

Fundamental Doctrines of the Bible¹

By David Allen Reed²

Contents:

PART I: Concerning God.....	1
PART II: Concerning Man.....	6
PART III: Concerning Sin.....	7
PART IV: Concerning Redemption.....	8

PART I: Concerning God.

A. HIS BEING,

I. Attributes.

1. Self-existence. Life in Himself; underived; inexhaustible. Gen. 1:1, "In the beginning God." Exo. 3:14, "I AM." Psa. 36:9. Isa. 41:4. John 5:26. Acts 17:24, 25. Rom. 11:35, 36.

2. Spirituality. God is a Spirit. Gen. 1:2. Deu. 4:15-19, (R.V.) Psa. 139:7. Isa. 60:1. Eze. 37:14; 39:29. Joel 2:28, 29. John 4:24. Acts 17:28, with Heb. 12:9. Rom. 8:9, 15, 16. 1 Cor. 2:11. 2 Cor. 3:17.

3. Unity. The only God. Exo. 20:3. Deu. 4:35, 39; 6:4. 1 Sam. 2:2. 2 Sam. 7:22. 1 Kin. 8:60. 2 Kin. 19:15. Neh. 9:6. Psa. 86:10. Isa. 44:6-8; 45:22. Jer. 10:10. Joel 2:27. Zec. 14:9. Mar. 12:29. John 17:3. Rom. 1:21-23. 1 Cor. 8:4-6. Gal. 3:20. Eph. 4:6. 1 Tim. 2:5.

4. Eternity. Unlimited by time. Gen. 21:33. Exo. 15:18. Deu. 32:40. 1 Chr. 16:36, (R.V.) Neh. 9:5. Psa. 90:1-4. Isa. 44:6; 48:12; 57:15. Jer. 10:10. Lam. 5:19. Dan. 4:3, 34. Mic. 4:7. Hab. 1:12. Rom. 1:20; 16:26. 1 Tim. 1:17. Heb. 1:10-12. 2 Pet. 3:8. Rev. 4:8-10.

5. Immutability. Unchangeable in nature, or purpose. Exo. 3:15. Num. 23:19. 1 Sam. 15:29. Psa. 33:11. Pro. 19:21. Ecc. 3:14. Isa. 14:24. Eze. 24:14. Mal. 3:6. Rom. 11:29. Heb. 6:17, 18. Jas. 1:17.

6. Omnipresence. Unlimited by space. Gen. 28:15, 16. Deu. 4:39. Jos. 2:11. 1 Kin. 8:27. Psa. 139:7-10.

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Pro. 15:3, 11. Isa. 66:1. Jer. 23:23, 24. Amos 9:2-4, 6. Acts 7:48, 49; 17:27, 28 (Immanence). Eph. 1:23.

7. Omniscience. Cognizant of all things. Gen. 18:18, 19; 25:23. Exo. 3:19. Deu. 31:21. 1 Sam. 2:3. 1 Kin. 8:39. 2 Kin. 8:10, 13. 1 Chr. 28:9. Psa. 94:9, 11; 139:1-16; 147:4, 5. Pro. 15:3, 11. Isa. 29:15, 16; 40:28. Jer. 1:4, 5; 16:17. Eze. 11:5. Dan. 2:22, 28. Hos. 7:2. Amos 4:13. Nah. 1:7. Zec. 4:10. Mat. 6:4, 6, 8, 18. Luke 16:15. Acts 15:8, 18. Rom. 8:27, 29. 1 Cor. 3:20. 2 Tim. 2:19. Heb. 4:13. 1 Pet. 1:2. 1 John 3:20.

8. Wisdom. God realizes the best designs by the best possible means. Psa. 104:24. Pro. 3:19. Isa. 28:29, (R.V.) Jer. 10:12. Dan. 2:20, 21. Rom. 11:33. 1 Cor. 1:24, 25, 30; 2:6, 7. Eph. 3:10. Col. 2:2, 3. (See R.V., margin.)

9. Omnipotence. In the truest sense nothing is impossible. Gen. 1:1; 17:1; 18:14. Exo. 15:7. Deu. 3:24; 32:39. 1 Sam. 14:6. 1 Chr. 16:25. 2 Chr. 20:6. Job 40:2, 9; 42:2 (Read together.) Psa. 33:9; 135:6, seq. Isa. 40:12-15. Jer. 32:17. Eze. 10:5. Dan. 3:17; 4:35. Amos 4:13; 5:8. Zec. 12:1. Mat. 19:26. Mar. 10:27. Luke 1:37; 18:27. Rom. 1:20. Eph. 1:19; 3:20. Col. 1:16, 17. Rev. 15:3; 19:6.

10. Holiness. Absolute moral purity. Can neither sin nor tolerate sin. Exo. 15:11. Lev. 11:44, 45; 20:26. Deu. 32:4. Jos. 24:19. 1 Sam. 2:2. 2 Sam. 22:31. Eze. 9:15. Psa. 5:4; 111:9; 145:17. Isa. 6:3; 43:14, 15. Jer. 23:29. Eze. 39:7. Dan. 9:7, 14. Hab. 1:13. Zec. 8:8. Mal. 2:17. Mat. 5:48. Luke 1:49. John 17:11. Jas. 1:13. 1 Pet. 1:15, 16. 1 John 1:5; 3:3. Rev. 4:8; 15:3, 4.

11. Justice. Demands righteousness of his creatures and deals righteously toward them. Gen. 18:23-32. Exo. 20:5, 6. Deu. 7:9, 10; 10:17, 18; 24:16. 2 Chr. 19:7. Neh. 9:23. Psa. 9:8, 16; 89:14. Pro. 24:12. Isa. 9:7; 45:21. Jer. 17:10; 32:19. Lam. 1:18. Eze. 18:1-32; 33:18-20. Dan. 9:7, 14. Nah. 1:3. Zep. 3:5. Luke 12:47, 48. Acts 10:34, 35; 17:31. Rom. 11:2, 5-11; 3:26. Gal. 2:6; 6:7, 8. Eph. 6:8, 9. Col. 3:25. Heb. 6:10. 1 Pet. 1:17. 2 Pet. 2:9. 1 John 1:9. Jude 14, 15. Rev. 16:17.

12. Goodness. "Includes benevolence, love, mercy, grace."--Hodge. Gen. 19:16. Exo. 34:6, 7. Num. 14:18. Deu. 4:31; 7:7, 8. Jud. 2:18. 1 Kin. 8:23. 2 Kin. 13:23. 1 Chr. 16:34. 2 Chr. 30:9. Neh. 9:17, 31. Psa. 23; 25:8-10; 86:5, 15. Pro. 22:23. Isa. 63:9. Jer. 3:12; 31:3. Lam. 3:22, 23. Eze. 33:11. Dan. 9:9. Hos. 11:1-4, 8, 9. Joel 2:13. Jon. 4:2, 10, 11. Mic. 7:18-20. Nah. 1:7. Zep. 3:17. Zec. 9:17. Mal. 1:2. Mat. 5:45; 19:17. Luke 1:50; 6:36. John 3:16. Acts 14:17. Rom. 2:4; 5:8; 8:38, 39. 2 Cor. 1:3; 13:11. Eph. 2:4, 7. 2 The. 2:16. Tit. 2:11; 3:4, 5. Jas. 5:11. 1 Pet. 1:3. 2 Pet. 3:9. 1 John 3:1; 4:7-10, 16.

13. Faithfulness. Absolutely trustworthy. His words will not fail. Exo. 34:6. Num. 23:19. Deu. 4:31; 31:7, 9. Jos. 21:43-45; 23:14. 1 Sam. 15:29. 2 Sam. 7:28. 1 Kin. 8:24, 56. Psa. 105:8; 119:89, 90. Isa. 25:1; 49:7. Jer. 4:28. Lam. 3:23. Eze. 12:25; 16:60, 62. Dan. 9:4. Mic. 7:20. Luke 18:7, 8. John 3:33. Rom. 3:4; 15:8. 1 Cor. 1:9; 10:13. 2 Cor. 1:20. 1 The. 5:24. 2 The. 3:3. 2 Tim. 2:13. Tit. 1:2. Heb. 6:18; 10:23. 1 Pet. 4:19. 2 Pet. 3:9, 13. (Read with verses 3, 4, 8.) 1 John 1:9. Rev. 15:3.

II. The Trinity.

By the Trinity is meant the unity of three persons in one Godhead; Father, Son, and Holy Spirit.

Representing God as one, the Scriptures also ascribe divinity to Father, Son and Holy Spirit.

COURSE OF THE ARGUMENT.

1. God is one. Unity is ascribed to God.
2. The Father is divine: a distinct person.
3. The Son is divine: a distinct person.
4. The Holy Spirit is divine: a distinct person.
5. The Father, Son, and Holy Spirit are classed together, separately from all other beings.

1. God is one. See passages cited under Attributes, Unity.

2. The Father is divine and a distinct person. The word "Father" is used in the Scriptures in a two-fold sense in relation to the Godhead: sometimes as equivalent to God, sometimes to the first person of the Trinity.

a. Passages where "Father" is used as equivalent to God, not implying personal distinctions. Deu. 32:6. 2 Sam. 7:14. 1 Chr. 29:10. Psa. 89:26. Isa. 63:16. Jer. 3:19. Mal. 2:10. Mat. 6:9. Mar. 11:25. Luke 12:30. John 4:21, 23, 24. 2 Cor. 6:18. Phi. 4:20. Jas. 1:17. 1 John 2:15, 16.

b. Passages applied to God in contrast with Christ, denoting a special relation to Christ as Son in His office of Redeemer. Psa. 2. Mat. 11:27; 25:34. Mar. 8:38; 14:36. John 5:18-23, 26, 27; 10:15, 30; 17:1. Acts 2:33. Rom. 15:6. 1 Cor. 8:6; 15:24. 2 Cor. 11:31. Gal. 1:1-4. Eph. 1:2, 3; 4:5, 6. Phi. 1:2. 1 The. 3:11, 13. 2 The. 2:16. 1 Tim. 1:2. 2 Tim. 1:2. Tit. 1:4. Phile. 3. 1 Pet. 1:2, 3. 2 Pet. 1:17. 1 John 1:3; 4:14. Jude 1. Rev. 3:21.

3. The Son divine, a distinct person from the Father.

a. Christ pre-existent. Existed as a distinct person before He came into the world. Mic. 5:2. John 8:56-58; 17:5. 1 Cor. 15:47. Phi. 2:6, 7. Col. 1:17. 1 John 1:1. Rev. 22:13, (Read with verse 16).

b. Not merely pre-existent, but pre-eminent, above all things except the Father, co-eternal with the Father. Mat. 11:27; 28:18. Luke 20:41-44. John 3:13, 31. Acts 10:36. Rom. 14:9. Eph. 1:20-22. Phi. 2:9, 10. Col. 1:15, 17, 18. Heb. 1:4-6. 1 Pet. 3:22. Rev. 1:5; 3:14.

c. Creator of the universe. John 1:3. Col. 1:16. Heb. 1:2, 10.

d. Divine attributes ascribed to Him.

(1) Omnipotence. Isa. 9:6. Mat. 28:18. John 10:17, 18; 11:25. 1 Cor. 1:24. Phi. 3:21. Col. 2:10. 2 Tim. 1:10. Heb. 1:3. Rev. 1:8.

(2) Omnipresence. Mat. 18:20; 28:20. Eph. 1:23.

(3) Eternity. Mic. 5:2. John 1:1. Rev. 1:8.

(4) Omniscience. Mat. 11:27. Luke 10:22. John 2:24, 25; 21:17. Acts 1:24. Col. 2:3. Rev. 2:23.

e. The divine name is applied to Him as to no other being except the Father, implying supreme divinity. Psa. 102:24, 25, (See Heb. 1:8-10). Isa. 7:14; 9:6. Mal. 3:1. Mat. 1:23. John 1:1; 20:28. Acts 20:28. Rom. 9:5. Eph. 5:5. Phi. 2:6. Col. 2:9. Tit. 1:3; 2:13, (R.V.). Heb. 1:8-10, (See Psa. 102:24, 25). 2 Pet. 1:1. 1 John 5:20. Rev. 17:14; 19:16.

f. Exhibited in the Scriptures as the object of religious worship. Mat. 2:11; 14:33; 15:25. Luke 24:52. John 5:23. Acts 7:59, 60. 1 Cor. 1:2. 2 Cor. 12:8, 9. Gal. 1:5. Phi. 2:10. 1 The. 3:11, 12. 2 Tim. 4:18. Heb. 1:6 (Psa. 97:7). 2 Pet. 3:18. Rev. 5:13.

4. The Holy Spirit is divine and a distinct person from the Father and the Son.

a. The Holy Spirit is divine. Called the Spirit of the Father, the Spirit of the Son, the Holy Spirit, the Spirit of truth, the Spirit of life. Gen. 1:2; 6:3. Neh. 9:30. Isa. 63:10. Eze. 36:27, 28. (Cf. Acts 2:16, 17). Joel 2:28. Mat. 10:20. Luke 12:12. John 14:16, 17; 15:26. Acts 5:3, 4; 28:25. Rom. 8:14. 1 Cor. 3:16. Gal. 4:6. Eph. 1:13. 1 The. 4:8. Heb. 2:4. 1 Pet. 1:2.

b. Is distinct from Father and Son, and is personal. The personal pronoun He applied to Him; personal acts ascribed to Him. Mat. 3:16, 17; 28:19. Mar. 1:10, 11. Luke 3:21, 22. John 14:26; 15:26; 16:13. Acts 13:2, 4; 15:28. Rom. 8:26, (R.V.). 1 Cor. 12:11.

c. Converting, regenerating influence ascribed to Him. Neh. 9:20. Isa. 44:3. Eze. 36:26, 27; 37:14. Joel 2:28. Mat. 3:11. John 3:5, 6; 14:26. Acts 9:31. Rom. 8:9, 11, 14. 1 Cor. 6:11. 2 Cor. 1:22; 5:5. Gal. 4:6; 5:22. Eph. 1:13; 3:16. 1 The. 1:6. 2 The. 2:13. Tit. 3:5. 1 Pet. 1:2. 1 John 3:24. Rev. 22:17.

5. The Father, Son, and Spirit are classed together, separately from all other beings, as divine. Mat. 28:19. Rom. 8:9, 14-17. 2 Cor. 13:14. 1 Pet. 1:2. Jude 20, 21.

Result of the Biblical evidence in respect to the divinity of the Father, the Son, and the Holy Spirit.

(1) That the Father, Son, and Holy Spirit are personally distinguished from each other. There is recognized throughout a personal relation of the Father and Son to each other. So of the Holy Spirit to both.

(2) They each have divine names and attributes.

(3) Yet there is only one God.--H. B. Smith.

B. HIS WORKS.

I. Creation.

1. The Scriptures represent God as the Creator of the universe. Gen. 1:1. 2 Kin. 19:15. 1 Chr. 29:11. Neh. 9:6. Job 38:4. Psa. 33:6; 96:5; 102:25; 146:5, 6. Pro. 3:19. Isa. 42:5; 51:13. Jer. 10:12; 32:17. Amos 5:8; 9:6. Zec. 12:1. John 1:1-3. Acts 4:24; 17:25. Rom. 11:36. Eph. 3:9. Col. 1:16, 17. Heb. 3:4; 11:3. 2 Pet. 3:5. Rev. 4:11.

2. Creation voluntary on God's part. The universe the product of His will. The First Cause is Mind. Gen. 1:3, 4, 31. Psa. 33:6, 9. Eph. 1:11. Heb. 11:3. Rev. 4:11.

II. Providence.

"This term, in its widest application, signifies the Divine Presence in the world as sustaining, controlling, and guiding to their destination all things that are made. The will of God determines the end for which His creatures exist; His wisdom and His goodness appoint the means by which that end is attained: in the

conservation of the frame of nature, in the care of all creatures that have wants, in the government especially of intelligent and probationary beings; and His power ensures the accomplishment of every design."--Pope.

1. The universe as such is the object of conservation. What God has brought into being is continued in existence by His omnipresent agency. Neh. 9:6. Psa. 36:6; 66:9. Isa. 63:9. Acts 17:28. Col. 1:17. Heb. 1:3.

2. That part of creation which is the subject of wants is the object of ceaseless providential care. Gen. 48:15. 2 Sam. 22:2, 3. Psa. 23:5; 147:9. Pro. 16:9. Mat. 5:45; 6:26, 30. Luke 12:6, 7. Acts 14:17. 1 Pet. 5:7.

3. That part of creation which consists of intelligent or probationary creatures is the object of providential government. Psa. 37:23; 66:12. Pro. 16:7, 9. Isa. 33:22. Dan. 4:17. Mat. 6:33; 7:24-27. Mar. 10:29, 30. Luke 6:47-49. Acts 5:38, 39. Rom. 8:28. Jas. 4:12.

III. Angels.

1. Existence and nature. Spiritual beings, created before man, high in intelligence and mighty in power.

a. Gen. 18:19. 32:1, 2.

b. Gen. 3. Job 38:7. Rev. 12:9.

c. Psa. 103:20. Mat. 13:41; 24:36; 25:31. 1 Cor. 13:1. 2 The. 1:7.

2. Orders. There appear to be various orders of angels. Dan. 10:13; 12:1. Luke 1:19. Eph. 1:21. 1 The. 4:16. Jude 7. Rev. 12:7.

3. Number. Exceedingly great. Deu. 33:2. Psa. 68:17. Dan. 7:10. Mat. 26:53. Luke 2:13. Heb. 12:22. Rev. 5:11.

4. Employment.

a. Adore the presence of God, serve him, and are happy in His service. Mat. 18:10. 1 Pet. 1:12. Rev. 5:11.

b. Employed in works of providence and in greater work of redemption.

(1) Gen. 28:12. Psa. 34:7; 91:11, 12. Mat. 18:10. Acts 5:19; 12:7; 27:23. Heb. 1:13, 14.

(2) Acts 7:53. Gal. 3:19. Heb. 2:2.

(3) 2 Kin. 19:35. 1 Chr. 21:16. Acts 12:23.

(4) Luke 2:10, 11. Mar. 1:13. Luke 22:43. Mat. 28:2-4. John 20:12. Acts 1:10, 11.

(5) Mat. 13:49, 50; 24:31; 25:31. 1 The. 4:16, 17. 2 The. 1:7.

5. Character. As to moral character, divided into two great classes.

a. The good. Psa. 103:20. Luke 9:26. 1 Tim. 5:21.

b. The bad. Mat. 12:24-27. Eph. 2:2; 6:12. 1 Tim. 4:1.

6. Satan, the chief of the fallen angels.

a. Names applied to him. Satan. 1 Chr. 21:1. The devil. Mat. 4:1, 5, 8. The tempter. Mat. 4:3. Prince of the devils. Mar. 3:22. Murderer and liar. John 8:44. Prince of this world. John 12:31; 14:30. God of this world. 2 Cor. 4:4. Prince of the power of the air. Eph. 2:2. Adversary. 1 Pet. 5:8. Apollyon. Rev. 9:11. The old serpent, the deceiver. Rev. 12:9. The accuser. Rev. 12:10. The dragon. Rev. 20:2.

b. Personality. Mat. 4:1-11. John 8:44. 2 Cor. 11:3, 14.

c. Other evil angels subordinate to him. Mat. 12:24-28. Luke 10:18. Eph. 2:2; 6:12. Rev. 9:11; 20:2.

d. Power and work of Satan and his angels.

(1) Mat. 4:1-11. 1 Cor. 5:5. 2 Cor. 4:4; 11:14. Eph. 6:11, 12. 2 The. 2:9, 10. 1 Tim. 3:7. Heb. 2:14. Rev. 12:9.

(2) Prominent examples of temptation. Adam and Eve, David, Christ, Judas, Ananias and Sapphira.

(3) Demoniacs were persons possessed of demons, agents of Satan.

7. Cherubim and Seraphim.

a. Some hold that the cherubim are real, personal creatures; others that they are ideal beings. The term "living creature" is applied to the same beings. May be regarded as symbolical of the highest properties of creature life and typical of redeemed manhood. Gen. 3:24. Exo. 25:22. 1 Sam. 4:4. Eze. 1:5-25; 10:1-22. Rev. 4:6-9; 5:6-14; 6:1-7.

b. Seraphim. Mentioned only in Isa. 6. Probably the same as cherubim.

PART II: Concerning Man

I. Man was Created.

Gen. 1:27. Exo. 20:11. Pro. 20:12. Isa. 45:12. Jer. 27:5. Zec. 12:1. 1 Cor. 11:9, 10.

II. The Race has a Common Origin.

Gen. 1:27; 5:1-3; 7:21-24; 9:18, 19. Isa. 63:16; 64:8. Mal. 2:10. Mat. 6:9. Luke 11:2. Acts 17:26-29. 1 Cor. 8:6. Eph. 4:6.

III. Man a Compound Being, Consisting of Body and Spirit.

Gen. 2:7. Ecc. 12:7. Mat. 10:28; 22:32. Luke 8:55. 1 Cor. 15:45. 2 Cor. 5:6, 8. 1 The. 5:23.

IV. Man is the Offspring of God.

See the texts under "Common Origin," also, Luke 3:38. John 20:17.

V. Man was Created in God's Image.

1. This includes knowledge, feeling, and will. Gen. 1:26, 27; 5:1. 1 Cor. 11:7. Jas. 3:9.

2. He was in a state of righteousness and holiness. Ecc. 7:29. 2 Cor. 3:13. Eph. 4:24. Col. 3:10, and the whole teaching of Scripture in regard to the state of the regenerated.

VI. Man under Moral Law.

Gen. 2:16, 17. Exo. 20. Deu. 6:6-9; 27:26; 32:46. Jos. 1:8. Psa. 1:1-3; 78:5; 119:72, 92. Mat. 5:17, 19; 7:21, 24-27. John 14:21. Rom. 2:13-15; 8:4. Jas. 1:22, 25. 1 John 2:3, 4. Rev. 22:14.

PART III: Concerning Sin

I. Its Nature.

1. Its origin, as regards the human race. The first man and woman, by their own choice, violated the law of God; they sinned against God. Gen. 3.

2. Words, which describe sin in some of its forms. Hebrew: "Chata," to go out of the way, to miss the mark. "Pasha," to transgress. "Avah," to twist, to act perversely. Greek: "Hamartia," a missing of the mark. "Paraptoma," a falling away from law, truth, right. "Parabasis," a going over or beyond truth and right, transgression. "Anomia," lawlessness. "Asebeia," irreverence.

3. Definition. "Sin is any want of conformity unto, or transgression of, the law of God."

II. Its Extent and Penalty.

1. By sinning, our first parents incurred the penalty of eternal death, including loss of communion with God, supremacy of worldly affections, and consequent misery, wretchedness, pain. Gen. 2:17. Eze. 18:4. Mat. 25:46. Rom. 5:12; 6:23. 1 Cor. 15:58. Gal. 6:8. Jas. 1:15. (See also next two sections.)

2. Sin natural to every human being, depravity being hereditary. Psa. 51:5; 58:3. Jer. 17:9. John 3:6. Rom. 5:12-19; 7:14-24; 8:7. 1 Cor. 15:22. Gal. 5:17, 19-21. Eph. 2:1, 3.

3. All men sinners; therefore subject to same penalty incurred by the first sin. Gen. 6:5, 11, 12. 1 Kin. 8:46. 2 Chr. 6:36. Psa. 53:1-3. Pro. 20:6, 9. Ecc. 7:20. John 3:19. Rom. 3:9-18, 23; 11:32. Gal. 3:22. 1 John 1:8, 10.

4. Therefore all need redemption. John 3:5, 6. Rom. 5:18; 7:24, 25. 2 Cor. 5:14, 15, 19. Gal. 3:21, 22. Tit. 2:14. Heb. 2:9. 1 John 2:2.

PART IV: Concerning Redemption

A. INTRODUCTORY AND GENERAL STATEMENTS.

The sin and ruin of man gave occasion for the gracious interposition of God. In the curse upon the serpent was intimated the purpose of redemption. Gen. 3:15.

I. There is, however, no Self-redemption.

The fall of man wrought a change in both his nature and his condition. To be redeemed he must be placed where he was before, both as to character and as to state. His purity must be restored; his condemnation must be removed. Man cannot redeem himself, because--

1. The legal difficulty is insuperable. The divine law requires a perfect obedience. Mat. 22:37. Gal. 3:10. There can be no surplus obedience, no reparation for sin that is past.

2. The moral difficulty is insuperable. Job 14:14. John 3:6. There is no tendency in that which is sinful to that which is holy. No sinner can regain by self-effort alone the purity which he has lost; but this is indispensable to redemption. Heb. 12:14.

II. No Redemption by other Creatures.

It is equally certain that, while sinful man cannot redeem himself, no other creature can redeem him. The fact of creatureship necessitates dependence and obligation. The highest angel and all the angels are under law to God. That law is perfect, it exacts their whole power of love and service. By no possibility can they love and serve God except for themselves alone. To find a being qualified and able to redeem, we must find one over whom the law has no jurisdiction. In the presence of that being we are in the presence of God.

III. Will God redeem?

1. Nature furnishes presumptive evidence that God will redeem. Nature show the goodness of God. His gifts are not determined by the moral character of men. Psa. 103:10; 145:15, 16; 147:8, 9. Mat. 5:45; 6:26.

2. In the world man is subject to many evils as to his body, but all around him are remedies in nature.

3. The universal prevalence of sacrifice is another presumption. It is probable that sacrifice did not originate with man, but in the appointment of God. Gen. 3:21.

4. If nature is uncertain, revelation is clear and conclusive. From the fall of Adam to the birth of Christ the divine purpose was constantly being more fully and clearly revealed. Gen. 3:15; 4:4; 5:24-29; 6:8; 14:18. John 8:56. Isa. 53:1-12. Dan. 9:24-27. Joel 2:28-32. Zec. 13:1-7.

5. The presence and work of the Holy Spirit also attested. Gen. 6:3. Exo. 31:2, 3. Jud. 6:34; 11:29. Neh. 9:20. Isa. 44:3, 4; 59:21; 63:11. Hag. 2:5.

IV. The Redeemer, or Messiah, has Already Come.

It is plain from the prophecies and from their historical fulfilment that the Messiah must have long since

come. Gen. 49:10. Dan. 9:25. Hag. 2:6-9. Mal. 3:1.

V. Jesus Christ the Messiah, as shown by Fulfilled Prophecies.

1. Was to be from eternity the fellow of God. Isa. 9:6. Mic. 5:2. Zec. 13:7. Mat. 3:17. John 1:1-3. 1 John 5:20.

2. To be born not by ordinary generation, but of a virgin. Isa. 7:14. Mat. 1:18-25. Luke 1:26-33.

3. In Bethlehem of Judea. Mic. 5:2. Luke 2:4, 11. (See also Mat. 2:4-6. John 7:42.)

4. To come while the scepter still lingered with Judah, near by the close of the weeks predicted by Daniel, and while the second temple was yet standing. Gen. 49:10; Mat. 2:1. Dan. 9:25; Luke 2:1. Hag. 2:6-9; Mat. 24:1, 2.

5. To be of the race of Abraham, of the tribe of Judah, of the family of David. Gen. 22:18. Gen. 49:10. 2 Sam. 7:16. Isa. 11:1-9.

6. To come in humble circumstances. Isa. 53:2; Luke 2:7-24. Isa. 49:7; Mat. 8:20; Mar. 6:3.

7. To make Himself known by works of mercy and of supernatural power. Isa. 35:3-6; John 5:36, 37. Isa. 42:7; 61:1-3; John 10:24, 25.

8. To be despised and rejected of men. Isa. 53:3-7. John 1:10, 11. Luke 23:18-21.

9. To be cut off by a violent death and his body to be pierced. Isa. 53:8; Dan. 9:26; Luke 23:23, 33. Psa. 22:16; John 20:25. Zec. 12:10; John 19:34.

10. Other prophecies concerning His death. Psa. 22:7, 8; Mat. 27:39-43. Psa. 69:21; Mat. 27:34. Psa. 22:18; John 19:23, 24. Exo. 12:46; John 19:33, 36. Isa. 53:12; Mar. 15:27. Isa. 53:9; Mat. 27:57-60.

11. To rise from the dead, to ascend on high, leading captivity captive. Psa. 16:9-11; Mat. 28:5-7. Psa. 68:18; Acts 1:9-11.

VI. The Incarnation.

The word incarnation comes from Latin words (in and caro, carnis, flesh) meaning "in the flesh." To become incarnate is to become a man. Remaining God, Christ became man and as such lived among men. The divine was not changed into the human, or commingled with the human so that it became what it was not before, but the divine took the human into union with itself and so entered a form or mode of being which was new as well as mysterious. As by faith we understand that the world was framed by the word of God, so by faith we understand that He who framed the world became incarnate. Heb. 1; 11:3.

While incarnation could not affect the nature and properties of Deity, it did affect their manifestation. The glory which the Son had with the Father was not visible when He was among men. John 17:5. Phi. 2:7. John 1:14. Luke 1:32.

To the sight of men the human was the more constant and conspicuous. At times, however, there was the

clear shining forth of Deity. Mat. 7:28, 29. John 3:2; 7:46. Mat. 17:1, 2.

VII. Old Testament Intimations of the Incarnation.

1. In the first promise. In the renewal of the promise to Abraham, Isaac, Jacob, and David He was to be their seed. Gen. 3:15; 22:18; 28:14. 2 Sam. 7:12-29.

2. The theophanies of the old covenant were manifestations of God in the person of His Son. To Abraham. Gen. 18:1-33. Jacob. Gen. 32:22-32. Joshua. Jos. 5:13; 6:5. Manoah and his wife. Jud. 13.

3. Isaiah said: "A Virgin shall conceive, and bear a son" (Isa. 7:14). This would make him human, at the same time his name was Immanuel, God with us. (See also Isa. 9:6, and Zec. 13:7; Mat. 26:31.)

VIII. Necessity of the Incarnation.

Its necessity in the fact of sin. God under no obligation to redeem lost men, but, on the supposition of redemption, the Redeemer must become incarnate.

1. God alone could redeem. The law broken must be vindicated, the nature defiled must be renewed. Men and angels are utterly incompetent in such an exigency. The case necessitates a divine Redeemer.

2. God himself in redeeming men must do it righteously. His perfect law cannot be set aside. The Redeemer must come under the law, under its jurisdiction and its power. But to do this He must come out of the sphere of absolute God-head into that of real manhood. (See Heb. 2:14-16.) It was impossible that He should cease to be God; it was not impossible that He should assume into union with Himself the nature of man.

IX. The Mediator.

The Greek word for mediator is *emites*, meaning one who goes between or in the middle. It embraces the additional ideas of variance and reconciliation.

1. The word mediator does not in itself indicate by what means mediation is to be made.

a. In the case of a misapprehension the mediator would only need to explain, or be an interpreter.

b. In a case of deliberate wrong the mediator would seek the clemency and favor of the offended party, and thus become an intercessor.

c. If, further, the case were such that there were grave liabilities in law and right resting upon the offending party, it would be requisite for the mediator to obtain for him, or himself become a sponsor, or to use the Scriptural word, a surety or bondsman.

d. If the obligations resting upon the offending party were such as he could not in his own person, or by his own resources satisfy, it would behoove the mediator to take them upon himself, and actually meeting them become his redeemer, or redeemer.

2. The application of this idea to Christ. The word mediator as applied to Jesus Christ has this definite

meaning--he comes between men and God--separated and at variance by reason of sin--to effect their reconciliation, in harmony with eternal truth, right, and holiness. See Heb. 2:9-18; 4:14-16; 5:1-9.

X. Atonement.

1. The usage of the English word.

a. Its verbal meaning. This is seen by pronouncing it at-one-ment. In this verbal sense the word expresses a result, not that by which the result is gained.

b. In theology the word is commonly used to denote that part of the priestly work of Christ by which He made satisfaction to the law and justice of God for the sins of men, and in view of which men are saved. In this use it expresses not reconciliation itself, but that which reconciles.

2. Scriptural words in this connection.

a. In the Old Testament the fundamental Hebrew word for atonement means to cover. Psa. 32:1. According to it, sin is expiated or atoned for by covering it.

b. In the New Testament.

(1) Katallage (Rom. 5:11), means a change or an exchange; i. e., a change from enmity to love, and so reconciliation.

(2) Apolutrosis (Rom. 3:24), deliverance by a ransom or by payment of price. Mat 20:28. 1 Pet. 1:18, 19.

(3) Hilasmos, propitiation. Both Jews and Gentiles perfectly understood the meaning of hilasmos. When under a sense of sin they would make a propitiation--they approached the altar and laid upon it the sacrificial victim. 1 John 2:2.

3. If now we combine and formulate these ideas, we see that the atonement of Christ is that satisfaction to the law and justice of God for the sins of men, which, as the one great High Priest, He made His own obedience unto death, and on the ground of which He carries on His acts of intercession and benediction in heaven.

XI. Redemption. (In contract with atonement.)

Atonement is the ground and means of redemption, while redemption is the result of atonement. Redemption consists of two parts, the one legal, the other moral. The work of Christ meets the demands of the law and man is justified. The work of the Spirit renews the depraved nature and reforms the sinner in the divine image, and man is sanctified.

B. THE PERSON OF THE REDEEMER.

I. He is truly God.

(See texts on The Trinity.)

II. He is truly man.

His human nature the same as that of other men, because He is of the stock of Abraham.

1. General references. Mat. 12:8, 13-37; 16:13; 25:31. John 3:14; 8:28; 13:31. Gal. 4:4. 1 Tim. 2:5. Heb. 2:14.

2. References to His human body. Mat. 2:1. Mar. 4:38. Luke 2:52; John 4:6-8; 19:32-34.

3. References to the intellectual and spiritual faculties which He had in common with men. Mat. 4:1-11; 26:38. Mar. 10:14; 11:13. Luke 2:52; 4:16-22. John 2:24; 11:3-5, 33.

III. He is truly God and Man.

These two natures, the divine and the human, combined in Christ as the God-man.

1. In many passages both natures are referred to. John 1:14. Rom. 1:3, 4; 8:3; 9:5. Gal. 4:4. Phi. 2:11. 1 John 4:3.

2. Passages which speak of the human attributes and actions of Christ while the divine title is used. Mat. 1:23. Luke 1:31, 32. Acts 20:28. Rom. 8:32. 1 Cor. 2:8. Col. 1:13-17.

3. Passages which speak of the divine attributes and actions of Christ while he is designated by the human title. John 3:13; 6:62. Rom. 9:5. Rev. 5:12, 13.

C. THE WORK OF THE REDEEMER AS PROPHET, PRIEST, AND KING.

I. Prophet.

A prophet of God is one who has authority and who has the necessary qualifications to convey God's messages to men. He may also be an interpreter.

1. Christ executed the office of prophet, by His word and by His works. Mat. 5:24.

2. Also through other agents: through His Spirit, by inspiration, by spiritual illumination, through the officers of the church inspired as apostles, prophets, and teachers. Eph. 4:11, 12. 1 John 2:20; 5:20. He continues to execute the office of prophet through eternity. Rev. 7:17; 21:23.

II. As Priest.

A priest is one who is qualified and authorized to "draw near to the Lord for men." Exo. 19:22. Heb. 5:1.

1. Must be taken from among men to represent them. Exo. 28:9, 12, 21, 29. Heb. 5:12.

2. Must be chosen by God. Exo. 28:1. Num. 16:5. Heb. 5:4.

3. Must be holy--morally pure and consecrated to God. Exo. 39:30, 31. Lev. 21:6, 8. Psa. 106:16.

4. Must have a right to draw near to Jehovah and to offer sacrifices and make intercession. Exo. 19:22. Lev. 16:3, 7, 12, 15. Num. 16:5.

5. The Old Testament declares Christ to be a priest. Psa. 110:4 (Cf. Heb. 5:6. 6:20). Zec. 6:13.

6. Priestly functions ascribed to Him. Isa. 53:10. Dan. 9:24, 25. The temple and its services and all Old Testament sacrifices typical of Christ and his work. He superseded these. Col. 2:17. Heb. 9:10-12; 10:11, 12.

7. New Testament proof. Was taken from among men to stand for them for God. Heb. 2:16; 4:15. Was chosen by God. Heb. 5:5, 6. Was perfectly holy. Luke 1:35. Heb. 7:26. Has the right of the nearest access and the greatest influence with the Father. John 11:42; 16:28. Heb. 1:3; 9:11-24.

a. He "mediated" in the general sense of the term. John 14:6. 1 Tim. 2:5. Heb. 8:6.

b. He offered propitiation. Eph. 5:25. Heb. 9:26; 10:12. 1 John 2:2.

c. He makes intercession. Rom. 8:4. Heb. 7:25. 1 John 2:1.

8. Christ as priest made atonement for us, was made a substitute for us. A substitute is one appointed or accepted to act or to suffer in the stead of another, and his actions or sufferings are vicarious.

a. The Greek preposition *huper*, with the genitive, sometimes signifies instead of, and the construction is used to set forth the relation of Christ's work to us. 2 Cor. 5:14, 15, 20. Gal. 3:13. Phile. 13. 1 Pet. 3:18.

b. The preposition *anti* definitely and always expressed substitution. Mat. 2:22; 5:38; 20:28. Mar. 10:45. 1 Tim. 2:6.

c. The same is true as to what the Scriptures teach as to our sins being laid upon Christ. Lev. 7:18. Num. 18:27. Psa. 106:31. Isa. 53:12. Luke 22:36. Rom. 2:26; 4:3-9. 2 Cor. 5:19-21. Gal. 3:13.

d. The effects of Christ's action as priest are shown.

(1) As towards God, they are declared to be propitiatory. Rom. 3:25, 26. Heb. 2:17. 1 John 2:2; 4:10.

(2) As respects the sinner, they are declared to be redemption, deliverance by ransom. Isa. 51:11; 62:12. 1 Cor. 7:23. Gal. 3:13, 14. 1 Tim. 2:6. 1 Pet. 1:18, 19. Rev. 5:9.

III. As King.

The kingdom of Christ a very prominent subject in Scripture. Dan. 2:44. Mat. 13; 22:1-14. Luke 13:22-30; 17:20, 21. Rom. 14:17. Eph. 1:10, 20-22. 1 Pet. 3:22.

1. Christ's authority embraces the universe. Mat. 28:18. Eph. 1:17-23. Phi. 2:9-11. It is distinguished as--

a. His kingdom of power, embracing the entire universe in His providential and judicial administration. John 5:22-27; 9:39. 1 Cor. 15:25. Heb. 10:12, 13.

b. His kingdom of grace, spiritual alike as to its subjects, laws, modes of administration and instrumentalities.

c. His kingdom of glory, the consummation of His gracious administration, will continue forever.

2. The object of Christ's authority is to accomplish the salvation of His church. Eph. 1:22, 23.

a. To cause all things to work together for the good of His people. Rom. 8:28.

b. To establish a kingdom for them. Luke 22:29. John 14:2.

c. To subjugate all His enemies. 1 Cor. 15:25.

d. That all should worship Him. Heb. 1:6. Rev. 5:9-13.

3. The following are some of the titles to this kingdom, with the sense in which they are used.

a. The kingdom of God, Luke 4:43, because of divine origin and the authority of God exercised in its administration.

b. The kingdom of Christ, Mat. 16:28; Col. 1:13, because He is in person the immediate sovereign.

c. The kingdom of heaven, Mat. 11:12, because its origin and characteristics are from heaven and its consummation is to be in heaven.

4. Christ's administration of His kingdom presents two aspects:--(1) As militant. Eph. 6:11-17. (2) As glorified, or triumphant. Rev. 3:21. Accordingly Christ is represented as a great Captain (Rev. 19:11, 16), and as a Prince reigning upon His throne. Rev. 21:5, 22, 23.

The throne upon which Christ sits is represented as--A throne of grace. Heb. 4:16. A throne of judgment. Rev. 20:11-15. A throne of glory. Rev. 4:3. 5:6.

5. The sense in which Christ's kingdom is spiritual.

a. The king is a spiritual and not an earthly sovereign. Mat. 20:28. John 18:36.

b. His throne is at the right hand of God. Heb. 1:3. c. His scepter is spiritual. Psa. 110:2. Isa. 61:1-3; 63:1.

d. The citizens of the kingdom are spiritual men. John 4:24.

e. The mode in which He administers His government is spiritual. Zec. 4:6, 7.

f. His laws are spiritual. John 4:24.

g. The blessings and penalties of His kingdom are spiritual. 1 Cor. 3:4-11. 2 Cor. 10:4. Eph. 1:3-8. 2 Tim. 4:2. Tit. 2:15.

6. Christ as seated at the right hand of the Father. Some of the language may be figurative, but it sets forth the glorification of Christ in heaven. It presents Him as the God-man exalted to supreme and universal glory and power. Psa. 110:1. Dan. 7:13, 14. Mat. 26:64. Mar. 16:19. John 5:22. Rom. 8:34. Eph. 1:20-22. Phi. 2:9-11. Col. 3:1. Heb. 1:3, 4; 2:9; 10:12. 1 Pet. 3:22. Rev. 5:6.

D. THE WORK OF THE HOLY SPIRIT IN REDEMPTION.

(See Personality and Deity under head of the The Trinity.)

I. The Father and the Son work by, and through, the Holy Spirit.

He came upon men and clothed them with the power of God as worker, prophet or leader. Gen. 41:39. Exo. 31:1-3; 35:31. Num. 11:29; 24:2. 1 Sam. 10:10. 2 Chr. 15:1. Isa. 63:11. Eze. 11:23, 24.

II. His special individual work.

1. To convict of sin. John 16:8. Acts 2:37.

2. To regenerate. John 3:3-5; 6:63. Tit. 3:5-7.

3. To witness concerning Jesus. Heb. 10:15. 1 John 5:7.

4. He is the author of assurance to us. Rom. 8:14-16. 1 John 4:13.

5. He is the inspirer of the Scriptures and our personal teacher. John 14:26; 16:13. 1 Cor. 2:9-13; 12:3-8. 1 The. 1:5. 2 Tim. 3:16. Heb. 3:7. 2 Pet. 1:21.

6. He dwells in the disciples of Jesus. 1 Cor. 2:9-16; 6:17; 12:13. Gal. 3:5; 4:6; 5:25. Eph. 2:22; 3:16; 5:18. 1 Pet. 1:11. 1 John 3:24.

7. He sheds abroad the love of God in our hearts. Rom. 5:5.

8. He gives hope, joy, peace, liberty. Gal. 5:22. 2 Cor. 3:17.

9. He is the Comforter. John 14:16, 26; 15:26; 16:7. Acts 9:31. Rom. 15:13.

10. He sanctifies. Rom. 8:6-11. 1 Cor. 6:11. Gal. 5:22-26. 2 The. 2:13.

III. The Holy Spirit for Service.

1. The gift (See texts under I.) John 14:17. 1 Cor. 3:16; 6:19, 20. Luke 4:17-21. John 3:34. Acts 10:38. Isa. 44:3. Acts 1:5, 8; 2:4, 38, 39; 4:31; 6:3; 9:17.

2. How given. Luke 11:13; 24:49. John 20:22. Acts 1:4; 2:38; 5:32; 8:17; 19:6. 1 John 5:14, 15.

3. As to the renewal of the gift. Acts 4:31; 10:44; 11:15; 13:52.

E. THE WORK OF REDEMPTION AS RELATED TO THE BELIEVER.

I. The Union between Christ and the Believer.

1. As to its nature.

a. Christ as the second Adam (1 Cor. 15:22) assumes in the covenant of grace those broken obligations of the covenant of works which the first Adam failed to discharge, and fulfils them all in behalf of all His "sheep"--those whom the Father has given Him.

b. Its spiritual and vital character.

(1) It is a spiritual union. 1 Cor. 6:17; 12:13. 1 John 3:24; 4:13.

(2) It is a vital union. John 14:19. Gal. 2:20.

(3) It embraces our entire persons. 1 Cor. 6:15, 19.

(4) It is an indissoluble union. John 10:28; 14:23; 17:21, 23. 1 The. 4:14, 17.

2. As to its consequences (in general)--

a. Believers have a community with Christ in his covenant standing and rights. Rom. 8:1. Eph. 1:6, 11, 13. Phi. 3:8, 9. Col. 2:10.

His mediatorial office embraces three principal functions:--(1) Prophet. In fellowship with Him the believer is a prophet. John 16:13. 1 John 2:27. (2) Priest. The believer is also a priest in Him. Isa. 61:6. 1 Pet. 2:5. Rev. 20:6. (3) King. In Him the believer is also a king. 1 Pet. 2:9. Rev. 3:21; 5:10.

b. Believers have fellowship with Him in the transforming, assimilating power of His life.

(1) As to their souls. Rom. 8:9. Phi. 2:5. 1 John 3:2.

(2) As to their bodies. Rom. 6:5. 1 Cor. 6:17, 19; 15:47, 49. Phi. 3:21. Thus bearing fruit to Christ, both in their bodies and in their spirits which are His. John 15:5. 2 Cor. 12:9. 1 John 1:6.

c. This leads to fellowship with Christ, in experience, labors, sufferings, temptation, death, and finally, in His glory. Gal. 6:17. Phi. 3:10. Heb. 12:3. 1 Pet. 4:13.

d. Also to Christ's rightful fellowship with them in all they possess. Rom. 14:8. 1 Cor. 6:19, 20.

e. Also to the consequence that in the spiritual reception of the sacraments, they do really hold fellowship with Him. They are baptized into Christ. John 6:51, 56. 1 Cor. 10:16; 11:26. Gal. 3:27.

II. Doctrines Connected with the Union of Christ with the Believer.

1. Repentance.

a. Repentance includes a sense of personal guilt, pollution, and helplessness, an apprehension of the mercy of God in Christ, grief and hatred of sin, a resolute turning from it to God, and a persistent endeavor after a new life of holy obedience.

b. True repentance brings the believer to see and appreciate the holiness of God as revealed alike in the law and the gospel, and in that light to see and feel the exceeding sinfulness of all sin as well as the sinfulness of his own nature. Job 42:6. Psa. 51:4-9. Rom. 3:20.

c. The awakened conscience echoes God's law, and can be appeased by no less a propitiation than that demanded by divine justice itself.

d. The evidence of genuine repentance.

(1) To be determined by prayerful study of the Scriptures in connection with self-examination.

(2) By the hatred and forsaking of secret as well as of open sins, the choice of God's service as both right and desirable, public confession, and practical consecration.

e. Scripture examples of repentance.

(1) True. 2 Sam. 12:13. Psa. 51:4. 2 Sam. 24:10. Luke 15:18, 21. Luke 18:13.

(2) False. Exo. 9:27, 34; 10:16, 20. 1 Sam. 15:24. Mat. 27:4, 5.

2. Faith.

a. New Testament usage.

(1) That state of mind which is induced by persuasion. Rom. 14:22.

(2) Good faith, fidelity, sincerity. Rom. 3:3. Tit. 2:10.

(3) Assent to the truth. Phi. 1:27. 2 The. 2:13.

(4) Faith toward, on, or in God. Mar. 11:22. 1 The. 1:8. Heb. 6:1. 1 Pet. 1:21. In Christ. Acts 24:24. Rom 3:25. Gal. 2:16-20.

(5) The object of faith; viz., the revelation of the gospel. Rom. 1:5; 10:8. 1 Tim. 4:1. Jude 3, 20.

b. Knowledge is the apprehension of an object as true, and faith is an assent to its truth. In this general sense every exercise of faith includes the knowledge of the object assented to.

c. Religious faith rests, first, upon the faithfulness of God as pledged in his supernatural revelation, (John 3:33); second, upon the evidence of spiritual illumination, personal experience of the power of the truth, and the witness of the Holy Ghost. Thus it rests not in the wisdom of men, but in the power of God. 1 Cor. 2:5-12.

d. The two kinds of evidence by which we know that God has revealed certain truths as objects of

faith.

(1) The evidence in the truth itself--moral, spiritual, experimental, rational. Jer. 23:29. John 6:33; 14:7, 26.

(2) The accrediting evidence of the presence and power of God accompanying the promulgation of the truth, and proving that it is from Him. These are miracles, providential periods, and the fulfilment of prophecy. John 5:36. Heb. 2:4.

e. That saving faith includes trust is proved from the uniform and single condition of salvation as presented in the Scriptures, expressed in the words "believe in, or on, Christ." John 7:38. Acts 9:42; 16:31. Gal. 2:16. To believe in, or on, a person, necessarily implies trust as well as credit. Acts 26:18. Gal. 3:26. 2 Tim. 3:15. Heb. 11:1.

f. The same proved from expressions used in the Scriptures as equivalent to the phrase "believing in Christ." Such expressions are: Receiving Christ, (John 1:12). Looking to Christ, (Isa. 45:22). (Cf. Num. 21:19. John 3:14, 15). Fleeing for refuge, (Heb. 6:18). Coming to Christ, (Mat. 11:28. John 6:35, 37). Committing unto Christ, (2 Tim. 1:12).

g. The object of faith is the person and work of the Lord Jesus Christ as mediator.

(1) We are justified by that faith of which Christ is the object. Rom. 3:22, 25. Gal. 2:16. Phi. 3:9.

(2) Saved by faith in Christ. John 1:12; 3:16, 36; 6:35. Acts 10:43; 16:31.

(3) The rejection of Christ, or refusal to submit to the righteousness of God declared to be the ground of reprobation. John 3:18, 19; 8:24.

h. Assurance of salvation attainable through faith.

Directly asserted. Rom. 8:16. 2 Pet. 1:10. 1 John 2:3; 3:14; 5:13. Scriptural examples: 2 Tim. 1:12; 4:7, 8. Begets unfeigned humility. 1 Cor. 15:10. Gal. 6:14. Leads to ever increasing diligence in practical religion. Psa. 51:12, 13, 19. Also to candid self-examination and a desire to be searched and corrected by God. Psa. 139:23, 24. Also to constant aspirations after nearer conformity to, and more intimate communion with God. 1 John 3:2, 3.

i. Living faith leads to good works. Acts 15:9; 26:18. Gal. 5:6. Jas. 2:14-26. 1 John 5:4.

3. Regeneration.

a. Scripture terms by which this work of God is designated: Creating. Eph. 4:24. Begetting. 1 John 4:7. Quickening. John 5:21. Eph. 2:5. Calling out of darkness into marvelous light. 1 Pet. 2:9.

The subjects of it are said--To be alive from the dead. Rom. 6:13. To be new creatures. 2 Cor. 5:17. To be born again, or anew. John 3:3, 7. To be God's workmanship. Eph. 2:10.

b. Proof that there is such a thing as is commonly called regeneration.

(1) The Scriptures declare that such a change is necessary. 2 Cor. 5:17. Gal. 6:15.

(2) The change is described. Eph. 2:5; 4:23. Jas. 1:18. 1 Pet. 1:23.

(3) It is necessary for the most moral as well as the most profligate. 1 Cor. 15:10. Gal. 1:13-16.

(4) That this change is not a mere reformation is proved by its being referred to the Holy Spirit. Tit. 3:5.

(5) In the comparison of man's state in grace with his state by nature. Rom. 6:13; 8:6-10. Eph. 5:8.

(6) In the experience of all Christians and the testimony of their lives.

c. Proofs that believers are subjects of supernatural, or spiritual illumination.

(1) This is necessary. John 16:3. 1 Cor. 2:14. 2 Cor. 3:14; 4:3.

(2) The Scriptures expressly affirm it. Psa. 19:7, 8; 43:3, 4. John 17:3. 1 Cor. 2:12, 13. 2 Cor. 4:6. Eph. 1:18. Phi. 1:19. Col. 3:10. 1 John 4:7; 5:20.

The first effect of regeneration is to open the eyes of our understanding to the excellency of divine truth. The second effect is the going forth of the renewed affections toward that excellency perceived.

d. Proof of the absolute necessity of regeneration.

(1) The Scriptures assert it. John 3:3. Rom. 8:6, 7. Eph. 2:10; 4:21-24.

(2) It is proved from the nature of man as a sinner. Rom. 7:18; 8:7-9. 1 Cor. 2:14. Eph. 2:1.

(3) Also from the nature of heaven. Isa. 35:8; 52:1. Mat. 5:8; 13:41. Heb. 12:14. Rev. 21:27.

(4) The restoration of holiness is the grand end of the whole plan of salvation. Rom. 8:28, 29. Eph. 1:4; 5:5, 26, 27.

4. Justification.

a. Its fundamental idea is that of perfect conformity to all of the requirements of the moral law.

b. The usage of "to justify."

It means to declare a person to be just.

(1) Because personally conformed to the law as to moral character. Luke 7:29. Rom. 3:4.

(2) Because, forensically, the demands of the law as a condition of life have been fully satisfied in regard to Him. Acts 13:39. Rom. 5:1, 9; 8:30, 33. 1 Cor. 6:11. Gal. 2:16; 3:11.

c.

(1) The ungodly are said to be justified without the deeds of the law, by the blood of Christ, by faith, freely, and of grace, by means of a satisfaction and of imputed righteousness. Rom. 3:20-28; 4:5-7; 5:1. Gal. 2:16; 3:11; 5:4. 1 John 2:2.

(2) The contrary of condemnation. Rom. 8:33, 34.

(3) The same idea conveyed in many equivalent and interchangeable expressions. John 3:18; 5:24. Rom. 4:6, 7. 2 Cor. 5:19.

d. The terms "righteousness" and "righteousness of God" in the New Testament signify:--

(1) Holiness of character. Mat. 5:6. Rom. 6:13; 10:3-5. Phi. 3:9. Tit. 3:5.

(2) The vicarious obedience and sufferings of Christ our substitute, which become our righteousness, received and appropriated by us through faith. Rom. 3:22; 4:6, 11; 10:4-10. 1 Cor. 1:30.

The phrase "righteousness of God" means that perfect righteousness or satisfaction to the whole law, precept and penalty alike, which God provides, and which God will accept. Mat. 6:33. Rom. 1:17. 2 Cor. 5:21. Jas. 1:20.

e. The term "justification," occurs only in Rom. 4:25; 5:16, 18. It signifies that relation to the law into which we are brought in consequence of the righteousness of Christ being made legally ours. We are absolved from all liability to the penalty, and the rewards promised to obedience are declared to belong to us.

f. The requirement of the law in order to the justification of a sinner.

The law consists of a rule of duty and a penalty to take effect in case of disobedience. In the case of the sinner, therefore, who has already incurred guilt, the law demands that, besides the rendering of perfect obedience, the penalty also should be suffered. Rom. 10:5. Gal. 3:10-13.

g. Proof that works cannot be the ground of a sinner's justification.

(1) Paul repeatedly asserts this. Gal. 2:16. Phi. 3:9.

(2) The law demands perfect obedience. No act of obedience at one time can atone for disobedience at another. Gal. 2:10, 21; 5:3.

(3) If we are justified by works, then Christ is dead in vain. Gal. 2:21. 5:4.

(4) If it were of works it would not be of grace. Rom. 11:6. Eph. 2:8, 9.

(5) It would afford cause for boasting. Rom. 3:27; 4:2.

(6) Paul also quotes the Old Testament to prove that all men are sinners (Rom. 3:9, 10), and that consequently they cannot be justified by works. Psa. 143:2. Rom. 3:20. He quotes Hab. 2:4 to prove that the just shall live by faith, and cites the example of Abraham. Gal. 3:6.

h. The ground of justification is the righteousness of Christ. Rom. 10:4. 1 Cor. 1:30.

Faith is the essential prerequisite and instrument of receiving that righteousness. Eph. 2:8.

Justification is a declaration on the part of God that the law is satisfied because of the righteousness of Christ, which is imputed to believers, and the merits of which are received by them through faith.

i. The sense in which Christ's righteousness is imputed.

Imputation is an act of God as sovereign judge, whereby (1) He makes the guilt and legal responsibilities of our sins really Christ's (Isa. 53:5, 11. John 1:29. 2 Cor. 5:21. Gal. 3:13); and whereby (2) He makes the righteousness of Christ ours (that is, the legal right to reward, by the gracious covenant conditioned on righteousness), and then treats us as persons legally invested with those rights. Rom. 4:6; 10:4. 1 Cor. 1:30. 2 Cor. 5:21. Phi. 3:9.

Imputation is the charging or crediting to one's account as the ground of judicial treatment.

As Christ is not made a sinner by the imputation to Him of our sins, so we are not made holy by the imputation to us of His righteousness. The transfer is only of guilt from us to Him, and of merit from Him to us. Rom. 5:12-21. Cf. Rom. 4:6, and 3:21, with 5:19.

j. The nature of the peace which flows from justification.

(1) Peace with God, His justice being completely satisfied through the righteousness of Christ. Rom. 5:1. 2 Cor. 5:19. Col. 1:21. Eph. 2:14. In witness of this His Holy Spirit is given to us. Rom. 8:15, 16. Heb. 10:15, 17. His love is shed abroad in our hearts (Rom. 5:5), and our fellowship with Him is established.

(2) Inward peace of conscience, through the apprehension of the righteousness by which we are justified. Heb. 9:15; 10:2, 22.

5. Adoption.

a. Classes of persons to whom the term "sons" or "children of God" is applied in the Scriptures.

(1) In the singular, the term is applied in a supreme sense to the Second Person of the Trinity alone.

(2) In the plural, to angels, because they are God's favored creatures. Job 1:6; 38:7.

(3) To human magistrates, because they possess authority delegated from God. Psa. 82:6.

(4) To good men as the subjects of a divine adoption.

The sonship which this adoption confers is twofold:--

(a.) General and external. Exo. 4:11. Rom. 9:4.

(b.) Special, spiritual, and immortal. Gal. 4:5. Eph. 1:4-6.

b. That which is represented in Scripture as involved in being a child of God by adoption.

(1) Derivation of nature from God. John 1:13. Jas. 1:18. 1 John 5:18.

(2) Being born again in the image of God, bearing His likeness. Rom. 8:29. 2 Cor. 3:18. Col. 3:10. 2 Pet. 1:4.

(3) Bearing His name. 1 John 3:1. Rev. 2:17. 3:12.

(4) Being the object of His peculiar love. John 17:23. Rom. 5:5-8. Tit. 3:4. 1 John 4:7-11.

(5) The indwelling Spirit of His Son (Gal. 4:5, 6), forms in us a spirit becoming the children of God: Obedient (1 Pet. 1:14. 2 John 6); free from sense of guilt, legal bondage, and fear of death (Rom. 8:15. Gal. 5:1. Heb. 2:15); and elevated with a holy boldness and royal dignity Heb. 10:19, 22. 1 Pet. 2:9. 4:14.

(6) Present protection, consolations, and abundant provisions. Psa. 125:2. Isa. 66:13. Luke 12:27-32. John 14:18. 1 Cor. 3:21-23. 2 Cor. 1:4.

(7) Present fatherly chastisements for our good. Psa. 51:11, 12; Heb. 12:5-11.

(8) The certain inheritance of the riches of our Father's glory, as heirs with God and joint-heirs with Christ (Rom. 8:17. Jas. 2:5. 1 Pet. 1:4; 3:7); including the exaltation of our bodies to the fellowship with Him. Rom. 8:23. Phi. 3:21.

c. Adoption proceeds from the Father, upon the merits of the Son, by the agency of the Holy Spirit. John 1:12, 13. Gal. 4:5, 6. Tit. 3:5, 6. Rom. 8:17, 29. Heb. 2:17; 4:15. All believers being subjects of the same adoption, are brethren. Eph. 3:6. 1 John 3:14; 5:1.

6. Sanctification.

a. (1) To make clean physically or morally. (a) Of ceremonial purification. Heb. 9:13. (b) To render clean in a moral sense. 1 Cor. 6:11. Heb. 13:12. (c.) To set apart from a common to a sacred use, to devote. Mat. 23:17. John 10:36. Mat. 6:9. 1 Pet. 3:15.

b. Regeneration is the creative act of the Holy Spirit, implanting a new principle of spiritual life in the soul. Sanctification is the sustaining and developing work of the Holy Spirit, bringing all the faculties of the soul more and more perfectly under the purifying and regulating influence of the implanted principle of spiritual life.

c. The sense in which the body is sanctified.

As being the temple of the Holy Ghost. 1 Cor. 6:19.

As being a member of Christ 1 Cor. 6:15.

It will be made like Christ's glorified body. 1 Cor. 15:44. Phi. 3:21.

d. To who the work of sanctification is referred.

(1) To the Father. 1 The. 5:23. Heb. 13:21.

(2) To the Son, Eph. 5:25, 26. Tit. 2:14.

(3) To the Holy Spirit. 1 Cor. 6:11. 2 The. 2:13.

e. The agency of the truth in the work of sanctification. Psa. 119:9-11. John 17:19. Jas. 1:18. 1 Pet. 1:22; 2:2. 2 Pet. 1:4.

F. THE UNION BETWEEN BELIEVERS; THE CHURCH AND ITS INSTITUTIONS.

(Condensed from the Schaff-Herzog Encyclopædia.)

I. The Church.

The word ecclesia in the New Testament means either the universal church of Christ, or a local congregation.

The historical Christian church began on the day of Pentecost; and was at first composed of the disciples whom Jesus had personally gathered. It was a community inside of Judaism, with peculiar worship and government. It was the ecclesia; and by this name Paul calls it in his earliest epistles, whether in Palestine or outside. 1 The. 2:14. Its complete name was the "Church of God," or the "Church of Christ" (Rom. 16:16), whether of a single congregation, or of the whole body of believers. It was made up of the "sanctified in Christ Jesus" (1 Cor. 1:2), the "called saints" (Rom. 1:7), the "holy nation" (1 Pet. 2:9). In the deep conception of Paul every believer was united with Christ, and entered this close union through baptism. 1 Cor. 12:13. Gal. 3:27. The church was Christ's body, of which He was the Head. Col. 1:14; 2:19.

3. For church government, see in the encyclopædias the articles on the different denominations.

II. The Sacraments.

These are baptism and the Lord's Supper.

For a discussion of the sacraments, consult the leading theological works in your denomination.

G. ESCHATOLOGY.

I. Death, and the State of the Soul after Death.

1. The different forms of expression by which death is described in the Scriptures.

Departure out of this world. 2 Tim. 4:6.

Going the way of all the earth. Jos. 23:14.

Gathered to one's fathers. Jud. 2:10.

Gathered to one's people. Deu. 32:50.

Dissolving the earthly house of this tabernacle. 2 Cor. 5:1.

Returning to the dust. Ecc. 12:7.

Sleep. John 11:11.

Giving up the ghost. Acts 5:10.

Absent from the body and present with the Lord. 2 Cor. 5:8.

Sleeping in Jesus. 1 The. 4:14. Ecc. 12:7.

2. The relation of death to sin.

The entire penalty of the law, including all the spiritual, physical, and eternal penal consequences of sin, is called death in the Scripture. Gen. 2:17; Rom. 5:12. This included natural death. Rom. 5:13, 14. When Christ bore the penalty of the law, it was necessary for Him to die. Heb. 9:22.

3. Why do the justified die?. It is made necessary from the present constitution of the body, while it is to both body and soul the gateway of heaven. The sting and fear of death are taken away. 1 Cor. 15:55-57. Heb. 2:15. They die "in the Lord" (Rev. 14:13), and shall at last be completely delivered from its power. 1 Cor. 15:26.

4. Immateriality of the soul. Its continual existence after death.

The entire range of human experience fails to make us acquainted with a single instance of the annihilation of matter. Material bodies, organized or chemically compounded, constantly come into existence and in turn pass away, yet never through annihilation but simply from the dissolution of that relation which these parts had temporarily sustained to each other. Spirit, however, is essentially simple and single, and therefore incapable of that dissolution of parts to which material bodies are subject. We infer, therefore, that spirits are immortal, since they cannot be subject to that only form of death of which we have any knowledge.

5. Argument derived from its imperfect development in this world.

In every department of organized life every individual creature, in its normal state, tends to grow toward condition of complete development, which is the perfection of its kinds. Every human being, however, is conscious that in this life he never attains that completeness which the Creator contemplated in the ideal of His type. He has faculties undeveloped, capacities unfulfilled, natural desires unsatisfied. He knows that he was designed to be much more than he is and to fill a much higher sphere.

6. Argument derived from the distributive justice of God.

It is a judgment of reason, and a fundamental Bible doctrine that moral good is associated with happiness, and moral evil with misery, by the unchangeable nature and purpose of God. But history establishes the fact that this life is not a state of retribution, here wickedness is often associated with prosperity, moral excellence with sorrow. We hence conclude that there is a future state where everything

inconsistent with the justice of God shall be adjusted. See Psa. 73.

7. Conscience points to a future state.

Conscience is the voice of God in the soul, witnessing to our sinfulness, God's essential justice. The characteristic testimony of the human conscience has always been in accordance with the word of God, that, "after death comes the judgment."

8. Confirmed by the general consent of mankind.

This has been the universal faith of all men, of all races, and in all ages. Universal consent, like every universal effect, must be referred to an equally universal cause, and this consent, uniform among men differing in every other possible respect, can be referred to no common origin other than the constitution of man's common nature, which is the testimony of his Maker.

9. The Old Testament teaches the same distinction between body and soul that is taught in the New Testament. Gen. 1:26, 27; 2:7. Ecc. 12:7.

10. Our Saviour's argument. Luke 20:37, 38.

11. Old Testament passages implying a state of blessedness after death. Num. 23:10. Job 19:26, 27. Psa. 16:9-11; 17:15; 49:14, 15; 73:24-26. Isa. 25:8; 26:19. Dan. 12:2, 3, 13. Hos. 13:14.

12. Teaching of the New Testament. Luke 23:43. 2 Cor. 5:6-8. Phi. 1:23, 24. Luke 16:23, 24. Jude 5-7.

II. The Resurrection.

1. The Greek word is anastasis, which signifies "a rising or raising up." It is used in Scripture to designate the future general raising, by the power of God, of the bodies of all men from the sleep of death.

2. Old Testament passages. Job 19:25-27. Psa. 49:15. Isa. 26:19. Dan. 12:1-3.

3. New Testament passages. Mat. 27:52, 53. John 5:28, 29; 6:39. Acts 2:25-34; 13:34. Rom. 8:11, 22, 23. 1 Cor. 15. Phi. 3:20, 21. 1 The. 4:13-17.

4. The body to rise again. Phi. 3:21. 1 Cor. 15:53, 54. John 5:28. 1 The. 4:13-17. 1 Cor. 6:15. John 20:27.

5. The nature of the resurrection body.

a. It is to be spiritual. 1 Cor. 15:44.

b. Like Christ's body. Phi. 3:21.

c. Glorious, powerful, and incorruptible. 1 Cor. 15:54.

d. It shall never die. Rev. 21:4.

e. Never to be given in marriage. Mat. 22:30.

7. The resurrection of Christ secures and illustrates that of His people.

a. Because His resurrection seals and consummates His redemptive power, and the redemption of our bodies. Rom. 3:23.

b. Because of our federal and vital union with Christ. 1 Cor. 15:21, 22. 1 The. 4:14.

c. Because of His Spirit who dwells in us (Rom. 8:11) making our bodies His members. 1 Cor. 6:15.

d. Because Christ by covenant is Lord both of the living and the dead. Rom. 14:9.

This same vital union causes the resurrection of the believer to be similar to, as well as consequent upon, that of Christ. 1 Cor. 15:49. Phi. 3:21. 1 John 3:2.

III. The Second Advent and the General Judgment.

1. The meaning of the expression, "the coming" or "the day of the Lord," as used in both the Old and New Testaments.

a. For any special manifestation of God's presence and power. Isa. 13:6. Jer. 46:10. John 14:18, 23.

b. By way of eminence.

(1) In the Old Testament, for the coming of Christ in the flesh, and the abrogation of the Jewish economy. Mal. 3:2; 4:5.

(2) In the New Testament, for the second and final coming of Christ.

2. The several terms referring to this last great event are:--

a. His "revelation." 1 Cor. 1:7. 2 The. 1:7. 1 Pet. 1:7, 13; 4:13.

b. "Presence," "coming." Mat. 24:3, 27, 37, 39. 1 Cor. 15:23. 1 The. 2:19; 3:13; 4:15; 5:23. 2 The. 2:1-9. Jas. 5:7, 8. 2 Pet. 1:16; 3:4, 12. 1 John 2:28.

c. "Appearing," "manifestation." 2 The. 2:8. 1 Tim. 6:14. 2 Tim. 4:1, 8. Tit. 2:13.

d. "The day of the Lord," or a similar expression. John 6:39-54. Rom. 2:5. 1 Cor. 1:8. Phi. 1:6, 10. 1 The. 5:2. 2 The. 1:10. 2 Tim. 1:12, 18. 2 Pet. 2:9; 3:10, 12. Jude 6. Rev. 6:17.

Christ is called "the coming One" with reference to both advents. Mat. 21:9. Luke 7:19, 20; 19:38. John 3:31. Rev. 1:4; 4:8.

3. Evidence that a literal, personal advent of Christ still future is taught in the Bible.

a. The analogy of the first advent.

b. The coming itself, its manner and purpose, are alike defined. Mat. 16:27; 24:30; 25:31; 26:64. Mar. 8:38. Luke 21:27.

c. The apostles understood these predictions to relate to a literal advent of Christ in person. Acts 1:11; 3:19-21. 1 Cor. 4:5; 11:26; 15:23. Heb. 9:28; 10:37.

4. The exact time declared to be unknown. Mat. 24:36. Mar. 13:32. Luke 12:40. Acts 1:6, 7. 1 The. 5:1-3. 2 Pet. 3:3, 4, 10. Rev. 16:15.

5. The Judge of the world.

This will be Jesus Christ, in His official character as mediator, in both natures, as the God-man. This is evident,--

a. Because as judge He is called the "Son of man" (Mat. 25:31, 32), and "the man ordained by God." Acts 17:31.

b. Because it pertains to Him as mediator to complete and publicly manifest the salvation of His people and the overthrow of His enemies, together with the glorious righteousness of His work in both respects. 2 The. 1:7-10. Rev. 1:7.

6. The subjects of the judgment.

a. The whole race of man. The dead will be raised, and the living changed simultaneously. Mat. 25:31-46. 1 Cor. 15:51, 52. 2 Cor. 5:10. 1 The. 4:17. 2 The. 1:6-10. Rev. 20:11-15.

b. All evil angels. 2 Pet. 2:4. Jude 6. Good angels appearing as attendants and ministers. Mat. 13:41, 42.

7. The moral effect of the Scripture teaching as to Christ's second advent.

Christians ought thereby to be comforted when in sorrow, and always stimulated to duty. Phi. 3:20. Col. 3:4, 5. Jas. 5:7. 1 John 3:2, 3.

Their duty also to love, watch, wait for, and hasten to, the coming of their Lord. Luke 12:35-37. 1 Cor. 1:7, 8. Phi. 3:20. 1 The. 1:9, 10. 2 Tim. 4:8. 2 Pet. 3:12. Rev. 22:20.

Unbelievers should be filled with fearful apprehension, and should come to immediate repentance. Mar. 13:35, 37. 2 Pet. 3:9, 10. Jude 14, 15.

IV. Heaven and Hell.

1. New Testament usage of the words. "Heaven" used chiefly in three senses:--

(1) The upper air where the birds fly. Mat. 8:20; 24:30.

(2) The region in which the stars revolve. Acts 7:42. Heb. 11:12.

(3) The abode of Christ's human nature, the scene of the special manifestation of divine glory, and of the eternal blessedness of the saints. Heb. 9:24. 1 Pet. 3:22. Sometimes called the "third heaven." 2 Cor. 12:2. The phrases "new heaven" and "new earth," in contrast with "first heaven" and "first earth," refer to some unexplained change by which God will revolutionize our portion of the physical universe, cleansing it from the stain of sin and qualifying it to be the abode of blessedness.

2. Terms used to designate the future blessedness of the saints.

a. Literal terms:--

Life, eternal life. Mat. 7:14; 19:16, 29; 25:46.

Glory, the glory of God, an eternal weight of glory. Rom. 2:7, 10; 5:2. 2 Cor. 4:17.

Peace. Rom. 2:10.

Salvation, and eternal salvation. Heb. 5:7.

b. Figurative terms:--

Paradise. Luke 23:43. 2 Cor. 12:4. Rev. 2:7.

Heavenly Jerusalem. Gal. 4:26. Rev. 3:12.

Kingdom of heaven, heavenly kingdom, eternal kingdom, kingdom prepared from the foundation of the world. Mat. 25:34. 2 Tim. 4:18. 2 Pet. 1:11.

Eternal inheritance 1 Pet. 1:4. Heb. 9:15.

The blessed are said to sit down with Abraham, Isaac, and Jacob; to be in Abraham's bosom (Luke 16:22. Mat. 8:11); to reign with Christ (2 Tim. 2:11, 12); to enjoy a Sabbath of rest. Heb. 4:10, 11.

3. Heaven as a place.

The Scriptures represent heaven as a definite place as well as a state of blessedness. John 17:24. 2 Cor. 5:6-10. Rev. 5:6.

4. Wherein does the blessedness of heaven consist as far as revealed?

a. In perfect deliverance from sin and all its evil consequences physical, moral, and social. Rev. 7:16, 17; 21:4, 27.

b. In the perfection of our nature. 1 Cor. 13:9-12; 15:45-49. 1 John 3:2.

c. In the sight of our Redeemer, communion with His person, and fellowship in all His glory and blessedness, and through Him with saints and angels. John 17:24. 1 John 1:3. Rev. 3:21; 21:3-5.

d. In that "beatific vision of God" which, consisting in the ever increasingly clear discovery of the

divine excellence lovingly apprehended, transforms the soul into the same image, from glory unto glory. Mat. 5:8. 2 Cor. 3:18.

5. The principal terms, literal and figurative, which are applied in Scripture to the future condition of the reprobate.

As a place it is literally designated by Gehenna (Mat. 5:22, 29, 30), and by the phrase "place of torment." Luke 16:28. As a condition of suffering, it is literally designated by the phrases "wrath of God" (Rom. 2:5) and "second death." Rev. 21:8.

Figurative terms:--

"Everlasting fire, prepared for the devil and his angels." Mat. 25:41.

"Hell, where their worm dieth not and the fire is not quenched." Mar. 9:48.

"The lake which burneth with fire and brimstone." Rev. 21:8.

"The pit of the abyss." Rev. 9:2.

The dreadful nature of this abode of the wicked is implied in such expressions as "outer darkness," the place where there is "weeping and gnashing of teeth" (Mat. 8:12); "I am in anguish in this flame" (Luke 16:24); "unquenchable fire" (Luke 3:17); "furnace of fire" (Mat. 13:42); "blackness of darkness" (Jude 13); torment "with fire and brimstone" (Rev. 14:10); "the smoke of their torment goes up forever and ever." Rev. 14:11.

6. The teaching of the Scriptures as to the nature of future punishments.

a. These sufferings will consist--

(1) In the loss of all good.

(2) In all the natural consequences of unrestrained sin, judicial abandonment, utter alienation from God, and the society of the lost. 2 The. 1:9.

(3) In the positive infliction of torment, God's wrath abiding upon those who do not believe. John 3:36.

b. The Scriptures also establish the facts that these sufferings must be--

(1) Dreadful in degree.

(2) Endless in duration.

(3) Proportioned to the deserts of the subject. Mat. 10:15. Luke 12:47, 48.

"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.
