples preached it. Then also Christ gave commandment for it to be preached in all the world by the Church.

John the Baptist preached repentance as in Matthew 3:1,2, "In those days came John the Baptist, preaching in the wilderness of Judea, 2 and saying, "Repent ye: for the kingdom of heaven is at hand." Jesus preached repentance as in Matthew 4:17, "From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand." The twelve disciples preached repentance as in Mark 6:12, "And they went out, and preached that man should repent."

**AFTER CHRIST'S RESURRECTION HE COMMISSIONED THEM
TO PREACH REPENTANCE**

This commission, or commandment that Christ gave to the Apostles was the standard for all the Church Age.

If men are to be saved it must be through repentance. And it must be preached in all nations, in all the world, as stated in Luke 24:45, "Then He opened their understanding, that they might understand the Scriptures, 46 and said unto them, Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day: 47 and that repentance and remission of sins would be preached in His name among all nations, beginning at Jerusalem."

After receiving these instructions from Christ, repentance became foremost in their preaching.

IT WAS FOREMOST IN THE PREACHING OF THE APOSTLES

In the preaching of Peter in Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the preaching of Paul, in Acts 20:21, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Not only was repentance foremost in the preaching of the Apostles, but it is the burden of the heart of God.

**GOD'S COMMAND TO ALL MEN EVERYWHERE IS
THAT THEY SHOULD REPENT**

It is evident from Scripture that God desires all to come to repentance. In this we see that between the unregenerated man and his regeneration is the doorway of repentance. 2 Peter 3:9 states, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Men are commanded to repent, as pointed out in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent:"

Without repentance man then shall be utterly lost. There is no other way.

THE FAILURE ON THE PART OF MAN TO HEED GOD'S CALL TO REPENTANCE

MEANS THAT HE SHALL UTTERLY PERISH

Luke 13:3 warns, "I tell you, Nay: but except ye repent, you shall all likewise perish."

It is understandable that today this doctrine of repentance does not find the prominent place it should in the preaching and teaching of today.

The need for true repentance has not changed, and God has in no way changed the terms of admission into His Kingdom.

These things do not change with the times, for in whatever age we find man he is basically the same. His environment might change. His educational standards might change. His laws and principles might change. But man remains the same in regards to his position before God. And because of this fact repentance will always be the only way to God.

WHAT ARE THE EXPERIENCES OF THOSE WHO ARE BROUGHT TO REPENTANCE?

It must be understood that what we are about to study as an experience is generally experience by all who repent. It is to be noticed that in the experience of repentance three parts of man are affected.

THE TOUCHING OF THE INTELLECT

We have already pointed out that the mind of the unregenerated man is darkened or blinded. So in order for man to really see himself as he really is the Spirit of God must first illuminate his mind as in Hebrews 6:4, "For *it is* impossible for those who were once enlightened..." This is the same word which means "made to see". It is explaining the work of the Holy Spirit as He opens the darkened mind and man is allowed to see himself a hopeless sinner and Christ as a Savior.

From this point on, in man's experience, repentance begins by bringing a change of mind or thought, a different view regarding a matter. It is to have another mind about a thing. So in the first stages of repentance our views are being changed concerning ourselves and Christ. For the first time in our lives we see things as they really are, and our mind is changed.

The first principle in the work of repentance is brought out in the following Scriptures. First in Matthew 21:28,29, "But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went."

In other words, he changed his mind and went into the field. So we could speak of it as a revolution, as touching our attitude and views towards sin and righteousness.

This change is brought about in the prodigal son as in Luke 15:17,18, "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father..."

When Peter preached to the Jews to repent, he was calling upon them to change their minds and their views concerning Christ. In Acts 2:38, "Then Peter said unto them, Repent..."

The Jews had considered Christ as a man, an imposter. But what had happened at Pentecost had proven otherwise. This brought repentance, or a change of mind and views concerning Christ. This was the reason why they accepted him as their Messiah. So the first thing repentance does is that it changes our minds regarding Christ, sin, and righteousness.

IT ALSO TOUCHES THE EMOTIONS

It stands to reason after our minds have been changed and we see ourselves as we really are, and Christ as He really is, that our emotions will be touched.

2 Corinthians 7:9, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing."

The Greek word for repentance in this connection means “to be a care to one afterwards”, “to cause great concern”. The Hebrew is stronger and means “to pant”, “to sigh”, or “to moan”. The emotions of the publican were so touched that he smote upon his breast as in Luke 18:13, “And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

Just how much emotion is necessary to true repentance no one can say. But a certain amount of emotion, even though it may not be shown, is evident in true repentance. It no doubt would depend upon the type of person themselves.

THE TOUCHING OF THE WILL AND DISPOSITION

After the mind has been changed and sorrow for sin produced, then a definite decision will be made by the one so moved upon.

The Hebrew word in this connection means “to turn,” just as the Prodigal did in Luke 15:18-20, “I will arise and go...And he arose.” Not only did he think upon his ways and change his mind concerning them and feel sorry because of them, but he turned his steps in the direction of home. He made a definite decision also.

After a person makes a definite decision, three things will happen. These things will further explain how the will and disposition of a person are affected.

After sorrow for sin and a decision has been made, there will come forth a confession of sins to God as is brought out in the confession of David, the Publican, and the Prodigal. In Psalm 38:18, “For I will declare mine iniquity; I will be sorry for my sin,” David cried. Then in Luke 18:13, “...God be merciful to me a sinner,” the Publican prayed. And in Luke 15:21, “...I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son,” is the Prodigal’s plea.

There will also be a confession to man in so far as man has been wronged by our sins. This in some sense has to do with our being accepted of God as suggested in Matthew 5:23,24, “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

It is quite evident that even our gift or offering is not accepted of the Lord if we are not reconciled. It may also in some way have to do with our healing as in James 5:16, “Confess *your* faults one to another, and pray one for another, that ye may be healed...”

In real confession there is not only sorrow for sin, but also a deep desire to get rid of it. There must then be a forsaking of sin as brought out in Isaiah 55:7, “Let the wicked forsake his way, and the unrighteous man his thoughts...”

The work of repentance will finish here if there is no real forsaking of sin. It is evident also that the will is not given over to God. It is at this place in repentance that a lot of people fail. They may confess, but they will not forsake. We find mercy when we forsake our sin as in Proverbs 28:13, “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.”

This forsaking of sin will produce a change that will be seen. This is what is to be understood by Matthew 3:8, “Bring forth therefore fruits meet for repentance:”

In real confession there is a deep desire to get rid of sin, a forsaking, a putting away that produces a change in the life.

THERE MUST ALSO BE A TURNING TO GOD

It is not enough to turn away from sin. We must turn to God, who will by the Holy Spirit give us power over it as stated in 1 Thessalonians 1:9, “...and how ye turned to God from idols to serve the living and true God;”

Then also in Acts 26:18, “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...”

Confession is only acceptable before God when after confession the person turns to God. Then is forgiveness received.

HOW REPENTANCE IS PRODUCED

Repentance is not something which one can work up within oneself. It is an absolute work of God. God grants, or brings forth, repentance by a special work of the Holy Spirit as Acts 11:18 relates, “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

Then also in 2 Timothy 2:25, “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;”

With Acts 5:31 He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.

ALTHOUGH REPENTANCE IS GRANTED BY GOD YET HE USES METHODS AND MEANS TO BRING IT ABOUT

For it is to be seen that the very Gospel that demands repentance produces it. This is pointed out in Acts 2:37,38,41, “Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost...41 Then they that gladly received his word were baptized...”

The same truth is brought out in the experience of those in the city of Nineveh. Jonah 3:4,5, “And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. 5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.” When they heard the preaching of the word of God by Jonah they believed and repented and turned to God.

It was not just the preaching of any kind of message, but the preaching of the Gospel. This is the instrument that God uses. Furthermore it must be preached in the power of the Holy Spirit as 1 Thessalonians 1:5 states, “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”

Prosperity too often leads away from God, but the purpose of it is that we might be led to God, as Romans 2:4 says, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?”

The chastisement of God is sometimes used for the purpose of God bringing His wandering children back to repentance, for in Hebrews 12:10,11 we read, “For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

God often uses the loving Christian's rebuke of a brother to be the means of bringing us back to God. 2 Timothy 2:24-26, “And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

THE RESULTS OF REPENTANCE

All heaven is made glad. It would suggest that once a spiritual birth is registered in heaven all heaven rejoices, as pointed out in Luke 15:7,10, “I say unto you, that likewise joy shall be in heaven over one sinner

that repenteth, more than over ninety and nine just persons, which need no repentance...¹⁰ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

Who are those in the presence of the angels of God? Do the departed ones know anything about it? It would seem so.

Repentance brings pardon and forgiveness of sins. Outside of repentance there is absolutely no way of securing pardon.

Repentance does not in itself merit forgiveness, but it is a condition of it. Repentance qualifies a man for a pardon, but it does not entitle him to it.

Repentance brings the Holy Spirit upon the penitent. A person is never in a better place to receive the Baptism of the Holy Spirit than when he has just repented and turned to God, for Acts 2:38 states, “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Repentance opens up our lives to God and makes way for the greatest experience that a man can have, that of the New Birth or Regeneration.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 2

1. Why is it necessary to preach repentance?
2. What are the experiences of those who are brought to repentance?
3. What threefold things happen when we decide to accept Christ?
4. If we do not forsake our sin, what will the outcome be?
5. How is repentance produced?
6. What methods and means does God use to bring repentance about?
7. What is the result of repentance?

Book 1: The Doctrines of Salvation
Lesson 3: Regeneration or the New Birth

John 3:1-7

By Doctor Albert Grimes

It is most important that we have a clear understanding of this vital doctrine. For it is at this point in their coming to God where thousands of people are led astray. We must understand that it is by regeneration alone that we are admitted into the Kingdom of God. Nothing can be added to this experience, for it is because of this one experience that everything is afterwards received. It is because of this experience that we are purchased by God, Ephesians 1:14 states "Which is the earnest of our inheritance" (speaking of the Baptism of the Holy Spirit; "until the redemption of the purchased possession, unto the praise of his glory."

It is after this transaction takes place that we find that we are no longer our own. So after regeneration we become God's purchased property: He owns us body and soul and spirit. This is the clear statement of Scripture as we read in 1 Corinthians 6:19 "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? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's."

So regeneration, or the New Birth, is the most important experience in my entire life. And it is an absolute necessity because it will make the difference of heaven or hell, life or death. It is through this experience that we are able to enter the Kingdom of God, as John 3:3 affirms, "...Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It is through the New Birth that we become overcomers, and are able to overcome this world. 1 John 5:4, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

It is because of the New Birth that we are baptized in the Holy Spirit, as Ephesians 1:13 states, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

It is also because of the New Birth that we become heirs of God and joint-heirs with Christ. This is made clear in Romans 8:15-17, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ if so be that we suffer with him, that we may also be glorified together."

Sometimes we forget that all these blessings come because of the New Birth and we exalt them out of proportion, and demand them more so than the new birth. We often hear remarks such as these: if we do not have the Baptism of the Holy Spirit, we will not go in the Rapture. But the Scripture plainly teaches that it is the New Birth that prepares us for the Rapture, and not the Baptism of the Holy Spirit. This is the statement of Scripture in 1 Thessalonians 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

We are going to see those who have died in the Lord if we believe in the death and resurrection of Christ, which relates only to our New Birth. Others make the statement that if we are not overcomers we will be left to go through the tribulation period. But they fail to understand that it is through the New Birth that we are made overcomers. 1 John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

All these things mentioned prove the importance of an understanding of the doctrine. This doctrine then is the door of entrance into fellowship with God, and Discipleship. He who does not enter through regeneration does not enter at all.

THE NATURE OF REGENERATION OR THE NEW BIRTH

Too often we find other things substituted by man for God's appointed means of entrance into the Kingdom of God. Now we know that there are untold numbers of religious cults, that all have their prescribed way of entrance into life eternal. They are too numerous to even mention. But let us look at some of the main substitutes which we find even taught in so-called "Christian" churches.

REGENERATION THROUGH WATER BAPTISM

Some groups teach that regeneration takes place as one is baptized in water. A wrong interpretation of Scripture is the reason for this teaching. The Scriptures used are John 3:5, "...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and also Titus 3:5, "...by the washing of regeneration..." Then also the Scripture in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us..."

It is pointed out by those who teach this doctrine that water baptism is mentioned in these Scriptures as a means of regeneration. In regards to John 3:5, "...Except a man be born of water and of the spirit..." -- in this verse Jesus is answering Nicodemus in his former questions of John 3:4, "...How can a man be born, when he is old? Can he enter a second time into his mother's womb, and be born?" From this it is quite evident that the first birth is here mentioned and Jesus answers the questions by first a remark to our first birth, or natural birth, which Jesus called being born of water. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water..."

Here Jesus is speaking in regards to what Nicodemus was talking about, entering into his mother's womb, or being born of water. The natural birth is being born of water, speaking of the water surrounding the fetus in pregnancy. In this sense we are born of water. Jesus goes on to describe another birth, "...and of the Spirit, he cannot enter into the kingdom of God." So the two births are mentioned; the natural birth, which is by water, and the spiritual birth, which is regeneration brought about by the Holy Spirit. This spiritual birth has nothing to do with water in any sense whatsoever. Then in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us..." The word "figure" means the counterpart to the reality. Peter speaks of the waters of the flood, saving the inmates of the ark; and in this verse of baptism saving the believers. But he uses the word "figure" which means that baptism saves them only as a counterpart. That is, water baptism is the counterpart of the reality, salvation. It can only save as a counterpart, not actually. The Old Testament sacrifices were counterparts of the reality, the Lord Jesus. They did not actually save the believer, only in type; So water baptism only saves the believer in type. Peter is also careful to inform us that he is not teaching baptismal regeneration, for he states, "not the putting away of the filth of the flesh..." But he defines what he means by salvation in the words, "the answer of a good conscience toward God." And he explains how this is accomplished, namely "by the resurrection of Jesus Christ." In that the believing sinner is identified with him in that resurrection. So it must be understood that the Scripture is not relating to baptismal regeneration.

Regeneration is a spiritual birth, and it has nothing to do with water in any sense whatsoever. It is brought about by the Spirit of God. John 3:5-6, "Except a man be born of water and of the Spirit...6 ...and that which is born of the Spirit is spirit. The Apostle Paul's views on water baptism are brought out in the following Scriptures. 1 Corinthians 1:17, "For Christ sent me not to baptize, but to preach the gospel..." suggesting the fact that it is the gospel that saves, not water baptism. 1 Corinthians 1:14, "I thank God that I baptized none of you, but Crispus and Gaius." Paul would never make this statement if there was any saving value in baptism. Paul tells us how they were begotten, or born of the Spirit in 1 Corinthians 4:15, "...I have begotten you through the gospel." It is evident that we are born through the Gospel without water baptism. The same fact is made very clear when we see that people are saved and also Baptized in the Holy Spirit even before they are baptized in water. This is brought out in Acts 10:47, 48, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord..."

Men are not baptized in water to be saved; they are baptized because they are already saved. Water baptism is an outward sign of an already inward work of grace, wrought by the Spirit through the Word.

REGENERATION IS NOT JUST ANOTHER STEP IN MAN'S DEVELOPMENT

We must be careful of the teaching that suggests that regeneration is just another step of growth. It is not a natural forward step in man's development of human life, as childhood, teenage, manhood, and so forth; we do not grow into regeneration. The Doctrine of Man teaches us that men are sinners by nature, and we cannot make them anything else, unless a crisis takes place. That crisis is the realization of my sinful condition before God. This crisis will end when I accept Christ as my Saviour. Then and then only does regeneration take place in my life. The actual experience of regeneration is spoken of in many ways in Scripture.

REGENERATION IS SPOKEN OF AS A BIRTH

The term "Born Again" relates to regeneration as a birth that takes place in the life of those who accept Christ. It takes place in man's spirit. John 3:3 "...Except a man be born again..." At the New Birth a nature is born in man by the power of the Holy Ghost, as Titus 3:5 relates, "...by the washing of regeneration, and renewing of the Holy Ghost."

What actually takes place then is that a new man, or nature, is born within man, as Ephesians 4:24 reveals, "And that ye put on the new man, which after God is created in righteousness and true holiness." This same man, or nature, is mentioned in Colossians 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him." This new man, or nature, is created in righteousness and holiness, and knowledge, and in the image of God. This is what is renewed in us who were once lost in sin. It is again spoken of in Romans 7:22, "For I delight in the law of God after the inward man." Into this inward man or nature is implanted the divine sinless nature of God. 2 Peter 1:4, "...partakers of the divine nature..." There are some who teach that we are only progressively partaking of this divine nature. But an understanding of the Greek "koinonos" means "a sharer" or "associate," "companion," "partner."

Then the way in which it is used in other Scriptures proves that we are full partakers of the divine nature. In Matthew 23:30, "And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." And in 1 Corinthians 10:18, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Then again in 2 Corinthians 1:7, "And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." It is quite evident that we are full partakers of the divine nature. It is this divine sinless nature of God in our inward man that resists sin in our lives. 1 John 3:9, "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." So what takes place in regeneration or the New Birth is that a new man or nature after the image of God is born in us.

Now the person who brings about this New Birth, or is the power of it, is the Holy Spirit, much in the same way as He brought about the incarnation of the Lord in Luke 1:35, "And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee shall be called the Son of God.'"

The Holy Spirit is not only the power of the New Birth, but He is also the life of it. This is why He is called the "Spirit of Life" as in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Also, Romans 6:4, "...so we also should walk in newness of life." So in regeneration the Holy Spirit is the person who brings it about. He is the power of it, and after it is brought about by His power, He then becomes the life of it. This then is what takes place when a person is born again.

It is from this new nature born within us which has in it the very life of the Holy Spirit, that the power comes that overcomes as it states in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

As this law of the Spirit of life makes me free from the law of sin and death, the fruit of the Spirit will come forth from the divine sinless nature within my spirit. Galatians 5:22,23.

REGENERATION IS A SPIRITUAL RESURRECTION

As sinners we are dead in trespasses and in sins, as Ephesians 2:1 states "And you hath he quickened, who were dead in trespasses and sins." The unregenerated man who is alive upon the earth is what the Bible calls spiritually dead. In this realm of spiritual death he has no knowledge of or contact with God; He is cut off from the life of God. He is dead because of trespasses; because he has broken the law of God and because of the sins which he has committed. Thus being in that state he cannot understand the things of God, being a natural man. 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Because he cannot understand the things of God, therefore he cannot enjoy them, but only lives to fulfill the lust of the flesh; Ephesians 2:2-3, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." This then was the state in which the unregenerated man was, dead spiritually. But regeneration quickens the sinner, makes him alive, gives him life. It is actually a spiritual resurrection. This is the statement of Scripture in Ephesians 2:5, "Even when we were dead in sins, hath quickened us together with Christ..." Then again in Colossians 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

This spiritual resurrection is so complete that it actually translates the sinner out of the kingdom of darkness into the kingdom of the dear Son. Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

There is a resurrection that takes place in man's dead spirit, and a new nature of man is brought forth.

IN REGENERATION WE BECOME THE PURCHASED POSSESSION OF THE LORD

Although the redemptive act took place at the cross of Christ, as a finished work, so stated in 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," After we are bought, we are sealed by the Holy Spirit until the redemption of the purchased possession, which takes place at the resurrection, yet the actual redemption, or buying back, takes place at regeneration. We then become the property of the Lord.

This is the statement of Scripture in Ephesians 1:13-14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

This sealing of what God has purchased is unto the day of redemption as pointed out in Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

THE NEW BIRTH, OR REGENERATION, IS AN ABSOLUTE NECESSITY

The far-reaching effect of sin can be seen in Romans 3:23, "For all have sinned, and come short of the glory of God." So the need of regeneration is as far reaching as sin in the human race; all have sinned, all need to be born again. No age, except those under the age of accountability, is exempt, Deuteronomy 1:39, "...your children, which in that day had no knowledge between good and evil..." Matthew 19:14, "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Sex, education, position, does not exempt anyone from this necessity. Not to be born again is to be lost. The necessity is universal.

REGENERATION IS ABSOLUTELY NECESSARY BECAUSE OF MAN'S SINFUL CONDITION

Not only have all sinned and come short of the glory of God, but every man is in a hopeless condition of sinfulness; He is what the Scripture calls "in the flesh." John 3:6, "That which is born of the flesh is flesh. He

can never by any human process become anything else. This is also brought out in Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Because of this condition we can never expect to please God, for Romans 8:8 says, "...they that are in the flesh cannot please God." This man in the flesh has a mind that is darkened to the truth, he needs a renewing of the mind that only comes through regeneration. Romans 12:2, "...be ye transformed by the renewing of your mind..." There is no thought of God in the heart of the man in the flesh; he needs a change of nature that only comes through regeneration. So because of man's condition, regeneration is absolutely necessary.

REGENERATION IS ABSOLUTELY NECESSARY BECAUSE THE HOLINESS OF GOD

The Scripture makes the statement that without holiness no man shall see the Lord. Hebrews 12:14, "Follow peace with all men and holiness, without which no man shall see the Lord." Men who live in and for the flesh cannot see God, not in their condition in this life nor in the future at death. This holiness cannot be attained by any natural development or self effort on the part of man. Therefore regeneration or the new birth is absolutely necessary for it is only through this experience that we can receive the nature of God that will enable us to produce the kind of Holiness God demands. To live as sons of God we must have the nature of God. And it is only through regeneration that this new nature is imparted to us. 2 Peter 1:4, "...that by these ye might be partakers of the divine nature..."

HOW IS REGENERATION BROUGHT ABOUT IN THE LIFE OF MAN?

There are two sides to regeneration: the divine side, or what God does, the human side, or what man does. From the divine side regeneration is a divine work of God, as stated in John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Our regeneration then is a creative act on the part of God, not a reforming process on the part of man. It is not brought about by natural descent, for we all descend from Adam. It is not brought about by natural choice, for the natural will has no such choice. It is not by pedigree or natural generation. We might inherit a title this way, but not regeneration. It is not by the blood of ceremonial sacrifices, for they have no power to put away sin. We have already pointed out that it is not through water baptism. It is absolutely a work of the Spirit. This is the reason why it is called in the Scripture being "born of the Spirit" (John 3:5) and "renewing of the Holy Ghost" (Titus 3:5). So the actual miracle of regeneration is brought about through the Holy Ghost.

THE HUMAN SIDE OF REGENERATION IS ALSO POINTED OUT IN SCRIPTURE

The human and divine side are brought out in John 1:12,13, "As many as received him (this is man's side)...13 ...were born...of God" (the divine side). Man's part in regeneration can be further described in this sense, Man is regenerated by means of acceptance of the message of the Gospel. Thus regeneration is produced through the Word of God, as stated in James 1:18, "of his own will begat he us with the word of truth..." and 1 Corinthians 4:15, "...I have begotten you through the Gospel."

These Scriptures teach us that regeneration takes place in the spirit of man when he reads or hears the Word of God, or the message of the Gospel. And because of the Spirit working in the Word as well as in the heart of man, the man opens his heart and receives the message as the Word of life to his soul. The truth is illuminated to the mind by the Spirit and the man yields to the truth, and is born again. 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

It is the Lord who opens the heart of man in order that he might see the truth -- Acts 16:14, "...whose heart the Lord opened..." But the Word must be believed and received.

MAN IS REGENERATED BY THE PERSONAL ACCEPTANCE OF JESUS CHRIST

We do not accept what we hear about Christ. We must be personally brought to the Man, Christ Jesus. The Word is taught or preached regarding the person of Christ and what He has done for us, or mankind, as well as revealing man's sinful condition. It is the acceptance of Him, as John 1:12 states, "As many as received him..." When a man believes the claims of Christ and receives Christ as all He claims to be, that man becomes born of the Spirit or regenerated. Regeneration then is the most important experience in a man's life because it determines his whole destiny and opens the way for untold blessings from God, who is now his Father.

REGENERATION IS A ONCE FOR ALL EXPERIENCE

The act of redemption which was brought about by Christ was a once for all act. He died for sin once. This is the plain statement of Scripture, as Romans 6:10 relates, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Not only was it only necessary for Christ to die once for sin, but it is to be noticed that he only died once for the sins of the people. Hebrews 7:27 states, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Not only has Christ dealt with our sins once for all, but His once for all act brings eternal redemption for us as stated in Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." And because it is eternal, we who are regenerated are purged once from the conscience of sins, as Hebrews 10:2 reads, "For then would they not have ceased to be offered because that the worshippers once purged should have had no more conscience of sins." Not only will we have no more conscience of sins, but we are separated from sin unto God, once for all.

This is brought out in the fact that we are sanctified once for all, as in Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Christ then suffered once for sins, the just for the unjust, that He might bring us to God. 1 Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God..."

Jesus himself taught that regeneration was a once for all work as He washed the disciples' feet in John 13:4-17. The key to this section of Scripture is found in John 13:10, "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

This washing is related to regeneration as found in Titus 3:5, "...the washing of regeneration.." The man who has been to the public bath only needs to wash his feet on his arrival home. This is the illustration given in this Scripture.

So the believer once regenerated only needs his feet washed as Jesus has stated. The contamination which the child of God will doubtless experience as he walks in this world, as pointed out in Scripture, 1 John 2:1, "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." When sin comes into the experience of the child of God, the once for all work of the cross is not effected, because regeneration makes me a son. I am no longer a sinner: and there is quite a difference between a sinning sinner and a sinning son. The sinning son is dealt with as a son, not as a sinner. The sinning son does not need to be regenerated all over again, but he needs to get rid of and be cleansed from that which comes between his fellowship with the Father. This is explained in John 13:8, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

We are kept in constant fellowship with the Father as we walk in the light as stated in 1 John 1:7, "But 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." As we reprove the unfruitful works of darkness, they are made manifest, as Ephesians 5:11-13 relates, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."

So walking in the light, things that spoil our fellowship with the Father are brought to light, or made manifest in our lives. But the washing away of these restores fellowship with God. 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

So through regeneration we are purchased once by the Father, after which we are not our own. We are owned by God, body, soul and spirit. 1 Corinthians 6:19, 20, "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? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We are His sons, His daughters.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 3

1. Why is this experience so necessary?
2. What are some of the blessings received?
3. Of what value is Water Baptism and does it save us? Explain.
4. Is Regeneration just another step in man's development? Do we grow into it? Explain.
5. Are we actually "born again" at Regeneration? Explain.
6. What is the work of the Holy Spirit in regeneration?
7. Are there any exemptions in regards to the New Birth? Explain.
8. Why does God need man and the preaching of the Gospel?
9. Is knowing about Christ sufficient, or do we need to know Him personally and make a personal invitation to him and commitment? Why?
10. How many times do we have to be Regenerated? Explain.
11. What is the difference between a sinning sinner and a sinning saint? How are they each dealt with?

Book 1: The Doctrines of Salvation
Lesson 4: The Doctrine of Justification
Romans 5: 1
By Dr. Albert Grimes

The progressive steps that bring us to justification must be understood. First there is the step of repentance, which has to do with a person's change of attitude and acceptance of God. Second we have the step of regeneration, which relates to the believers receiving a new nature and life. Then comes the step of justification, which has to do with our standing before God.

THE MEANING OF THE WORD JUSTIFICATION

Before we can understand the meaning of the word, we must understand that justification is a judicial act of God, which is performed by God alone. It refers to something that is enforced or set down by order of judge or law court. So the act of justification is entirely God's.

I have come into judgment before God, and God by an act absolutely His own has now justified me as stated in Deuteronomy 25:1, "If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked."

So in a sense, after I am regenerated the case against me is revived, and I am brought before the judge and He now justifies me.

So by a judicial act of God, because of what Christ has done, we are justified. The case against me is dismissed, and I am free from blame, declared guiltless, and I am acquitted. Not only am I declared guiltless and acquitted, but I am declared to be righteous, or set forth as righteous before God. Therefore, because I am declared to be righteous I have a new relationship, a new standing with God.

Not only am I declared and set forth as righteous. I am treated as such before God. This is a Scriptural fact that all need to understand. I am not trying to merit a right standing before God by what I do. I have a right standing because of imputed righteousness, In Romans 4:2-5 we read, "For if Abraham were justified by works, he hath *whereof* to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

So righteousness is put down to my account, and because I am justified and righteousness is put down to my account, I am accepted by God as though I had never sinned, as stated in Ephesians 1:6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." When God looks at me, He does not see me in my former condition, but He sees me as righteous, and by a judicial act on His part He has declared me so.

I AM FREED FROM GUILT AND PUNISHMENT

It must then be understood that being justified not only declares me guiltless and righteous. It goes further. It frees me from guilt and punishment.

Justification consists of two elements in its relationship to us who are now justified. First, the forgiveness of sins. Second, the removal of its guilt and punishment.

It is from this point on that justification can actually be experienced by us. As the assurance of this fact is received by faith we can actually experience the fact of forgiveness, and also the fact that punishment is passed.

The Old Testament law of offerings could never accomplish this for the sinner, for even after continued offerings for sin there always remained a conscience of sin as in Hebrews 10:1,2, "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered

year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.” But New Testament justification removes this from us. We have no more conscience of sins.

There are some even in New Testament times who are much like Israel. They are continually bringing their offerings to God and their consciousness of sin is never removed. They live in the realm of feelings, and Satan keeps them under a continual condemnation in regards to their past sins. They have no knowledge of what justification can do for them if they accept it by faith. They live under a gospel of “what not to do” instead of the gospel of “what is done”. Justification is a finished completed work or act. The judgment is past, and we are set at one with God.

It is difficult for us to understand God’s feelings towards sin. Even men find it hard to forgive when wronged. But we must accept by faith the fact that God gladly forgives, because of what Christ has done for us. This is the plain statement of Scripture, Micah 7:18,19, “Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. 19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.”

Not only does God forgive our sins, but He forgets them. He blots them out and puts them away. This is the statement of Scripture as in Isaiah 44:22 “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.”

Then also in Acts 3:19, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;” The words “blotted out” mean to obliterate. To be under condemnation because of past sins is absolutely out of order with New Testament justification. God not only forgives but He forgets.

FORGIVENESS MAY BE CONSIDERED IN THE FOLLOWING STATEMENTS

It is the ceasing of moral anger and resentment of God against sin. It is no longer under condemnation as is the clear statement of Scripture in John 3:18, “He that believeth on him is not condemned: but he that believeth not is condemned already...”

It is clear that those who have not been justified and forgiven their sins are under God’s wrath and He is angry with them. John 3:36, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Forgiveness not only means that I am free from God’s anger and resentment, which came upon me because of my sins. But forgiveness does something positive within me. It works a work in me which I can experience.

FORGIVENESS MEANS A RELEASE FROM THE GUILT OF SIN WHICH OPPRESSES MY CONSCIENCE

Let us understand that the full appropriation of forgiveness produces this experience, that is, an assurance of forgiveness.

If I am forgiven I am separated from my sins. And if I am separated from my sins, I have no more conscience of sins. If I have no more conscience of sins, my conscience is clear, and I am free. This is Scriptural according to Hebrews 10:2, “...the worshippers once purged should have had no more conscience of sins.”

This is perhaps the first outstanding experience we have after accepting Christ. The burden of sin is gone. There is a feeling of being clean and free from sin. This should be a continual experience of the child of God who walks in the light. It is Satan who tries to rob us of this. 1 John 1:7, “But 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.”

FORGIVENESS MEANS THE REMOVAL OF THE PUNISHMENT OF SIN

So in justification all sins are forgiven and forgotten, and the guilt and punishment removed, as stated in Acts 13:38,39, “Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

The statement “from all things” relates to the punishment of sins, covering all things that justification does for the sinner.

So as justified children of God we will never stand before the Great White Throne as the wicked will (Revelation 20:11-15).

As justified children of God, God deals with us as sons in relationship to sin, as 1 Corinthians 11:32 states, “But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

BECAUSE OF COMPLETE FORGIVENESS, GOD SEES THE BELIEVER AS WITHOUT SIN AND GUILT IN CHRIST

Justification then places the believer in a position without sin and guilt in Christ. We are justified by God.

And if God Himself has justified us, there is no one that can condemn us. This is a clear statement from the Scripture as in Romans 8:33, “Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 34 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, who also maketh intercession for us.”

This then is the position of the justified believer. God has justified him. No one can condemn him. And Christ who died to make this justification possible is at the right hand of God to intercede for the justified believer.

The God of the whole universe has justified me. I am set at one with Him. No one in the whole universe can condemn me. God has justified me.

BECAUSE OF JUSTIFICATION CHRIST'S RIGHTEOUSNESS IS IMPUTED OR PUT DOWN TO MY ACCOUNT

This restores me to God's favor. The justified child of God is restored to God's favor. The forgiven sinner who becomes a son is not like a discharged prisoner who has served his term. He has no rights of citizenship.

When our case is over and by a judicial act of God I am justified, I am released with full rights of citizenship, and I am a friend of God's. So the justified believer has full rights of citizenship and friendship with God. This is pointed out in Scripture in 2 Chronicles 20:7, “*Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?”

The justified saint of God is taken into a place of a friend, someone who is very dear to God, to whom God reveals His secrets.

As Abraham held a position of a friend with God, so his spiritual seed come under the same promise. And because of imputed righteousness they are restored back into favor with God. James 2:23 relates, “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.”

BECAUSE OF JUSTIFICATION CHRIST'S RIGHTEOUSNESS IS PUT DOWN TO MY ACCOUNT

This enables me to become righteous by a progressive work of the Spirit and the Word. This imputation of righteousness we must understand, does not make me righteous, or place me in a condition where I can never sin again.

This is a righteousness which is entirely Christ's, which is put down to my account, which puts me into a position where I can from then on be made righteous by the progressive sanctification of the Spirit.

This righteousness is imputed to all who have faith in Christ, as Romans 3:22 states, "Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." It is because of this imputed righteousness that grace, or the unmerited favor of God, reigns in my life, as stated in Romans 5:17-21, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

To sum up the teaching, when I accept Christ, I am justified, which means that God accepts me as though I had never sinned. He forgives, He forgets my sins, and imputes to me righteousness. And because of this righteousness I am brought into favor with God. This favor or grace will reign in my life unto eternal life. Or in other words, it will never end.

THE METHOD OF JUSTIFICATION

Justification does not come by the works of the law, or by any other method of works. This is the plain statement of Scripture. Romans 3:20, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin."

We are to understand by this that the purpose of the law is to reveal sin. At the bar of God, no man can be counted righteous in His sight because of his obedience to law.

The law was never put forth as a medium by which we could become righteous. Its purpose is to reveal sin. The law can open the sinner's eyes to his sin but it cannot remove the sin it reveals. It has no power to do so.

No son of Adam can maintain a continued obedience to the law. The only thing then the law can do in man's behalf is to stop his mouth and prove him guilty before God, as pointed out in Romans 3:19,20, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin."

Justification then can never come through the law. The law only condemns.

IT IS GOD'S FREE GRACE WHICH IS THE ORIGIN AND SOURCE OF JUSTIFICATION

The word "grace" speaks of the unmerited favor of God. It is God's favor toward the sinner.

So justification comes to me or upon me by the favor of God, which is absolutely without any merit on my part. This is the Scriptural fact as Romans 3:24 states, "Being justified freely by his grace through the redemption that is in Christ Jesus:"

The word "freely" points out that it is granted without anything done on my part to merit or deserve it. If man, sinful and sinning, is to be justified at all, it must be by His grace.

It is God reaching to man, not man reaching to God.

BY THE BLOOD OF JESUS CHRIST IS THE GROUND OF JUSTIFICATION

Justification is through the blood, as the Scripture points out in Romans 3:24, “Being justified freely by his grace through the redemption that is in Christ Jesus.”

The blood is the price paid for our redemption, and all those who are bought by the blood are justified by the Father.

BY BELIEVING IN JESUS CHRIST: THE CONDITION OF JUSTIFICATION

It is the acceptance of Christ that makes it possible for God to justify us. Faith in Jesus Christ brings us into a state of justification that changes our standing with God. Galatians 2:16 “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ...”

THE RESULT OF JUSTIFICATION

When we understand that justification sets me at one with God and that I am in harmony with God, only one word can describe the results, and it is found in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

The meaning of the word “peace” is “to be set at one with”. Justification in this sense can only happen once to the sinner, restoring him to favor, making way for his adoption into the family of God.

From this point on in my experience I am dealt with as a child in the family of God, and my relationship to God as my Father is secured. But my fellowship with my Father depends upon my “walking in the light” (1 John 1:7).

WHAT JUSTIFICATION WILL DO FOR ME PERSONALLY

We must understand that justification is entirely an act of God. But when accepted by faith it will work in me, by the Holy Spirit, the assurance of forgiveness of sins and the realization of inheritance with Christ, and glorification. In Titus 3:7, “That being justified by his grace, we should be made heirs according to the hope of eternal life.”

Thus justification is something that can be experienced by the believer that accepts it by faith. The justified believer then is set at one with God. He is declared guiltless, and declared righteous. His sins are forgiven and forgotten, and he is free from punishment for sin and the grace or unmerited favor of God reigns in his life unto eternal life.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 4

1. Explain what Justification means?
2. Explain about guilt and punishment
3. When does justification take place?
4. How long does God remember my sinful past? Give a scripture.
5. What does Forgiveness mean? Explain.
6. Can anyone condemn me now? Why?
7. Am I a released prisoner with no rights of citizenship? Why?
8. How do I obtain righteousness?
9. What does the Grace of God include for me?
10. How often does justification happen to a sinner? Why?
11. What does my fellowship with the Father depend on?
12. What does Justification do for me personally?

Book 1: The Doctrines of Salvation
Lesson 5: The Doctrine of Adoption Or Sonship

Ephesians 1: 5
By Dr. Albert Grimes

Regeneration begins the new life in our spirit. We are born again. A miracle of life has taken place in our spirit. A new nature or man is born in us. So regeneration deals with our change in nature. With a change in our nature comes a change in our standing which takes place because of our justification. Then we stand in God's presence guiltless and uncondemned and righteous, in a righteousness which God accepts because of what Christ has done.

Sanctification deals with our change of character. We are being conformed to His image. This is a progressive experience.

Adoption deals with our change of position. We were, in our unregenerated state, children of the devil with his nature, as Ephesians 2:3 states, "...and were by nature the children of wrath, even as others."

Through adoption by Jesus Christ we are now sons of God, as Ephesians 1:5 says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Also in 1 John 3:2, "Beloved, now are we the sons of God..."

Some would have us believe that in regeneration the believer becomes a child of God, then in adoption the believer, already a child, receives the place as an adult son as found in Galatians 4:1-7. The teaching here is relating to servants and sons. The Jewish child is the same as a servant in the household until he becomes of age. Then he takes his place as a man in the household. This teaching should never be used in this relationship with adoption, for we are sons as soon as we are born again. Sonship is involved in both. We are born into sonship, not adopted into it.

The term children in relationship to the believer only relates to our state of experience. We may be children in state or experience, but in standing we are sons of God, as stated in John 1:12 "But as many as received him, to them gave he power to become the sons of God..."

We have heard of some teaching that in 1 John 2:12,13 where it speaks of children, young men, and fathers, that only the fathers are really the Sons of God. But the Apostle John in 1 John 2:12, 13, is speaking of state, where some are children, young men, and fathers. This relates to different stages of growth, but in standing they all have the same position, that of Sons as stated in 1 John 3:2, "Beloved, now are we the sons of God..."

THE MEANING OF ADOPTION

The word "adoption" means the placing of a son. It is speaking about the Roman practice of legally adopting a child, and not only making him an heir of all his material possessions but also giving him his civil position of an adult son.

The same can be said of us. God takes a believing sinner, regenerates him, makes him a child. Then He takes this born one, or child, and he becomes a joint heir with Christ, and an adult son-in the family of God.

So Adoption means the taking of one who is the son of another to be his son, so that son has the same position and all the advantages of a son by birth.

An illustration of this kind of adoption is brought out in Scripture, in Exodus 2:10, speaking of Moses, "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son..." Then in Hebrews 11:24, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."

WHEN DOES ADOPTION TAKE PLACE?

It must be understood that in the first sense, that adoption began before the worlds were made. This is the statement of Scripture in Ephesians 1:4,5, "According as he hath chosen us in him before the foundation of the world...5 Having predestined us unto the adoption of children by Jesus Christ to himself..."

But the actual act of adoption takes place when we accept Christ as Savior. The same principle of truth is brought out in relation to Christ Himself. He was the Lamb slain from the foundation of the world. Rev. 13:8, "...and in the book of life of the Lamb slain from the foundation of the world." But actually He was not slain until He was placed on the cross of Calvary.

Why is it necessary at all to mention the fact that our being chosen and being adopted was before the foundation of the world?

Being chosen in Him before the foundation of the world, and also adopted, must be brought before the child of God in order to prove that our salvation had its origin solely in the grace of God.

Our Adoption lies absolutely then in the grace of God. Just as if we ourselves were to adopt a child, it would be wholly a gracious act on our part. So in a certain sense our adoption is eternal in nature.

THE ACTUAL ACT OF ADOPTION IN RELATIONSHIP TO THE BELIEVER

This, as all the other works of redemption, takes place the moment we accept Christ as Savior. The born ones become sons, as John 1:12 states, "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." Also, in Galatians 3:26 it says, "For ye are all the children of God by faith in Christ Jesus."

Sonship is now the present possession of the believer. And we will never be any more sons than we are now, as 1 John 3:2 states, "Beloved, now are we the sons of God..."

In human adoption, the parents cannot impart the nature which they have to the child they have adopted. But God does. This is what makes our experience different. We are born into the family, not just adopted. Our nature has been changed because of sonship. No longer are we children of the devil, as Ephesians 2:3 relates, "...and were by nature the children of wrath, even as others."

We are now sons of God. Satan does not have any claim on a son of God.

STANDING AND STATE

One truth that must be understood in relationship to our sonship is the teaching of Standing and State. John speaks of this truth in 1 John 2:12-14, where he speaks of children and young men and fathers. This Scripture relates to our experience of state, or growth, which is affected by circumstances, conditions, feelings and so forth. In state, some are children and walk and act as such. Some walk as young strong men, and some as fathers. It must be understood that the state of each believer is different. But in standing whether we are children, young men, or fathers, we are all Sons of God. We all have the same standing before God. 1 John 5:2, "Beloved, now are we the sons of God..." The child is no less a son than the father. So in standing all are sons, but in state each believer may have a different experience which does not in any way effect our sonship.

The world does not accept our sonship, as 1 John 3:1 relates, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." It is the experience of sonship that makes us strangers in this world, because we are Sons of another world. But being Sons now does not give us a full understanding of all that is implied in sonship in the future. This is stated in 1 John 3:2, "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." There will never be a full manifestation of Sonship in this life, as some try to teach us. There is no such a thing as special groups of so-called Manifest Sons of God. We will discuss this doctrine in another study.

BUT A GREATER REVELATION OF SONSHIP SHALL BE OURS AT THE RESURRECTION AND COMING OF CHRIST

In this death-doomed mortal body Sonship cannot be fully realized or entered into, so we experience limitation as stated in Romans 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We who are Regenerated, filled with the Spirit of God, and move in His manifestations and fruit, will some day express ourselves through a glorified body. Then we shall be recognized as Sons of God.

We already stated this manifestation of Sonship is to be a future experience as Romans 8:19 states, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

It is to be noticed that when we are manifest as Sons the creation itself shall also be delivered, as stated in Romans 8:21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The doctrine that is being taught regarding the manifestation of the Sons of God, that we now in this life are to be made manifest, is unscriptural.

The world did not even accept Christ as God's Son. Neither will they accept us as such, not in this life. This is the plain statement of Scripture in 1 John 3:1-3, "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not..."

But regardless of the fact that the world will not accept us as Sons of God, we are Sons: 1 John 3:2-3 "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. 3 And every man that hath this hope in him purifieth himself, even as he is pure."

This hope of complete Sonship then is still a future hope.

THE BLESSINGS OF ADOPTION

We could not begin to mention all, for we do not understand all that is implied, but we could mention some.

AS SONS OF GOD WE ARE THE OBJECTS OF GOD'S LOVE

It is quite evident that God loved the world of mankind. This love He demonstrated in John 3:16, "For God so loved the world, that he gave his only begotten Son.

But as the Sons of God, God loves us as He loves His own Son. John 17:23, "I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Because of this love we are His in a special sense. We belong to Him, as John 17:6,9 states, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word...9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine."

The statements "the men which thou gavest me out of the world," "thine they were", and "for they are thine", speak of the fact of divine election. We belonged to the Father before the foundation of the earth as stated in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." God loves us because we are His Sons.

WE ARE OBJECTS OF HIS FATHERLY CARE

What a release, what a restfulness, what peace would be ours if we could believe such a statement of truth, which is implied strongly in the Scriptures. In Luke 12:27-32 we read, "Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven: how much more will he clothe you, O ye of little faith? 29 "And seek not ye what ye shall eat, or what ye shall drink,

neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 "But rather seek ye the kingdom of God: and all these things shall be added unto you. 32 Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

As His Sons we should concern ourselves with what He wants us to do first; then we will understand more fully that we are the objects of His Fatherly care. Lots of times all we are doing because of our lack of faith is providing for ourselves, without seeking His Kingdom. This is possibly the reason why the material things are in short supply. If we as His Sons did what He wants us to do, and let Him supply, we would possibly have what He intended us to have, all our needs supplied.

BECAUSE OF ADOPTION WE BELONG TO THE FAMILY OF GOD

Let us remember that we have been restored into this family with full rights and privileges, as Ephesians 2:19 states, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God". Also in Ephesians 3:15, "Of whom the whole family in heaven and earth is named".

In this family there are brothers and sisters and fathers and mothers, as 1 Timothy 5:1,2 states, "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 2 the elder women as mothers; the younger as sisters, with all purity".

Even the ministries of Ephesians 4:11 are supposed to try and bring a oneness in this family relationship, as Ephesians 4:12 states, "...for the edifying of the body of Christ". The word "edifying" speaks of the building of a structure, the making of a family, a home, a household.

So adoption brings us into relationship with God as our Father, then into God's family as sons and daughters, fathers and mothers.

BECAUSE OF ADOPTION WE RECEIVE FATHERLY CHASTISEMENT

The fact that God does chastise us proves our Sonship, for He only chastens those of His own family, as stated in Hebrews 12:7,8, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

The very purpose of chastening is to try and produce in us the character of Sonship when the principles of 1 John 1:7 fails or we will not heed the principle! Hebrews 12:10, "...but he for our profit, that we might be partakers of his holiness."

BECAUSE WE ARE ADOPTED INTO GOD'S FAMILY WE SHOULD BE OBEDIENT SONS

Adoption is not just something to enjoy and receive benefit from, but it should become something that makes us responsible to God and others. We should demonstrate our love as Sons of God for one another. 1 John 4:7, "Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God."

Adopted Sons then love one another, but they also keep the commandments of God as stated in 1 John 5:1-3, "whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Love and obedience then are the proof of our being Sons of God.

AS ADOPTED BY GOD WE ARE LED BY HIS SPIRIT

This is a special privilege reserved for His Sons alone. Romans 8:14, "For as many as are led by the Spirit of God, they are the Sons of God." This is not for some certain class of believers, for we all have this

privilege.

So we have already received adoption, and live now in its blessings. But only when our mortal body has been put off and we receive a glorified body will we possess all that Sonship involves.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 5

1. What does Adoption have to do with?
2. When do we become Sons and Daughters of God?
3. What does "Adoption" really mean?
4. When was our adoption planned?
5. Upon what does our adoption depend?
6. How long will our adoption last?
7. Will we ever be more of a son or daughter than we are now? Explain
8. What happens in regards to our nature when adopted of God that doesn't happen in human adoption?
9. Does Satan have any claim on a Son of God? Why?
10. Explain how Satan works on us now.
11. What is the difference between our standing and our state?
12. Will the full manifestation of sonship and all it includes take place in this life?
13. Does the world accept that we are Sons of God? Why?
14. Are there special groups of so-called manifest Sons now?
15. When will we be truly manifested as Sons?
16. What should be our main concern in this life?
17. What does chastisement prove?
18. If we are obedient sons what will we do?

Book 1: The Doctrines of Salvation
Lesson 6: The Manifestation of the Sons of God,
Is It Scriptural?
Romans 8:19
By Dr. Albert Grimes

In every age, as the Spirit of God has been outpoured, and the Holy Spirit has sought to lead the saints into all truth, there has always been the working of the "spirit of error". Its work has always been to lead saints away from sound doctrine, with just enough error to split and divide the Body of Christ.

These doctrines of devils, for that is what they are called in 1 Timothy 4:1, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

It would help us if we understood that these doctrines are not something new as we are always taught by those who put them forth. It is not some new light they claim, but just an old error that the devil has and does not need to change. In every outpouring he can always find some one who will accept his revelations, so called, and claim it as new light.

In thirty-five years of teaching the word of God, I have found, as already stated, a recurrence of certain doctrines and it is these I would like to deal with. One of the most prominent of these false doctrines is the "Manifestation of the Sons of God". True to form the devil has introduced it again in this Outpouring of the Holy Spirit, and thousands of God's people are again being led astray.

The teaching is based upon revelation received regarding Romans 8:19. The verse is taken entirely out of context and the wrong interpretation is placed upon it. In Romans 8:19 we read, "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God."

We are told by those who teach the doctrine of the Manifest Sons of God, that God in these last days has raised up a special group of Spirit filled believers who are called the Manifest Sons of God. In most cases this special group is raised up by God in order that they might perform some special work for God.

In Canada about twenty years ago, when God poured out His Spirit in such a tremendous way, and I was one of the teachers in the group, for about three years there was a great work preformed until these so called revelations started to appear in the group. This doctrine was about one of the first to come forth. The Manifest Sons at the time claimed to be raised up by the Lord to deliver the church.

The Church that was in Denominational bondage was to be delivered by the Manifest Sons of God. They claimed that the Church was in bondage just like Israel in Egypt, and that the "Moses Group" or "Manifest Sons" were to deliver them. Not only were they raised up to deliver the Church, but God through the Spirit has given them special gifts of the Spirit with which to accomplish the task. Sad to say there was nothing in the way of deliverance brought about, but much trouble and division was caused because of their false claims.

Now it is no different today. We still have a revival of this same doctrine. We have groups who are claiming to have received new light in regards to this old error of the Manifest Sons of God.

We have Manifest Sons of God in our day who claim that they have eternal life and they will never see death, and they are now preparing the world for Christ to come and reign. There are others who claim protection from all the elements and that nothing can harm them, not even fire.

Others claim that if we are not one of these Manifest Sons we will never go up in the Rapture, but will be left to go through the tribulation period. In order to become a Manifest Son it is necessary to come under their indoctrination.

We could go on and describe the many different kinds of Manifest Sons, but it is to be noticed that all this false teaching in regards to special groups, all have one purpose and that is to divide the Body of Christ.

THE MANIFEST SONS OF GOD AS TAUGHT IN THE WORD OF GOD

Before we go into the teaching on this subject, I would like to state three facts: First, scripturally speaking

there is to be no special manifestation of sonship until Christ comes. Second, God is not raising up any special groups. He is taking out from the Gentiles a people for His name, Acts 15:14 states, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." These people compose the whole church as one Body, as one Building, as one Bride, not just the Manifest Sons of God as some claim. Third, these groups of Manifest Sons of God are always more spiritual than the rest of believers. They always have something special about them and they always separate themselves from the main body of truth, and from the rest of the Body of Christ.

These facts prove that the source of this teaching is Satanic.

In order to interpret Romans 8:19, we must first place it in the scriptural section in which it is found and to which it belongs. This verse is part of Romans 8:18-23, and the teaching of this section of scripture is clearly pointed out.

In verse 18 we read, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". This is presenting a future experience for the saint of God in glorification.

Then verse 19 states, "For the earnest expectation of the creation waiteth for the manifestation of the Sons of God." Speaking of the fact that it's the creation itself that is waiting for the Manifestation of the Sons of God.

Then verse 20 reveals, "For the creation was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope". When Adam sinned, the creation was cursed because of his sin, because sinful man was not allowed to live in a perfect world. So creation fell with Adam, and has suffered under the bondage of death and corruption.

Now God who subjected the creation to the fall has also promised to restore the same to perfection. This is the hope that the creation has, and is awaiting its fulfillment.

Then verse 21 says, "Because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This deliverance that will come upon the creation is linked together with the Manifestation of the Sons of God as the creation was brought under bondage because of Adam's sin. The Creation will be liberated when God's children are to be made manifest.

Now it must be understood that these two things must be brought to pass together, and that one cannot happen without the other. This is the reason why Sonship cannot be really realized unless the creation is also delivered.

Therefore Sonship as a manifestation does not take place in this life. This is plainly taught in scripture in I John 3:1,2, "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God; therefore the world knoweth us not because it knew him not..." We shall never be known in this world as the Sons of God, because Jesus was not even known or accepted as such. I John 3:2, "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".

Not only will we not be manifest as Sons of God here in this earth, but we even do not have any clear revelation of what we are really going to be like in the future. The only revelation we do have of our Sonship is the fact that we will be like Christ.

The conclusion of when Sonship or the manifestation of Sonship, and the deliverance of the creation is to take place is made plain in Romans 8:22-23, "For we know that the whole creation groaneth and travaileth in pain together until now. 23 "And not only they but ourselves also which have the first fruits of the Spirit, in ourselves groan within ourselves waiting for the adoption, to wit the redemption of our body".

These verses point out the fact that the creation is under the bondage of corruption and even we ourselves are limited because of the fact of the bodies in which we dwell. But all this will be changed at the resurrection when our adoption will be complete. Then we shall be really manifest as the Sons of God, and not only will we be manifest but the creation will also be delivered too.

Let us understand that in this life there is no real manifestation of sonship. We are Sons of God and we will never be any more Sons than we are now. We travel in this world unknown as far as Sonship goes, just the same as Jesus did. He was never accepted as the Son of God, neither will we be. The real Manifestation of Sonship then is a future event.

The teaching of the Manifest Sons is not only wrong in regards to time and order, but it also divides the Body of Christ in some cases into Church and Bride.

There are some today who claim to be Manifest Sons of God, and also make claim to be the Bride of Christ, and they teach that the Church is not the Bride of Christ but that the Bride is a special group that comes out of the Church, and that this Bride is formed by the Manifest Sons of God.

A wrong interpretation of Revelation 12 is the source of this teaching. The woman mentioned in this chapter is the church according to their teaching and the man child represents these Manifest Sons of God which come out of the Church. The Man child in verse 5 is caught up to heaven or raptured. The woman, the church, is left behind on the earth to suffer. Thus these Manifest Sons of God which form the Bride of Christ are raptured and the church is left to go through the tribulation.

Now here again scripture is wrongly interpreted. We must understand that in the Revelation that the church is to be seen Raptured in Revelation 4:4, "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold." These elders represent the church. They are clothed and crowned and are the redeemed from all nations. For Revelation 5:9 states, "And they sang a new Song saying, Thou art worthy to take the book and open the seals thereof; for thou wast slain; and hast redeemed us to God by thy blood; out of every kindred and tongue and people and nation." So the Church represented by the elders is seen raptured and in heaven in Revelation 5:9, and is not mentioned anymore in the following chapters.

In Revelation 12 the woman mentioned is Israel as seen by the symbols which are interpreted in Joseph's dream in Genesis 37. The man child is Christ, who is only mentioned to further prove who the woman is.

Thus, the whole doctrine of the Manifest Sons of God is based upon a wrong interpretation of scripture. It must be understood that any teaching that elevates special groups and divides the church is Satanic.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 6

1. What is the aim of the spirit of error?
2. Upon what is the false doctrine of Manifest Sons based, and how do they interpret it?
3. Give three points against the teaching of Manifest Sons.
4. What is the correct interpretation of Romans 8:22,23?
5. Explain when and where in the Book of Revelation the Church is Raptured.
6. Who is the woman and manchild in Revelation 12?
7. Teaching that elevates special groups and divides the church is what? Explain.

Book 1: The Doctrines of Salvation
Lesson 7: The Restitution Of All Things,
Is It Scriptural?
“Ultimate Reconciliation”
By Dr. Albert Grimes

The Restitution Of All Things is another doctrine of devils, which is being revived in our day. It is nothing new but was taught twenty years ago in the Canadian Outpouring of the Holy Spirit.

This teaching goes further in its range of teaching error than the subject of the Manifestation of the Sons of God. This suggests that after a certain period of suffering for sins, the whole of God’s created beings, including Satan, and his angels and wicked men will all be finally forgiven and restored to favor with God. This is known then as the “Restitution of All Things”.

In Acts 3:21 we read, “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” It is to be noticed that this restitution only refers to what the Prophets have spoken, and we cannot find anywhere in Scripture where the Prophets referred to the fact that Satan and his angels, and the wicked, were to be restored.

One must understand that when people misinterpret Scripture it is because they are influenced by the spirit of error as in 1 John 4:6.

When people will stake their whole ministry upon a lie, they are controlled by the spirit of delusion. When people refuse to accept teaching they leave themselves open for delusion. 2 Thessalonians 2:11 shows us that “for this cause God shall send them strong delusion, that they should believe a lie.”

WHERE DOES THIS TEACHING ORIGINATE FROM?

The whole teaching centers around the fact that the word “aionios” translated “everlasting” means only an indefinite period of time, and does not mean endless and eternal. This may be true in regards to the Greek word itself, but one must understand that there is no word in the Greek that would, or could, convey the thought of everlasting or eternal, and so “aionios” was used.

It was not used with the principal of trying to prove any age long theory, but was used as the closest thing to the reality, that of eternal.

This word is almost universally used in the New Testament to express that which is eternal. The new life that the believer has received is forty seven times said to be eternal or everlasting.

Seven times this word is used in connection with the destiny of the wicked, as in the following:

Matthew 18:8, “Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

Matthew 25:41, “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 25:46, “And these shall go away into everlasting punishment: but the righteous into life eternal.”

Mark 3:29, “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:”

2 Thessalonians 1:9, “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”

Hebrews 6:2, “Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”

Jude 1:7, “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

It is these Scriptures that they use to try and indicate that the punishment of the wicked is only age long. After the wicked, and of course Satan and his angels, have suffered only an age long period of time, it is their teaching that they will be finally forgiven and restored to God’s Kingdom.

These same teachers fail to understand that the same word “aionios”, which they teach means only “age long”, and is the same word which is applied to the punishment of the wicked, is also applied to the life which the believers possess. In Matthew 25:46 it says, “And these shall go away into everlasting punishment: but the righteous into life eternal.” If the punishment of the wicked is only age long, so is the eternal life that we are supposed to have.

The fact that it is describing an eternal condition is further described in Matthew 19:29, “And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.” The content of the verse itself shows the fact that eternal life is the inheritance of the saints.

This same word is used to imply the eternal redemption of the saints as in Hebrews 9:12, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.” Does it mean “age long” in this verse? Common sense tells us it relates to an eternal redemption.

This same word is referring to the glory to which we can look forward to as in 2 Corinthians 4:17, “For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;”

The same word is used in regards to the mansions in which we hope to dwell as in 2 Corinthians 5:1, “For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

Then the same word is used in reference to the inheritance we are to enjoy, in Hebrews 9:15, “...they which are called might receive the promise of eternal inheritance.”

The same word is also applied to God. Who would dare state that God in His life was only age long? That God Himself would only endure for a period of time and then pass away? This is exactly what the teachers of this doctrine are trying to tell us. But God is eternal and everlasting as stated in Romans 16:26. “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”

It is applied to the Spirit also as in Hebrews 9:14, “How much more shall the blood of Christ, who through the eternal Spirit...”

If therefore it is to be maintained by those who teach this doctrine that the word everlasting does not mean everlasting when applied to the punishment of the wicked, what security have we that it means everlasting when applied to the life, blessedness, and glory of the redeemed?

What right has anyone, be he ever so learned, to single out seven instances from the seventy in which the Greek word “aionios” is used and say that, in these seven instances, it does not mean everlasting but in all the rest it does? None whatsoever! They have listened to the devil’s lie, and blindly have followed the pathway of strong delusion. Thus the doctrine so called of the “Restitution of All Things” is nothing but a Satanic lie.

Time and time again I have heard well meaning ministers say, “It does not matter what we believe”. Let us understand one thing. Sound doctrine not only saves us, but them that hear us.

And 1 Timothy 4:16 warns, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 7

1. What is meant by "Restitution of all things"? Give scripture.
2. Write a paragraph on where this teaching originates from.
3. How would you answer someone who says "It does not matter what we believe?" Give scripture.

Book 1: The Doctrines of Salvation
Lesson 8: The Doctrine of Sanctification

1 Thessalonians 4: 3
By Dr. Albert Grimes

Regeneration has to do with a change in our nature. Justification has to do with our change in standing before God. And adoption has to do with our change in position before God.

Sanctification then has to do with a change in our character and conduct. In Justification we are declared righteous, in order that in Sanctification we may become righteous.

Justification is what God Himself does for us while Sanctification is what God does in us. Justification puts the believer in a right relationship with God while Sanctification shows the fruit of such a relationship: a life separated from sin and dedicated to God.

A DEFINITION OF SANCTIFICATION

Sanctification means to be “set apart”, separated from others, from others in position and relationship before God; separated from that which is unholy. Acts 15:14, “...to take out of them a people for his name.”

SEPARATION FROM EVIL

Sanctification in the first sense means “set apart”. And those who are set apart in this sense will separate themselves from sin. This is indicated in the Scriptures as in 2 Chronicles 29:5, “And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.”

They obeyed the command of Hezekiah the king, with the results as stated in verses 15 and 16, “And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.” “And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.”

The same principle of separation from sin is brought out in the New Testament also, as in 1 Thessalonians 4:3, “For this is the will of God, *even* your sanctification, that ye should abstain from fornication:”

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

SEPARATION, OR DEDICATION, TO GOD

In this sense, whatever is set apart or dedicated exclusively to the service of God, is sanctified. The Son of God, as He was set apart by the Father and sent into the world to do God’s will, was sanctified in this sense, as stated in John 10:36, “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

A person may sanctify, or consecrate which is translated from the same Hebrew word, his house, or land, in this same sense, as pointed out in Leviticus 27:14,16, “And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand...16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof...”

In this same sense the first born of the children were sanctified unto the Lord, as Numbers 8:17 states, “For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every

firstborn in the land of Egypt I sanctified them for myself.”

Here we have the meaning of sanctification in this sense. “I sanctified them for Myself”. They were set apart to God.

In this sense it is spoken of God being sanctified, showing that God is separated from everything sinful and unholy, and that He is absolutely holy in Himself.

When we walk in separation from sin, dedicated to God’s service, we sanctify God, as stated in Ezekiel 36:23, “And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.”

THE TIME OF SANCTIFICATION

The very moment a person accepts Christ as savior he is sanctified, that is, he is separated from sin and separated unto God. But we must understand that at that stage there may be much in the life that is not pleasing to God, yet he is still a sanctified person.

This must be understood in the same sense as his glorification, as in Romans 8:30, “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.”

As far as God is concerned we are glorified, and as far as God is concerned we are then sanctified. This fact is brought out in other Scriptures. 1 Corinthians 1:2, “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints...”

The full truth of such a relationship is brought out in the following Scriptures. It must be understood that the Corinthian church was far from perfect, yet the work of sanctification set them apart from sin and unto God. In 1 Corinthians 6:8-11 we read, “Nay, ye do wrong, and defraud, and that *your* brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” It is evident from the Scripture that this sanctification, which is a finished work, perfected forever them that are sanctified as stated in Hebrews 10:10,14, “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*... 14 For by one offering he hath perfected for ever them that are sanctified.”

By a simple act of faith in Christ the believer is at once in standing put into a state of sanctification from which he will grow until he reaches the fullness of the measure of the stature of Christ.

PROGRESSIVE SANCTIFICATION

Although the Son of God, according to the finished work of the cross, is put at once into a state of sanctification, yet it must be understood that sanctification as an actual experience is a progressive work which goes on in the believer throughout all his earthly life. So what is completed for us through the death of Christ must be worked out in us by the Spirit, and through the Word of God.

There are some that teach that it is possible to receive an experience where the old Adamic nature is completely eradicated and after receiving this experience one does not sin.

John Wesley, who advocated this teaching, said, “I believe a person filled with the love of God is still liable to involuntary transgression. Such transgression you may call sins, if you please. I do not.” This theory is not supported, but rather contradicted, by the teaching of the Scripture.

The only passage which may seem to imply that the Christian, in this life, can be perfectly sinless, when properly interpreted only shows the difference between the life of the regenerated and the unregenerated.

1 John 3:6-9, “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is

righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 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.”

In order to understand John’s terms and get his meaning, one must take his own definitions. He defines sin as lawlessness. So when he says, “Whosoever abideth in him sinneth not”, he simply declares that the begotten one is not lawless, and he that is lawless has not seen Christ neither known him.

When he says, “Whosoever is born of God doth not commit sin,” he simply declares that the begotten one does not practice lawlessness for God’s nature remains in him and he cannot be lawless in character.

Thus the passage relates to the difference between Satan’s children and God’s. The Scriptures distinctly deny that any on earth lives without sin, as stated in 1 Kings 8:46, “If they sin against thee, (for *there is* no man that sinneth not,)...” Then in Ecclesiastes 7:20, “For *there is* not a just man upon earth, that doeth good, and sinneth not.” Also in James 3:2, “For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.”

Absolute perfection is not to be found even in those who are God’s children. The Apostle John clears the subject up for us in his statement in 1 John 1:8, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

The word “sin” refers to the old nature of sin within us. Then we have the works of this nature referred to in 1 John 1:10, “If we say that we have not sinned, we make him a liar, and his word is not in us.”

Thus the word “sinned” relates to sins committed because of the old nature in us. And the provision for such sins is also brought out in 1 John 2:1, “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,” and 1 John 1:9, “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”

So sins as they are confessed are taken care of through Christ as our Advocate, and because of confession a continual cleansing takes place. The word “cleanse” means “to make clean”, “purge”, or “purify”. A work of sanctification goes on in the life of a child of God as he confesses his sins to Christ.

These sins in the experience of the child of God do not, when committed, do away with the cross work of Christ. The Christian that sins is a sinning Son. He does not become a sinner, and lose all that he has gained in Christ.

This is the reason why those who teach the eradication of the Adamic nature are at a loss to explain the reason a Christian sins. And those who do sin must, according to their teaching, be born again or regenerated all over again. So some find themselves many times lost, and many times having to be saved. And to many of them, this is a perpetual experience, becoming lost and getting saved.

Under this system of teaching no sanctification is possible. The only thing it does is to keep one under a bondage of always losing, or being able to lose, one’s salvation.

The once for all work of the cross must be understood and accepted before a real work of sanctification can be done in us.

THE ONCE FOR ALL WORK OF THE CROSS

This once for all work is explained to us in the following Scriptures. Hebrews 7:27, “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”

Christ then made one offering for sin, when he offered up himself. Hebrews 9:12, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.” That one offering put away sin as in Hebrews 9 (New American Standard Bible):26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.” That one offering put away sin.

Hebrews 9:28, “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” That one offering bore the sins of many.

Hebrews 10:10, “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.”

1 Peter 3:18, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...” This once for all work of Christ brings us into a state of sanctification, a complete finished work of salvation. From this point on in our Christian experience we are not to concern ourselves with keeping ourselves saved. We are saved. But we are to concern ourselves with keeping in fellowship with the Father and performing the preordained plan for our lives.

SANCTIFICATION AS A GROWTH IN THE THINGS OF GOD

There can be no sanctification in the life until there comes first an understanding of Christ and His Word. So the first principle of growth is brought about by our knowledge of the Spirit and the Word, and as this knowledge increases so does our sanctification.

There is a twofold growth in the things of God, as in 2 Peter 3:18, “But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ...”

As this twofold growth takes place there is a transformation that takes place in our lives also. We become changed as the Scripture indicates in 2 Corinthians 3:18, “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.”

We are being transformed from one degree of character, or glory, to another. The more we learn of Christ through His Word, the more the Spirit of God is able to make us like Him.

THE MEANS OF SANCTIFICATION

The means of Sanctification are both human and divine, both God and man. Both contribute and cooperate towards this desired end. Sanctification as far as God is concerned is a work of the triune God, as stated in scripture.

GOD THE FATHER IN HIS RELATIONSHIP TO OUR SANCTIFICATION

In 1 Thessalonians 5:23, 24 we read, “And 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. 24 Faithful *is* he that calleth you, who also will do *it*.”

The word “wholly” means “complete to the end”. There is an element of time spoken of here which of course relates to complete sanctification that would come at glorification.

But it must be understood that the Father can only sanctify us as we are willing to be sanctified. We cannot purify ourselves, but we can yield to God, and then the purity will come. Christ also speaks of the Father as the One who sanctifies as in John 17:17, “Sanctify them through thy truth: thy word is truth.”

It is through the Word that we are sanctified.

Sanctification is also brought about by the cross work of Christ. Hebrews 10:10, “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.”

As we have already stated, the death of Christ separates the believer from sin and the world, and sets him apart as redeemed and dedicated to the service of God.

The same truth is also brought out in regards to the Church as in Ephesians 5:25-27, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 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.”

The source of our sanctification is then to be found in Christ as 1 Corinthians 1:30 states, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

The Holy Spirit also sanctifies as in 1 Peter 1:2, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit...”

It is the Spirit of God that produces through the new nature born in us the fruit of the Spirit as in Galatians 5:22, 23.

In His sanctifying work in the believer the holy spirit gives us freedom from the old Adamic nature, or the law of sin and death, as Romans 8:2 relates, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

It is the Holy Spirit who puts to death the deeds of the old nature as in Romans 8:13, “For 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.”

He is called the Holy Spirit because He is absolutely holy in Himself and because He produces holiness in the believer. This wonderful truth is brought out very plainly in the struggle which goes on in the believer’s life against the flesh and how it is overcome by the Spirit in chapters 7 and 8 of Romans.

The pronoun “I” is found over seventeen times in Romans 7, bringing out the fact of the hopelessness of fighting the flesh ourselves. But in Romans 8 the Holy Spirit is mentioned over seventeen times, bringing out the fact that the flesh is only overcome through the power of the Holy Spirit in us.

In these two chapters then is revealed the secret of failure and victory, sin and holiness.

OUR PAST IN REGARDS TO SANCTIFICATION

We must have faith in the redemptive work of Christ, for it is stated that He is made unto us Sanctification, in 1 Corinthians 1:30, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

But He only becomes all these things to us as we appropriate Him for ourselves. Christ, who by His death was made unto us sanctification in the instantaneous sense, becomes unto us, as we appropriate Him, sanctification in the progressive sense, producing in the believer His own life moment by moment.

The degree of our sanctification is in proportion to our appropriation of Christ, as in Acts 26:18, “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, and inheritance among them which are sanctified by faith that is in me.”

Not only are we to appropriate Christ, but we are to study the Scriptures and become obedient to them, because it is through this means that we are also sanctified. John 17:17, “Sanctify them through thy truth: thy word is truth.”

And speaking in regards to the Church, Ephesians 5:26, “That he might sanctify and cleanse it with the washing of water by the word.” Then also in John 15:3, “Now ye are clean through the word which I have spoken unto you.”

Sometimes our sanctification is limited because of our lack of knowledge of the Word and our obedience to it.

How does the Word of God sanctify? It must be understood that the Word of God alone does not sanctify, but it is the Word of God as it is made real by the Spirit. The Word of God by the Holy Spirit will reveal sin, it will awaken our conscience by revealing Christ and setting forth the Christian walk.

OTHER THINGS THAT CONTRIBUTE TOWARDS OUR SANCTIFICATION

We are exhorted to follow after charity. The thought is that we are to pursue love or charity. The same thought is brought out in Hebrews 12:14, “Follow peace with all *men*, and holiness, without which no man shall see the Lord.” Again in 2 Peter 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

It is because of this divine nature that we have in us, that is received by regeneration, that we are able to escape what is in the world. But having escaped we are told to make all haste and add to what we have received

as stated in 2 Peter 1:5-11.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall...”

The word “fall” means to trip or stumble, and in no sense does it suggest the losing of our salvation.

2 Peter 1:11, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Now in order to add these things there must be a sanctification, a separation, a putting off and a putting on, as stated in Ephesians 4:22-24, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.”

So in the putting off, and putting on, this is something that we have to do. We are to make the decisions regarding these things, that is, the turning away from and forsaking of them. Then the Holy Spirit is able to make these things real in our lives. This is a method of sanctification that can take place in our lives as we walk before God.

Another method in which sanctification takes place in our lives is when we walk in the light, as in 1 John 1:7, “But 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.”

What is suggested here is walking with God as a companion, in His presence. This no doubt refers to a close companionship with the Holy Spirit.

The presence of the Holy Spirit as we walk with Him makes manifest the hidden sins in our lives, as stated in Ephesians 5:13, “But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.”

Just as we ourselves are told to reprove the unfruitful works of darkness, as stated in Ephesians 5:11, “And have no fellowship with the unfruitful works of darkness, but rather reprove *them*,” so the Holy Spirit will reprove us in the same way.

These sins as revealed must be confessed and put away by the blood of Christ, as 1 John 1:9 states, “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”

This will keep us in fellowship with the Father, and the blood of Jesus Christ will cleanse us from all sin. There will be a progressive sanctification take place in our lives.

It is also quite evident that a certain amount of sanctification goes on in the life of the believer who is being chastened by the Lord as stated in Hebrews 12:10,11, “For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

Another sense in which sanctification takes place is when at certain times God lets down the hedges and lets Satan into our lives as in Luke 22:31,32, “And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”

Peter did not know what manner of man he was, for he said, in verse 33, “And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.” Then Jesus tells him the truth about himself in verse 34, “And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.”

These things came to pass in Peter’s experience, and after he was put back on the pathway, for that is the meaning of the word “converted” in the King James, or “turned again” in the New American Standard, he was able to strengthen his brethren.

A work of sanctification took place in his life. Thus by these many methods sanctification is brought about in the life of the child of God, separating him from sin unto God.

These doctrines of regeneration, justification, adoption, and sanctification must be understood by every child of God.

So Regeneration has to do with our change in nature, Justification with our standing before God, Adoption with our change of position before God, Sanctification with the change of our character and conduct. In Justification we are declared righteous in order that through Sanctification we may become righteous and live a life separated from sin, the flesh, the world, and the devil, and be dedicated unto God.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 8

1. Explain what "Sanctification" means.
2. In what does sanctification make a change?
3. When do we become a sanctified person?
4. Who does the work of sanctification in our lives when we confess sin in our life?
5. How many times do we get saved?
6. What are we after Salvation if we do wrong?
7. What is our main concern now? Explain.
8. What does the Word of God have to do with our sanctification?
9. When will our Sanctification be complete?
10. Why is the Holy Spirit called "Holy" and what is He producing in us?
11. How is the flesh overcome? Explain.
12. What do we ourselves have to do in regards to sanctification?
13. When the hedges are let down, what do we really see?

Book 1: The Doctrines of Salvation
Lesson 9: The Doctrine of Glorification
Philippians 3:20, 21
By Dr. Albert Grimes

While all that we have studied in the former doctrines of salvation are related to our life upon this earth, and no doubt will affect our life after death, yet glorification is an experience that will only take place in a future time.

Yet we must not put to one side the great fact related in Scripture that in the mind of God we are already glorified, as stated in Romans 8:29, 30, "For 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. 30 Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."

What is already determined by God is being worked out in me, so I am going towards glorification. This will complete my salvation. So in this life, after our acceptance of Christ as Saviour, we are fully bought, body, soul, and spirit, through redemption as pointed out in 1 Corinthians 6:19, 20, "What? knew 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? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

In this life the soul and spirit are being sanctified, as stated in 2 Corinthians 7:1, "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." Also in 1 Thessalonians 5:23, "And 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."

We must understand that 1 Thessalonians 5:23 does not refer to a complete experience in this life. The blessing of entire and complete sanctification is to take place when Christ comes. "Wholly" means complete in every part, perfect in every respect. Some day the believer is to be complete in all departments of Christian character no Christian grace missing. He is to be complete in spirit, which links him with heaven; in the body which links him with earth; in the soul as being that on which heaven and earth play. He is to be mature in each separate element of Christian character - spirit, soul, and body.

But in this life the body will remain a vile, mortal body, according to Scripture, as Philippians 3:21 states, "Who shall change our vile body..." Also Romans 8:11, "... shall also quicken your mortal bodies..." The word "mortal" means death-doomed, which is the present state of our body.

Yet provision has been made in salvation for our bodies while we live in them on this earth. It is evident according to Scripture that we can in this body, or through it, glorify God, as 1 Corinthians 6:20 relates, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

After this body becomes God's it can become a servant to righteousness and holiness as in Romans 6:19, "...even so now yield your members servants to righteousness unto holiness."

It can become the temple of the Holy Ghost, as in 1 Corinthians 6:19, "What? Know ye not that your body is the temple of the Holy Ghost which is in you..." There is also provision made for the human body in regards to healing. This is brought out in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you..."

The word "quicken" has a twofold meaning. It means to glorify, as in the Rapture, but it also means to "revitalize," "make alive," "give life," "preserve."

It must be understood that the human body, according to atonement truth, is preserved, or can be kept in divine health by the power of the indwelling Spirit. The same truth is suggested in 1 Thessalonians 5:23, "...your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE REDEMPTION OF OUR BODIES

While in this life our bodies which are vile and mortal, are being provided for in the sense that they are being preserved, yet the full redemption of our bodies will take place at a future time. In Romans 8:23 we read, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

According to this Scripture the change will take place at the coming of our Lord, and then our body will be fashioned like unto His glorious body. Philippians 3:20,21 "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

THE GLORIFIED BODY OF OUR LORD

According to the Scripture our bodies will be fashioned like His glorious body. From Scripture we are also given insight into just what our Lord's glorified body will look like.

After His resurrection Jesus in His glorified body appeared to His disciples in the upper room while the windows were shut and the doors barred. This is in Luke 24:36-43, "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrightened, and supposed that they had seen a spirit. 38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when He had thus spoken, He shewed them His hands and His feet. 41 And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them."

According to the words of Jesus Himself His body was flesh and bones, with the ability to eat and drink, for Jesus further indicated this fact in Matthew 26:29, "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

This same body does radiate the glory of God. Matthew 17:2, "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." This happened upon the mount of transfiguration, showing what the kingdom would be like in the glorified state.

In this glorified body the ability of appearing and disappearing seems to be possible as seen in Luke 24:31, "And their eyes were opened, and they knew him; and he vanished out of their sight."

The ability to ascend and descend between heaven and earth is also pointed out in Scripture. John 20:17, "...Touch me not; for I am not yet ascended to my Father..." Then also in Acts 1:9-11, "...he was taken up; and a cloud received him out of their sight... 11...shall so come in like manner as ye have seen him go into heaven."

So it must be understood that our body when glorified will have the same abilities as Jesus' body had; for we are to be like Him, as stated in 1 John 3:2, "...we shall be like him..." Then in Romans 8:29, "...to be conformed to the image of his Son..."

Then will salvation's plan be complete as far as our body, soul and spirit is concerned. All will be perfect and glorified. Then will be the final eternal state. Those whom God Regenerated, Justified, Adopted, and Sanctified, will be Glorified.

THE DOCTRINES OF SALVATION

Book 1

QUESTIONS: LESSON 9

1. What are heavenly beings called and what are earthly beings called?
2. What is the life of our natural body and what is the life of our spiritual body?
3. Where did our body come from? Give Scripture.
4. Explain about our spirit and where it came from?
5. What happened to man's body when he sinned?
6. Redemption is for what?
7. If we are alive or have died when Christ comes in rapture what will happen to us? Explain.
8. In what ways will our glorified body resemble our present body?
9. In what ways will it be different?
10. What does it mean "we will be like Him"?