



A Course

In

**SOUL-
WINNING
DOCTRINE
S**

Prepared by the
Committee on Religious Education
of the
American Bible College

A COURSE

IN

SOUL-WINNING DOCTRINES

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Committee on Religious Education
Of the

AMERICAN BIBLE COLLEGE

Pineland, Florida 33945

INTRODUCTION

Soul-Winning Doctrines are those of God's plan for man's spiritual salvation. Hence, they are the most important in relation to a Christian's ministry for the Master. The Greek word *didache* for our Bible word "doctrine" comes from the same stem that also is translated "teaching." Therefore, when we explain the plan of salvation to an unsaved person. We are teaching Soul-Winning Doctrines.

This course is a more in-depth study of Soul-Winning doctrines than that found in BIBLE DOCTRINES I and II. In this course we will place a major emphasis on (1) the meaning of the doctrine, (2) the memory verses for the doctrine, and (3) the application of the doctrine. It is important to memorize scripture and most importantly those concerning soul-winning. Having memorized these scriptures they will be available for the Holy Spirit to use in any circumstance.

While completing this course, you are encouraged to personally apply these doctrines to confirm your salvation. "Examine yourselves, whether ye be in the faith; prove your own selves."- II Cor. 13:5. Make sure that your salvation experience is real and scriptural.

The Great Commission as found in part in all four Gospels plus the Book of Acts is our Lord's basic instructions for his service. It applies to everyone born-again. Matt. 28:19, 20 commands us to explain the doctrines of soul-winning to everyone, everywhere.

Dr. J. Clyde Turner's book, *Soul-Winning Doctrines* (1943), is used by permission from The Sunday School Board of the Southern Baptist Convention as a basis for this course. All other notations will be noted by brackets or foot notes. We wish to thank the S.B.C. for their gracious consent for the use of their scholarly works.

It is the desire of the American Bible College that our Lord Jesus Christ will use this course to ignite a soul-winning fervor in your heart that will last throughout your entire life and that you will be instrumental in winning many to our Lord and Saviour. We would encourage you presently to pray that the Holy Spirit will make this course alive to you and indelibly plant these doctrines in your soul.

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THE [REMISSION]

DEFINITION

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Chapter I

THE [REMISSION]

[There is a difference between O. T. and N. T. salvation terms. "Atonement" is an O.T. word that describes God's restoration of the sinner to God's fellowship. "Atonement" is translated from the Heb. wd. *kaphar* = to cover up (not do away with). It is used solely in the O.T. with the exception of Rom. 5:11 that states the O.T. "atonement" was "received" and completed by Christ's final sacrifice.

"Remission" is the N.T. counterpart to the O.T. "atonement." It is translated from the Greek word, *aphesis*. This was a Gr. legal term used when a judge dismissed the charges against a person and restored him back into human fellowship. "Remission" is found in Matt. – Romans and Hebrews and is never found in the O.T. Hence, Christ did not "atone" (cover-up) our sins, but He "remitted" (dismissed) them forever — THEY ARE NO MORE. In the O.T. sins were covered up (atoned) until the completion of Christ's sacrificial death whereby they were all remitted — past, present and future.]

Let us study in this chapter the greatest doctrine in the Bible — the [Christ's remission for sins]. The word "atonement" occurs many times in the Old Testament Scriptures, but is found only one time in the New Testament in Romans 5:11 [and it is not derived from the O.T. *kaphar* (meaning to cover), but from the N.T. word *katallag* ' elsewhere always translated "reconcile". But, while that is true, the doctrine of the [remission] is the central doctrine of the New Testament. The story of Jesus as found in the four Gospels culminates in the [remission]. The writings of Paul, Peter, and John are built around the [remission] of Christ.

What do we mean by the [remission]? It is impossible to answer that question in one short sentence, but briefly stated, "The [remission] is the reconciling work of Christ, whereby, through the sacrifice of himself on behalf of sinful men, he made satisfaction for human sin, and made possible the reconciliation of God and the [forgiveness of man's sins.]"

A subject so large as that cannot be covered in one chapter, or a dozen chapters. There is a mystery and a majesty about the [remission] that make it impossible for finite men to understand it in its

fullness; It plumbs depths, and scales heights, that are beyond the reach of human minds. In this chapter I want to point out some gracious truths concerning the remission.

I. THE PROMISE OF THE [REMISSION]

The cross was not an accident of history. It was the working out of an eternal plan and purpose of God, the fulfillment of a promise of God. The book of Revelation speaks of "the Lamb slain from the foundation of the world." (Rev. 13:8). Early in God's revelation to man we find the promise of the [remission]. In the curse pronounced upon the serpent in the Garden of Eden, there is a promise of the [remission]: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). It was a prophecy of the conflict that was to culminate in the victory of the cross. When God made coats of skin with which to cover the nakedness of sinful man, [it was a temporary covering] that foreshadowed the [remission] of Christ. When He gave directions for the sacrifice of the Passover lamb in Egypt, and the sprinkling of the blood on the doorposts of the homes, he was pointing on down the centuries to [Christ's remission] on the cross of Calvary.

In the system of sacrifices, established by command of God, the [remission for sins] is definitely typified. The people of Israel brought the firstlings of their flocks and herds to the altar, and the high priests offered these victims in sacrifice to make atonement [coverup] for the sins of the people. There was one day in the year set apart definitely as a day of atonement. On that day the high priest slew a bullock at the altar, took of its blood and went into the holy of holies behind the veil, and sprinkled it on the mercy seat to make atonement for himself and his family. Then he took two goats and presented them before the Lord at the door of the tabernacle. One of them he offered as a sin offering for the sins of the people, and sprinkled its blood on the mercy seat. He laid his hands on the head of the other goat, and confessed the sins of the people. Then that goat was led away into the wilderness, bearing the sins of the people, and there it was left to wander and die.

There was no virtue in the blood of those sacrifices. There was no power in that blood to take away sin. The author of the book of Hebrews says in Hebrews 10:4: "For it is not possible that the blood of bulls and of goats should take away sins." That blood pointed forward to the blood of Christ which was to be shed on Calvary's cross, which did have power to cleanse from sin. "Unto him that loved us,

and washed us from our sins in his own blood", (Rev. 1:5), "and the blood of Jesus Christ his Son cleanseth us from all sin", (I John 1:7).

Dr. C.I. Scofield has pointed out this difference between the sacrifices of the Old Testament: "The difference between the atonement, as set forth in the Old Testament and as presented in the New Testament [remission], is that in the former case the sheep died for the shepherd, in the latter the Shepherd died for the sheep."

II. THE PERSON OF THE [REMISSION]

"Our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:11). In the Old Testament dispensation the high priest was the central figure. It was he who offered the sacrifice and sprinkled the blood of the atonement on the mercy seat. In the [remission] as set forth in the New Testament Jesus Christ is the great high priest. He not only offered the sacrifice to make [remission] for the sins of men, but he was himself the sacrifice. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26).

Three things were necessary in the person of the atonement.

1. *He Must Be Without Sin*

In the Old Testament dispensation, on the day of atonement the high priest had to wash his flesh in water, and put on clean garments, thus signifying that he who was to minister at the altar must be pure. The victims that were brought for the sacrifice had to be without physical blemish. Those that were lame, or blind, or had any physical defect, were rejected, thus signifying that the One who was to make atonement for sin must be without sin himself. He could not make atonement for others if there was sin in his own life.

So we read of Jesus Christ that he "was in all points tempted like as we are, yet without sin." (Heb. 4:15). Men followed him everywhere he went, seeking to find something in his words or deeds which would give them grounds for bringing charges against him, but they sought in vain. He stood before them and hurled his challenge into their faces, "Which of you convicteth me of sin?" (John 8:46). When his enemies finally seized him and brought him before the Sanhedrin for trial, they had to hire false witnesses to testify against him. When the Roman governor examined him, he came back to his accusers and said; "I find no fault in him." (John 19:4). And that has been the verdict of the ages. Jesus Christ stands before the world as the one who lived on earth

without sin. He is indeed that paragon of virtue, the Crystal Christ.

2. He Must Identify Himself With Mankind

If one is to make [remission] for men, he must share the nature of men, and the experiences of men. This is what Jesus Christ did. "The Word was made flesh, and dwelt among us." (John 1:14). "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17). He took a body of flesh and lived among men. As a man he grew hungry and tired. As a man he tasted sorrow and suffering. As a man he faced temptations of every kind.

There is a beautiful story of a Persian monarch of the long ago. He loved his people, and in order to know them better he used to mingle with them in various disguises. One day he went as a poor man to the public baths, and there in a tiny cellar he sat beside the fireman who looked after the furnace. At mealtime he shared the coarse food of the fireman, and talked to him as a friend. Again and again he visited him, until the man came to love him devotedly. The day came when the ruler's identity was revealed. The fireman sat and gazed on him with love and wonder. Then he said, "You left your palace and your glory to sit with me in this dark place, to partake of my coarse food, to care whether my heart is glad or sorry. On others you may bestow rich presents, but to me you have given yourself."

That is something of what Jesus Christ did. He was rich, yet for our sakes he became poor that we through his poverty might be rich. He left his home in glory and came to earth to walk by the side of men and share their experiences.

3. He Must Be Divine

No human Christ could save men from their sins. Even if it were possible for a mere man to live on earth without sin, he could never make [remission] for the sins of others. Only a divine Christ could be a Saviour. The Bishop of Durham used to say, "A Christ who is not God is a bridge broken at the farther end." The [remission] is wrapped up in the deity of Christ. It was the Son of God who hung on that cross of Calvary and gave his life for the sins of the world. Christ claimed deity for himself. More than once he spoke of being one with the Father. The inspired writers of the New Testament declared Christ to be divine. His own character and work prove him to be divine. To one of his friends at St. Helena, Napoleon said, "I know men, and I tell you that Jesus is not a man. He is the divine Son of God."

III. THE PLAN OF THE [REMISSION]

1. Of Divine Origin

The idea of the [remission] was not born in the mind of man, but in the heart of God. It had its origin in the love of God. God was under no obligations to make a way of salvation for sinful man. He could have left man to face the consequences of his sins and still have been a just and righteous God. The [remission] grew out of the love and mercy of God. "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). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom 5:8).

The [remission] was necessary if men were to be saved from their sins. The holiness of God and the nature of sin made it necessary. Sin is rebellion against God. Sin is spiritual anarchy. A holy God could not pass sin by. The law of justice must be upheld. Sin must be punished. The only way for sinful man to escape the terrible consequences of his sin was for a divine Redeemer to step into his place and suffer in his stead. The love of God provided that Redeemer in the person of his Son.

There is an old Jewish story which says that when God was about to create man he called into his council the angels that stood about his throne. "Create him not," said the angel of justice, "for he will commit all kinds of wickedness against his fellow men; he will be hard and cruel and dishonest and unrighteous." "Create him not," said the angel of holiness, "for he will follow that which is impure in thy sight and dishonor thee to thy face." Then the angel of mercy stepped forward and said, "Create him, O our God, for when he sins and turns from the path of right and truth and holiness, I will take him by the hand and lead him back to thee." That is what the [remission] of Christ was; it was divine mercy taking sinful man by the hand and leading him back to God.

2. Vicarious In Its Nature

Many theories of the [remission] have been advanced. Some have held that in his death on the cross Jesus so revealed the love of God as to move the hearts of men to repentance. Others have said that in his death Jesus gave us an inspiring example of loyalty to an ideal. Other theories have been advanced, all of them having some truth in them. But surely no one can read the Scriptures without realizing that much more than that is involved in the [remission]. We find such statements as these: "Even as the Son of man came not to be ministered

unto, but to minister, and to give his life a ransom for many" (Matt. 20:28); "The church of God, which he hath purchased with his own blood" (Acts 20:28); "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21); "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19); "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2); "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed: (I Peter 2:24). The [remission] is spoken of as a redemption, a ransom, a propitiation, a purchase, a substitution. If that language means anything, it means that Christ took sinful man's place before the broken law of God and suffered in his stead.

One time Henry Clay borrowed some money from a New York banker. Soon afterward he suffered very severe financial reverses. When the note came due, he was unable to meet it, and went to the banker to ask for an extension of time. The banker said to him, "Mr. Clay, we have no note of yours here." "Oh, yes you have," said Mr. Clay. "I gave you a note six months ago." "That is true," said the banker, "we had a note against you sometime ago, but some of your friends came in and paid it, and there is nothing on our books against you now."

Man had broken the law of God, and was unable to meet his obligations to God. Christ, the great Saviour and Friend went to the cross and paid the debt.

**Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow.**

That this is true is revealed by Christ's attitude as he faced the cross. When he came within the shadow of the cross, he went into the garden, and being in agony he fell upon his face and prayed, Saying, "Father, if thou be willing remove this cup from me: Nevertheless, not my will, but thine, be done" (Luke 22:42). And, as he prayed, his sweat was as it were great drops of blood falling down to the ground. Why such shrinking in the face of the cross? Others have been crucified, and some of them went to the cross with a song on their lips. Did Jesus have less courage than they? Nay, he realized that he was

tasting death for every man; he was bearing the load of this world's sin.

Again, something of the nature of the [remission] was revealed in that cry that came from the lips of Jesus as he hung dying upon the cross, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). In that hour of his supreme anguish, as he bore the sins of the world, the face of God was turned away, as it will be turned away from men who die in their sins.

3. *Eternal In Its Efficacy*

God did not have one plan of salvation before the death of Christ, and another plan after his death. God has never had but one plan, and that is through the [remission] of Christ. God is not limited by the time element. With him it is one eternal now. "One day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8). With him the [remission] of Christ is eternal. It reaches back to the dawn of creation, and makes salvation possible for all who lived before Christ came to earth.

And the [remission] reaches on to the end of time. There will never be another Christ, for the world has no need of another Christ. There will never be another Calvary, for there will never be a need for another Calvary. So long as the world stands, the [remission] of Christ will never lose its efficacy. "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). He will never make that sacrifice again.

4. *Worldwide In It's Scope*

John says, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). The author of Hebrews says, "that he by the grace of God should taste death for every man" (Heb. 2:9). Christ did something on the cross that made salvation possible for all men, of all time. If any man is lost, it is not because the [remission] of Christ is not sufficient for him.

5. *Personal In Its Application*

Because Christ died for the whole world, it does not mean that the whole world will be saved. Men are not saved in multitudes, nor in families. They are saved as each one appropriates the [remising] work of Christ for himself. For the apostle Paul the [remission] was so personal that he said of Christ, "who loved me, and gave himself for me" (Gal. 2:20). Any man, anywhere, may make that claim for himself; Jesus loved me, and gave himself for me; Jesus thought of me as he hung on the cross of Calvary.

When George Nixon Briggs was governor of Massachusetts, three of his friends visited the Holy Land. While in Jerusalem, they climbed Calvary's hill to the place where Jesus was crucified. On that sacred spot they cut a small stick to be used as a cane. When they returned, they presented the cane to the governor, saying, "We wanted you to know that when we stood on Calvary we thought of you." The governor thanked them for their gift, and added, "But I am still more thankful, gentlemen, that there was another One who thought of me there."

If the individual is to get the benefit of the [remission] he must appropriate it by faith to the needs of his own life.

IV. THE PURPOSE OF THE [REMISSION]

The divine purpose in the atonement has already been indicated. That purpose is twofold.

1. To Save Men From Their Sins

We think of that greatest of all verses of Scripture; "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). That was the purpose of God in sending his Son to this world, and on to the cross, that men might not perish, but become partakers of eternal life. God doesn't want men to be lost. He would "have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). The cross of Calvary forever stands as a monument to the love of God, and the desire of God that all men should be saved.

2. To Make Men Holy

It is not enough that men should be saved from their sins; they must be conformed to the image of his Son. Listen to the words of Peter: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). The purpose of Calvary is not only a redeemed soul, but a dedicated life; not only a saved sinner, but a transformed character. The person who professes to have had a saving experience with Christ, and continues to live as he has always lived, is either self-deceived, or he is trying to deceive somebody else. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). He is a new creature with new desires and new purposes.

V. THE POWER OF THE [REMISSION]

There is power in the [remission] to accomplish the things which have been discussed. There is power in the [remission] to break the sinful hearts of men in penitence. When Peter preached Christ on the Day of Pentecost, the multitudes fell down and cried out, "Men and brethren, what shall we do?" (Acts 2:37). There is power in the [remission] to cleanse men from their sins. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). There is power in the [remission] to transform the lives of men.

John Richard Green went from the university down into the wretchedness of East London, where men and women drank, and gambled, and sinned. He opened libraries, and taught classes, cleaned the streets, improved the homes, and fed the hungry. After ten years, he gave up in despair and said, "It's no use. They will go on drinking and gambling to the end of time." He went back to Oxford and wrote his history of England. Down into that same wretched section went William Booth and his wife Catherine. They preached the cross of Christ to these sinning men and women, and gave themselves in sacrificial service. Lives were redeemed, drunkards were made sober, gamblers were transformed into honest men, and homes were remade. There is redeeming and transforming power in the [remission] of Christ.

I read somewhere of an old custom among our Anglo-Saxon forefathers. They erected a cross in the market place of their towns and villages so that men might buy and sell, and transact their business under the cross. Under the shadow of that cross men could not be dishonest and unjust.

How we need today that all life should be brought under the shadow of the cross! It would be a new day if business life, and home life, and social life could be brought under the shadow of the cross. Selfishness, greed, and injustice would melt away under the shadow of the cross. Broken and unhappy homes would be made over under the shadow of the cross. Revelry, dissipation, and sin could find no place under the shadow of the cross.

VI. SOME OBLIGATIONS

In the light of the [remission], several obligations rest upon us.

1. We Ought To Hate Sin

It was sin, your sin and mine, that nailed the Son of God to the cross. It was sin that plaited the crown of thorns and pressed it on his brow. It was sin that drove the nails into his hands and feet. It was sin that lifted him up between earth and sky and left him there to suffer and die. As we think about that, surely

we are ready to say, "If this thing in my life that we call sin could do a thing like that, then I am going to turn my back upon it forever."

2. We Ought To Love Christ

If he loved us enough to leave heaven and come to earth and go to a cross and suffer and die that we might live, then we ought to love him with a supreme devotion.

There is an old story of a young prince and his wife who were taken prisoners by Cyrus, king of Persia, in one of his victorious campaigns. When they were brought before Cyrus, he said to the prince, "What will you give me to set you free?" The prince replied, "I will gladly give you half of all that I possess." "And what will you give me if I set your wife free?" asked the king. "I will gladly give you my life," said the prince. Cyrus was touched by such devotion and nobility and set them both free without recompense. That evening, when the prince and his wife were rejoicing together over their freedom, he said, "Did you not think Cyrus a very handsome man?" "I did not notice him sufficiently well to tell," said the princess. "Where were your eyes?" asked the prince. And she replied, "I had eyes only for the man who said he would lay down his life for me."

There was one who was not only willing to lay down his life for you and me, but who actually did lay down his life. To him we would give our supreme devotion.

3. We Ought To Make Known The Message

This is the message which the world needs more than it needs anything else. As men look upon the tragic earth today, torn, suffering, and dying, they ask themselves the question, "What can we do to establish peace and good will among men?" The first and biggest thing we can do is to preach Christ and him crucified.

He preached of science — an attentive throng
Admiring heard;
The nation's weal — the listening multitude
Approved his word;
The social need — and thousands gave
Assenting nod,
He preached the cross — and men were won
From sin to God.

—Selected

END OF SAMPLE