

DOWNLOAD PDF FOUR SERMONS ON THE DOCTRINE OF REGENERATION

Chapter 1 : For Our Benefit: The Doctrine of Regeneration: Introduction

*Four Sermons on the Doctrine of Regeneration, According to Scripture and the Church of England [George Stanley Faber] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality.*

The source is an outworking of the Holy Spirit 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Comparison of physical birth with spiritual 1. Both physical and spiritual birth require three components A. Physical birth requires the male to offer his seed b. Spiritual birth requires God seed of truth B. Physical birth requires the woman to receive b. The only source of Regeneration is in the hands of God. The Characteristics of Regeneration 1. A new nature 17 Therefore if any man be in Christ, he is a new creature: It is a new birth of the individual himself, and not of something in him. The nature is never changed, but the person isâ€™relatively, not absolutely. Two natures battle in the soul The sinful nature of man has not been removed from him or her and will not be until the time of the resurrection, therefore Paul concludes that the: A Godly Nature 4 Whereby are given unto us exceeding great and precious promises: We have been enabled to resist temptation Prior to the Regeneration of the soul, man was and is incapable of resisting sin, because of the lack of spiritual knowledge that can only come through the venue of the Holy Spirit. The Effects of Regeneration 1. The Illumination of the understanding 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The spiritual mind is enlightened to real truth 2. The surrendering of the Heart to Christ Deuteronomy Only through the effectual call of the Holy Spirit can or will one surrender their heart to Christ. The Emancipation of the will 36 If the Son therefore shall make you free, ye shall be free indeed. Christ has freed or will to do wrong B. Christ has enabled us to have a free will Note: Man has only one free will prior to regeneration and that is the will to sin, there is no ability in fallen man to choose God or righteousness, he must be emancipated by the regenerating work of the Holy Spirit to make the choice for Christ.

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In our present day, there is a great problem that plagues many churches in the SBC and the problem centers on the doctrine of regeneration. How does a person become a new creature? How does a person experience the new birth? How is a person born again “ to use the phrase that Jesus spoke to Nicodemus? Well, as David Miller rightly pointed out in his sermon last night, a great number of errors exists on this subject. Below you will see a list not exhaustive of common errors that David rightly pointed out regarding the doctrine of regeneration. The Hyper-Calvinist Position This is a position held by those who take the sovereignty of God in salvation beyond the intent of Scripture. In other words, this group believes that God will save all of His elect “ all of those to whom He predestined to salvation “ apart from evangelism and missions. This is completely opposed to the divine means that God instituted for reaching the world with the gospel. Did God elect people to salvation? Did God predestine people to become part of His family prior to their birth and prior to the existence of the world? Absolutely, and that point is explicitly clear in Scripture Ephesians 1 and Romans 8: However, the Hyper-Calvinist holds a position that suggests God will save those people apart from the means preaching the gospel “ gospel missions “ evangelism that God Himself instituted. This is a serious error and one that should be avoided. David Miller pointed out that he has never met a single Hyper-Calvinist in his lifetime. However, one common error that exists in many circles is to lump any Calvinist into the same group as a Hyper-Calvinist. That is simply wrong! Many good people have been damaged and perversely affected by such attacks. That type of logic would be the equivalent of putting all Baptists in the same category with Westboro Baptist Church. We should always make sure we use our words and terms in their proper context “ especially when calling out heretical groups. However, it goes beyond that to also say that it is required for a person to be baptized in water and that through the water baptism the individual will receive the Holy Spirit and become regenerated born again. This is a heresy because it adds something to the finished work of Christ and His atoning blood. Unfortunately, many preachers stand in the pulpit today and teach people that if they repeat a prayer after them and walk down the aisle they will be saved. The numbers of the SBC over the years have displayed the negative results of such practices. This approach has resulted in trophies, awards, glitzy numbers for website stats, and notches in the belts of preachers “ but a largely unregenerate church roll. The idea that we are to simply repeat a prayer after a preacher in order to be saved is not one time mentioned in Scripture. Jesus never asked people to repeat prayers. As David Miller rightly pointed out “ this has resulted in the baptism of many 4, 5, and 6 year old children who were never truly converted. I would likewise add that it has resulted in a large amount of church attenders who are constantly wrestling with their eternal destiny because they were coerced into repeating a prayer. What comes first “ regeneration or faith? Well, really two camps of people exist within evangelical Bible believing churches on this subject. The first camp suggests that regeneration the new birth occurs after a person understands they are lost and repents of their sin to God. This camp suggests that a person is born again after he prays to God asking Him for forgiveness and salvation. The second camp suggests that our repentance, prayer, and faith is a gift from God that is caused by regeneration. In other words, the very reason a person desires to pray and seek God is because God has opened their eyes and regenerated them to life by the power of the gospel. This position claims that repentance and prayers are merely a response to God after His initial work of regeneration. May grace and peace be multiplied to you. Notice the text of Scripture in verse 3. Peter says plainly that God, by His great mercy, has caused us to be born again. God is not responding to us in the work of salvation “ we are responding to God. That is exactly what the text of Scripture is teaching us. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner

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responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Notice the language of this article. Romans 3 claims that no man seeks God and Ephesians 2: Therefore, it is clear that the famine in our land that David Miller was referring to at the beginning of his sermon is one of faithful exposition upon the truth of Holy Scripture. We truly need a resurgence of biblical and doctrinal preaching that reaches the depths of our soul! We need a resurgence of biblical exposition that results in genuine conversions rather than numbers used for the glory of man! To God be the glory!

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Chapter 3 : Regeneration, Justification and Sanctification | theinnatdunvilla.com

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Graham Hyles In the last years, the basis or evidence of eternal life has been reduced from a changed life to merely naming Jesus in a rote prayer. Charles Finney originated the heresy; D. Moody perpetuated it; Billy Graham popularized it; and Jack Hyles profaned it. Wise men call this heresy decisional regeneration, easy-believism, or fire insurance. They watch "converts" rush back to the world without any evidence of grace in their lives. These four men were partial in the Bible, infatuated with the human will, obsessed with numbers and popularity, and their preaching has corrupted Bible Christianity. Their "converts" presume salvation by a cheap decision for heaven. The error spawned the Lordship controversy of the last two decades, where teachers of this heresy reject even basic repentance or commitment to Christ as part of salvation. But the Lord Jesus Christ and His apostles preached a very different doctrine, which required good works as the essential basis and evidence of eternal life. Preface We are not saved by our works as a condition for eternal life, for it is an unconditional gift by the free grace of a sovereign God; but our good works are the evidence of eternal life for our own assurance and to be well pleasing to the God Who has thus saved us. For it is God which worketh in you both to will and to do of his good pleasure. To provoke believers to labor to be accepted by their electing Father II Cor 5: To save the saints from the heresies of decisional regeneration and easy-believism. To follow the truth between the two ditches regarding the Lordship controversy. To condemn the sola fide faith only errors of both the Calvinists and Arminians. To remember that justification by faith and justification by works are both true. To contrast cheap sound bites perverted from the Bible with its real statements. To provide a full description of the inspired evidence for assurance of eternal life. To emphasize the character and works of the righteous that the Bible emphasizes. To answer and defend against false accusations by any that we are antinomians. To correct wrong emphasis on the Great Commission by emphasizing godliness. To stress godliness against the save-the-lost-at-any-cost compromise evangelism. To fulfill my ministerial charge from my apostle to stress good works Titus 3: These heretics use Romans All they have to do is remember the date of their decision! But look at what Jesus and the apostles taught! Saying "Lord" did not prove a thing! It was living for the Lord that counted! If you do not have much fruit and good works, you have no evidence of eternal life! Sermons by this title were preached at the Church of Greenville in the summer of and the fall of May the God of truth guide us into all truth, especially concerning salvation. We do not care who or how many have chosen manmade theories against scripture, for we only trust "thus saith the Lord. Salvation by Works Introduction: We hold a different doctrine of salvation than other churches in this city forming the buckle of the Bible Belt. Bible passages must be rightly divided. You should understand the doctrine of salvation, rejoice in its gracious nature, and be able to defend the truth. The horrible disease of easy-believism, promising eternal life for mere decisions, has corrupted Christianity. There are two primary goals for this sermon: The heresy of decisional regeneration, or decisional salvation, is the rage in these perilous times. They say, God loves every sinner so much; Jesus died for each one; the Spirit convicts each one and eternal life is left up to whatever influences can be combined to elicit a decision for Jesus. Jesus will have to stop praise in His direction in heaven and redirect it toward these little saviors! Rather than focus on what the triune God did for the elect, they put all the attention and emphasis on what a sinner does when presented with the gospel, as if this is the only determining factor. All a sinner must do is believe on Jesus, call on Jesus, invite Jesus into his heart, make a decision for Jesus, accept Jesus as his personal Savior, or other decision formula in order to be born again. Once he is born again, with the decision date guaranteeing his perpetual assurance, he knows he is saved no matter what, for "once saved, always saved. You must hear their invitations! It is not from the Bible. Finney got the whole mess going, and Billy Graham did the most to popularize it. They invented the "Romans Road," but the road never gets to sanctification chapters , , so it always misses the verses showing the holy and righteous character of the truly saved. They are constantly

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inventing gimmicks like the wordless book, emotional stories, endless invitations, peer pressure, Christian schools, bus ministries, athletic teams, etc. We know without a doubt that God must regenerate before sinners will do anything right at all, for they cannot hear or discern the things of the Spirit of God, and they will not come to Christ. Most Christians never hear a sermon stressing good works and their necessity, for topics are socialism liberals, entertainment megas, or the Great Commission fundamentalists. This lie from hell has gone so far as to create a lordship controversy rejecting the duty of repentance. It is hard enough to believe that a Bible reader or preacher could think that eternal life depends on a personal decision by a natural man to become spiritual and choose Jesus and His gospel. But many today of this effeminate sort even reject decisions for Jesus that include repentance or confessing Jesus as Lord in the prayer formula! They call it legalism and deny any saving power! They would not recognize the apostle Paul, if he sat on them and wrote out his name for them. They say anything beyond "bare belief of the bare truth" is salvation by works! You better believe it, because the lordship controversy has been a raging conflict in many circles. They reduced salvation to a belief-decision, and now they reduce how much you have to believe, because they are trying to make salvation as infantile as possible while ignoring the Saviour! Charles Ryrie, in *Balancing the Christian Life*, wrote, "The importance of this question cannot be overestimated in relation to both Salvation and Sanctification. The message of faith only and the message of faith plus commitment of life cannot both be the gospel; therefore one of them is false and comes under the curse of perverting the gospel or preaching another gospel," p. Ray Stamford, in *Handbook of Personal Evangelism*, wrote, "Any teaching that demands a change of conduct toward either God or man for salvation is to add works or human effort to faith, and this contradicts all Scripture and is an accursed message. Robert Lightner, in *Sin, Salvation, and the Savior*, wrote, "These views - the absolutely free gift view and the lordship view cannot both be right. They are mutually exclusive. The Bible teaches one or the other or neither, but it cannot teach both without contradicting itself. Their idea is lascivious, for it promises life to reprobates and crushes the righteous Ezek. They accuse us of being antinomians lawless rejecters of good works, as a slur against election. We know that those ridiculing holy living by virtue of election are damned souls Romans 3: It may be true with careful description in limited contexts, but it feeds decisionalism! Faith without works is dead, so blabbing about faith only had better be restrained to Judaizers. Some Primitive Baptists end up with most or all humanity elect and regenerate, without works. The popular use of Scripture is to grab sound bites with little regard for any context or honest sense. Why use only half a sentence? Why use only half a verse? Does it give a condition? Or does it state a fact? Why make it a condition? It is totally unrelated to salvation: It is unrelated to salvation: Whether Arminians with Revelation 3: Arminians beg sinners to invite Jesus in, while Calvinists define saving faith &€ both are wrong! Both think the Great Commission is the greatest duty of believers and substitute it for the godly living and good works that the N. Their errors in the scriptures should not surprise us, as most Calvinists cannot figure out the simple doctrine of baptism; most Arminians cannot understand the use of wine; and both of them are without a clue regarding Christmas, prophecies in Daniel 8; Matthew 24; II Thess 2; etc. While the heresy of these pernicious doctrines and practices is obvious, we seek fair use of Scripture. Our issue is this: Their doctrine of salvation is so distorted and twisted; we simply want to help get them balanced. If sound bites with faith attached to salvation require faith as a condition for eternal life, then these sound bites with good works attached to salvation require good works as a condition also. If we are honest, only the Campbellites, the so-called Church of Christ, consistently includes works in their salvation scheme, which leads them to lose their salvation for every act of sin. You better figure out the fatal difference between calling on the name of the Lord and calling Him Lord, before it is everlastingly too late Rom. There are seven Bible reasons why we categorically reject any such decisional salvation scheme. Eternal life is entirely a gift of God according to His own purpose and will, not the will of man. Repentance, faith, and good works are all the fruits of regeneration and evidence of eternal life. In fact, love is the greatest grace and evidence of eternal life, going far beyond what devils have. Sinners are not saved by good works, but they cannot lay any claim to eternal life without them. We totally deny any meritorious value of good works toward earning eternal life

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from God Rom 4: But we just as totally deny any assurance or evidence of eternal life without them Jas 2: Salvation is without good works, but unto good works Eph 2: God is absolutely sovereign in giving eternal life unconditionally to the vessels of mercy, just as a Potter chooses what kind of vessels to make from one lump of clay Rom 9: Man is fully responsible to believe and obey God and the gospel for any evidence of eternal life.

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Chapter 4 : The Doctrine of Regeneration and Other Sermons – by Thomas Halliday

The Doctrine of Regeneration. John 3: Quote: "As to its nature and source it is a supernatural, creative act of the Holy Spirit, not reforming our old nature, but giving us a new one alongside of the old."

If Regeneration has to do with our nature, Justification with our standing, and Adoption with our position, then Sanctification has to do with our character and conduct. In Justification we are declared righteous in order that, in Sanctification, we may become righteous. Justification is what God does for us, while Sanctification is what God does in us. Justification puts us into a right relationship with God, while Sanctification exhibits the fruit of that relationship -- a life separated from a sinful world and dedicated unto God. Two thoughts are prominent in this definition: And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord. 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. In this sense whatever is set apart from a profane to a sacred use, whatever is devoted exclusively to the service of God, is sanctified. So it follows that a man may "sanctify his house to be holy unto the Lord," or he may "sanctify unto the Lord some part of a field of his possession" Lev. So also the first-born of all the children were sanctified unto the Lord Num. Whenever a thing or person is separated from the common relations of life in order to be devoted to the sacred, such is said to be sanctified. Whenever the sacred writers desire to show that the Lord is absolutely removed from all that is sinful and unholy, and that He is absolutely holy in Himself they speak of Him as being sanctified: Sanctification may be viewed as past, present, and future; or instantaneous, progressive, and complete. For by one offering he hath perfected forever them that are sanctified. The very moment a man believes in Christ he is sanctified, that is, in this first sense: For this reason all through the New Testament believers are called saints 1 Cor. If a man is not a saint he is not a Christian; if he is a Christian he is a saint. In some quarters people are canonized after they are dead; the New Testament canonizes believers while they are alive. Note how that in 1 Cor. By a simple act of faith in Christ the believer is at once put into a state of sanctification. Every Christian is a sanctified man. The same act that ushers him into the state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fulness of the measure of the stature of Christ. Justification differs from Sanctification thus: We are being transformed from one degree of character, or glory, to another. It is because sanctification is progressive, a growth, that we are exhorted to "increase and abound" 1 Thess. There is such a thing as "perfecting holiness" 2 Cor. Holiness is not a mushroom growth; it is not the thing of an hour; it grows as the coral reef grows: Some day the believer is to be complete in all departments of Christian character -- no Christian grace missing. Complete in the "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. Maturity in each separate element of Christian character: This blessing of entire and complete sanctification is to take place when Christ comes: How explicitly Paul puts the matter in Phil. Brethren, I count not myself yet to have laid hold: How are men sanctified? What means are used, and what agencies employed to make men holy and conform them into the likeness of Christ? The agencies and means are both divine and human: Faithful is he that calleth you, who will also do it. Just as in Hebrews Of course there is a sense in which the believer is responsible for his progress in the Christian life Phil. We cannot purify ourselves, but we can yield to God and then the purity will come. The "God of peace," He who reconciles us -- is the One who sanctifies us. It is as if the apostle said: This same truth, namely, the sanctification of the church as based on the sacrificial death of Christ, is set forth in Eph. Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. It is the Spirit of life in Christ Jesus who gives us freedom from the law of sin and death Rom. He is called the Holy Spirit, not only because He is absolutely holy Himself, but also because he produces that quality of soul-character in the believer. The Spirit is the executive of the God-head for this very purpose. How wonderfully this truth is set

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forth in the contrast between the seventh and eighth chapters of Romans. Note the unsuccessful struggle of the former, and the victory of the latter. Note also that there is no mention of the Holy Spirit in the seventh, while He is mentioned about sixteen times in the eighth chapter. Herein lies the secret of failure and victory, sin and holiness. Only as the believer, daily, yea, even momentarily, takes by faith the holiness of Jesus, His faith, His patience, His love, His grace, to be his own for the need of that very moment, can Christ, who by His death was made unto him sanctification in the instantaneous sense, become unto him sanctification in the progressive sense -- producing in the believer His own life moment by moment. Herein lies the secret of a holy life -- the momentarily appropriation of Jesus Christ in all the riches of His grace for every need as it arises. The degree of our sanctification is the proportion of our appropriation of Christ. See also Acts How does the Word of God sanctify? By revealing sin; by awakening conscience; by revealing the character of Christ; by showing the example of Christ; by offering the influences and powers of the Holy Spirit, and by setting forth spiritual motives and ideals. There is no power like that of the Word of God for detaching a man from the world, the flesh and the devil. One cannot become a saint in his sleep. Holiness must be the object of his pursuit. The lazy man will not be the holy man. God chastens us "for our profit, that we might be partakers of his holiness. Sanctification is brought about in the life of the believer by his separating himself deliberately from all that is unclean and unholy, and by presenting, continually and constantly, the members of his body as holy instruments unto God for the accomplishment of His holy purposes. Thus by these single acts of surrender unto holiness, sanctification soon becomes the habit of the life.

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Chapter 5 : Issue 63 Article 4 - The Anglican Doctrine of Baptism - Affinity

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Furthermore, it is a condition against which mankind is completely helpless when left to his own human resources. We call it salvation or soteriology. Soteriology, the doctrine of salvation, must be the grandest theme in the Scriptures. It embraces all of time as well as eternity past and future. It relates in one way or another to all of mankind, without exception. It even has ramifications in the sphere of the angels. It is the theme of both the Old and New Testaments. It is personal, national, and cosmic. And it centers on the greatest Person, our Lord Jesus Christ. In theology, however, its major use is to denote a work of God on behalf of men, and as such it is a major doctrine of the Bible which includes redemption, reconciliation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification. On the one hand, salvation is described as the work of God rescuing man from his lost estate. On the other hand salvation describes the estate of a man who has been saved and who is vitally renewed and made a partaker of the inheritance of the saints. Salvation brings glory to God and it does so because it manifests the nature and character of His person Eph. Salvation reveals a number of things about God that bring glory to the person of God and show us something of the reasons for salvation: That God would reach out to sinful man by sending His only begotten Son is the greatest manifestation of His love. It declares God provided salvation because He is a loving God John 3: Only Christianity offers a salvation based on grace rather than works. All the other religions of the world have man working to acquire salvation. God provided salvation through the person and work of His Son because He is a holy God. The Three Phases Tenses of Salvation Salvation in Christ, which begins in eternity past according to the predetermined plan of God and extends into the eternal future, has three observable phases in the Bible. Understanding this truth can relieve a lot of tension from the standpoint of security and enable the believer to relax in the Lord and His grace while simultaneously moving forward in spiritual growth. Several passages of Scripture speak of salvation as wholly past, or as accomplished and completed for the one who has believed in the person and work of Jesus Christ. So complete and perfect is this work of God in Christ that the believer is declared permanently saved and safe forever John 5: This is the future tense of salvation which refers to the future deliverance all believers in Christ will experience through a glorified resurrected body. It contemplates that, though once and for all saved from the penalty of sin and while now being delivered from the power of sin, the believer in Christ will yet be saved into full conformity to Jesus Christ Rom. This recognizes and shows that the Christian in his experience never becomes perfect in this life Phil. Full conformity to the character of Christ, experientially speaking, awaits ultimate glorification. However, the fact that some aspects of salvation for the one who believes are yet to be accomplished in no way implies that there is ground for doubt as to the outcome of eternal salvation because all three phases are dependent upon the merit and the work of God in His Son, the Lord Jesus Christ. A fathomless source of blessings become the possession of all believers when they trust in Christ as their Savior. This saving work of God encompasses various aspects which together accomplish salvation: It is all of this and much more which provide salvation, make believers qualified for heaven and become the children of God John 1: God has done it all in the person and work of His Son and He raised Him from the dead as the proof of that very fact. The work of God in Christ is a once-and-for-all work of God accomplished in total by the death of Jesus Christ on the cross. Salvation is a done proposition. The finished work of Christ includes not only deliverance from the penalty of sin, but also from the power of sin. Faith in Christ for salvation means coming to Him as the source of salvation from every aspect of sin through trusting in the accomplished work of Christ. The fact that Christ died does not in itself save men, but it provides the one and only sufficient ground upon which God in full harmony with His perfect holiness is free to save even the chief of sinners. This is the good

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news which the Christian is appointed to proclaim to all the world. This is what makes biblical Christianity distinct from all the religions of the world because in the Bible, salvation is of the Lord Jonah 2: As long as this barrier exists, there is no possibility of fellowship between God and man. The barrier, or literally the dividing wall mentioned in Ephesians 2: This wall separated the court of the Gentiles from the rest of the temple and excluded the Gentiles from the inner sanctuaries. The Jews could go beyond the dividing wall, but this was only because they had access through their God-given sacrificial system which pointed to the person and work of Christ, the Messiah, the One who would make peace and remove the barrier. The study of the Bible reveals there are several spiritual factors which go together to make up this barrier of separation between God and man. Though sin is the root problem, it is not the only issue. A combination of factors make up this wall of separation. So just what constitutes the barrier between God and man? In fact, Isaiah Abraham confessed God as the Judge of all the earth who had to act in accordance with His holy justice Gen. In 2 Timothy 4: His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. These and many other passages point to the perfect holiness of God and stress the fact that God cannot and will not act contrary to His holy character. If He is without injustice and completely righteous in all that He is and does, how can He have fellowship with sinful man or anything less than His perfect holiness? The holiness of God has two branches: God is absolute righteousness and perfection. It is impossible for God to do anything wrong or to have fellowship with anything less than His perfect righteousness. Since God is also perfect justice, which acts in accord with His perfect righteousness, He cannot be partial or unfair to any creature and He must deal with the creature in perfect justice. This means all that is unrighteous or sinful must be judged and separated from Him cf. The Sin of Man Galatians teaches us that man is shut up locked out, shut out from God because man is under the eight ball of sin. But your iniquities have made a separation between you and your God, And your sins have hidden His face from you, so that He does not hear. Sin creates a barrier between God and man which hinders access to God. This is true for the unbeliever who can only come to God through Christ who alone is the Way, the Truth, and the Life John It is also true for the believer in Christ. Even though they are saved and have access to God in Christ, fellowship with God as His children is broken by known sin which must first be confessed so that fellowship can be restored and God can answer prayer Ps. There are three aspects which go to make up the barrier of sin which will be mentioned just briefly in this study. Adam is the representative head of the human race and because of our natural relationship to him, his sin is imputed, reckoned, to the entire human race. God views the human race as though we all sinned in Adam or with Adam. As such, Adam was a type of Christ Rom. The Bible teaches the fact that, as the posterity of Adam, every child is born with a sinful nature inherited from his parents. Many passages of Scripture refer to this principle. According to Ephesians 2: The vital principle is that men do not sin and become sinners, rather they sin because they are sinners. Individual or Personal Sin: This refers to the products of the sinful nature of inherited sin, the actual deeds or acts of sin which all men do because they are sinful Rom. Thus, the Law of the Old Testament functions as a bill of indictment. It shows man guilty and under the penalty of sin. This is clear from the following passages: It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made. Man has a debt to pay. But the thing which must be understood is that the debt is so great that man himself cannot pay it either by religion, or good deeds, or morality. The very best that a man can come up with falls far short of the glory of God. Man is dead, incapacitated in his sinful condition Rom. How the work of God in Christ removes the barrier will be discussed in the material below on the doctrine of reconciliation. As a further by-product of these three parts of the barrier, other things automatically occur which compound the problem and add to the barrier and the impossibility of salvation apart from Christ. This means that man in himself is without spiritual life and spiritual capacity. The result of this is spiritual failure. Men simply cannot save themselves no matter how hard they try or no matter how sincere they are. Being spiritually dead, man needs spiritual life and eternal life which can only come through the new birth and a new position in Christ as the source of life. Because of their

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condition, dead in sin, they can never establish a righteousness sufficient to pass the righteous judgment of God. This is the error of the typical religious person who, by his morality and religious deeds, attempts to establish his own standing before God. The error is twofold: For many, if not most, God is simply an elevated man, the man upstairs. Second, such a person does not see the effect of sin on their own character and ability. The Apostle speaks to this very thing in Romans For I bear them witness that they have a zeal for God, but not in accordance with knowledge. For Christ is the end of the law for righteousness to everyone who believes. What then is the solution to this dilemma of mankind, this five-fold barrier? This work of grace is called reconciliation. The Work of Salvation:

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Chapter 6 : Soteriology - The Doctrine of Salvation | theinnatdunvilla.com

Four sermons on the doctrine of regeneration [microform] according to scripture and the Church of England by Faber, George Stanley, Publication date

Lee Gatiss [1] This article examines the theology of baptism found in the foundational documents of the Church of England. It expounds the Latin and English texts of the Thirty-nine Articles of Religion, to see what they teach on the subject, noting especially the Protestant and Reformed but non-Zwinglian nature of the Anglican doctrine as well as some of its biblical and patristic foundations. Through a study of the liturgical expression of this theology in the various editions of the Book of Common Prayer it also highlights the importance of some historic moments of particular controversy, especially regarding the efficacy of baptism. With application throughout for confessional Anglicans today, it also concludes with a brief look at contemporary controversies surrounding the covenantal nature of baptism, and the current downplaying of baptism within Anglican Evangelicalism. Introduction Anglicans are keen credobaptists. Yet the official statistics are hard to argue with: Like the vast majority of Christians today, and the vast majority of Christians throughout history, they believe there is a scriptural argument in favour of baptising the children of believers. The Anglican Reformers at the time of the Reformation re-examined this doctrine, along with everything else they had inherited from the medieval and early church, with the same willingness to follow where the Bible led. Like the other magisterial Reformers on the continent, they worked extremely hard to see if it could be adequately grounded both exegetically and theologically. We will look first at the Thirty-nine Articles of Religion, to see what they teach on the subject. Second, we will sample the liturgical expression of that theology in the Book of Common Prayer. Along the way we will glance at the official Homilies and Canon Law of the Church of England as well, and touch on some historic moments of particular controversy surrounding this doctrine. Finally, we will note some recent developments and suggest a few ways forward for those who remain committed to the Protestant and Reformed doctrine of baptism. It is a doctrine under threat today, not merely of attack by its traditional enemies folk superstition and Roman Catholicism , but also of neglect by its more natural defenders, due to widespread ignorance, misunderstanding, and diffident silence for the sake of pan-evangelical unity. My brief here is not to provide a full exposition of the biblical case for baptism or infant baptism in particular. As will become clear, Anglican doctrine was not developed in an English bubble, remote from the wider discussion in the Reformed community on the Continent, and so I hope that this will be of interest and use also to non-Anglicans and those outside of England who share common roots in European Reformed thought. The Thirty-nine Articles In this first, and longest section, we will examine the Articles of Religion, which remain the official doctrinal standard of the Church of England. So we will look first at what Articles teach regarding sacraments in general, with a particular eye on baptism, and then secondly at the specific statements about baptism in Article What we will observe is that the Anglican doctrine of baptism is Protestant not Roman Catholic and yet indebted to the early church, and Calvinist not Zwinglian in its Reformed credentials. This opening paragraph of Article 25, which significantly echoes the Lutheran Augsburg Confession and the Second Swiss Confession, makes it clear that sacraments are not only badges or tokens of something in those receiving them. They may be that, to some degree, but they are not to be understood as solely anthropocentric and declarative of our profession of faith. Being baptised cannot simply be about the baptisand making a public declaration of faith and being marked out. That is not to say that our reception of them is inconsequential, a thought to which we will return in a moment. In line with the Continental Reformation, the Church of England affirms that there are only two sacraments: Roman Catholicism acknowledged at the Council of Trent, and acknowledges still, seven sacraments, [10] and yet the Reformers rejected all those which had no specific dominical sanction. The modern trend observable in some cathedrals especially to refer again to ordination or confirmation as sacraments ought therefore to be resisted. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly

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use them. And in such only as worthily receive the same, they have a wholesome effect or operation: It mentions the Roman abuses of the elements of bread and wine in the Supper, which were processed around and exposed in a monstrance a fancifully designed vessel, often in a circular or sunburst shape, used to display relics or consecrated elements for the adoration of the faithful. Again, they are not merely empty signs. This takes up the language Paul used in 1 Cor That is why many of you are weak and ill, and some have died. Calvin, for example, says in his sermon on Eph 2: It is true that if we abuse them, we shall pay dearly for it, but be that as it may, when the sacraments are used for the purpose for which they were ordained, it is certain that they are treasures which we cannot esteem and prize too highly. It may be difficult in modern degeneracy to say that the baptised are better than the unbaptised, but speaking broadly it is so, for Baptism at least introduces the recipient to the sphere of the Church which on any view is decidedly higher and better than any sphere outside. This naturally brings with it certain obligations. Yet if baptised, parents and their children who do not diligently attend the means of grace and have faith in Christ will have only made things worse for themselves on the day of judgment, not better. Their lack of faith will be counted as spiritual adultery and disloyalty to a solemn covenant, and therefore judged more strictly than if they had never come into contact with the gospel at all. It is neither kind nor pastorally wise to allow someone to enter into such a covenant without making these things absolutely plain. My personal experience of having such honest conversations is that it can create greater interest in the gospel amongst non-church-attending, unbelieving parents who have a vague sense that they should bring their child to God but no real understanding of why. Once I was privileged to bring a new father to Christ himself first, and baptise him, before later baptising his daughter who he had originally come to see me about. He was struck by my explanation of the seriousness of what he was asking for and realised he needed to know more about Christianity. This opened up more valuable evangelistic conversations. This Article addresses the concern of those who doubt the validity or efficacy of the sacraments administered by such people. Is my baptism still valid? Article 26, which has its roots in the Donatist controversy of the fourth century, asserts that the efficacy of the sacraments depends on Christ alone, and not on anything in the one who administers them. This is a teaching common to the churches of the Reformation, and was reasserted in the face of radical Anabaptist agitations on the Continent and the serious spiritual doubts which arose during the vicious religio-political swings of the English Reformation. Without this sort of assurance, people would be subject to all kinds of spiritual angst for themselves whenever a minister did anything sinful. In many ways, we ought to forget who baptised us. This is a vital point theologically, [30] and it is also made in other confessions and catechisms. So for the health of the body, there must be effective discipline for those who are notoriously deficient. The end of Article 26 is clear that we must not simply accept false or immoral teachers passively within the church. We have a duty not just to avoid them but also to accuse and charge them before competent authority: But if found guilty they should be removed from spiritual leadership by those with the authority to do so, before their bad example or teaching leads others astray. Some may say that this is to be expected in established churches which follow the Constantinian model of church-state relations, encouraging hypocrites to seek high office in the church. An instrument of grace Article 27 Having made these opening remarks about the nature of the sacraments in general, the Articles then proceed to a specific statement about baptism: Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ. This makes a number of key assertions. Baptism helps people discern the difference between those who are and are not Christians. The Article is certainly not saying that everyone who is baptised is a true believer or that they are going to heaven as a result of their baptism! The formularies are everywhere opposed to such *ex opere operato* theologising. Anglicans assert that it is more than that. It is also a sign, an

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instrument, and a seal. As a sign it signifies regeneration it does not, note, produce that new birth! It is clearly expected of Anglicans that they will do so, of course and ministers were enjoined by the and Canons to seek out unbaptised children so they could be baptised. Certainly those who claim to be in accord with the official formularies should be content to baptise their children, and strongly advocate that others do so. It ought to be remembered, however, that only ministers are expected to declare any level of assent to the Articles; it is not required of each and every churchgoer that they do so. Rather, we ought to think and speak more often of the common experience of baptised children who may grow spiritually into a deeper appreciation of the blessings signed and sealed to them in their baptism, in gradual or sudden ways analogous to physical growth which can be slow and steady or come in spurts. The Book of Common Prayer Having looked at the Anglican theology of baptism, we turn now to examine, more briefly, its liturgical expression in the Book of Common Prayer. The authoritative edition is that from , celebrating its th anniversary this year, though this is very close to the second Cranmerian Prayer Book of , and is substantially just a lightly amended evolution of that earlier book. As we will see, it is important to note that this must be read through the primary lens of the Articles and not be interpreted in such a way that it serves an agenda foreign to them. There then follow two long prayers to that effect, a Bible reading Mark They asked for more notice to be given to the minister than just 24 hours. That is, they understood what it meant, in harmony with the Articles, and did not imagine that it was an affirmation of the Roman Catholic doctrine of regeneration *ex opere operato*. As Dyson Hague put it, All the troubles in regard to our Baptismal Service have come from disintegration or misinterpretation. The teaching of the Church on baptism must never be taken in segments, nor are fragmentary elements of the service to be excised or protruded. George Gorham was barred from taking up his role as vicar of Bramford Speke by Bishop Phillpotts of Exeter who found, after grilling Gorham with questions covering 52 hours over 8 days in and , that his doctrine of baptismal efficacy was unsound. So, for example, J. Though all would reject the Roman Catholic view, some have always been more Zwinglian, so to speak, and felt uncomfortable with anything more than symbolic, tokenistic language. Most evangelical Anglicans have taken the hypothetical, conditional view of baptismal efficacy. Others have also held to the view that as well as signifying these conditional blessings, baptism truly does admit a child into the privileges of the church in a covenant relation to God, and that this is such a great and distinctive blessing as to deserve the name regeneration. Yet regeneration is not by them understood as conversion, or the spiritual transformation of the soul. Regeneration is birth into the visible Church; conversion is birth into the Church invisible So that Baptism is the introduction of the recipient, whether adult or child, into a new condition or relation. It must not be overlooked that since the Puritan age Regeneration has come to mean renovation or conversion. But this was not the meaning of the Reformers, nor has the idea been changed in the Prayer Book. Boulton outlined four schools of thought on this subject: A1 was the Tridentine *ex opere operato* view; A2 was a more high church Anglican view, similar but not identical to that; A3 was this objective covenant view. Moule, or the great Charles Simeon, who wrote of an objective covenant in baptism but also of the need for a truly spiritual regeneration: The idea that baptism automatically produces a spiritual new birth is a problem within a particular conception of salvation. Evangelicals want to link that new birth with election and faith; Rome links it to the sacraments. But the salvation thus acquired is in many respects the same. The root remedy for sin is therefore the creating of relationship in a community centred on God with a new pattern of life. For their right growth new human beings need to be grafted in from the start. Being in the community and conforming to it is what counts, and in such a context baptism is most importantly a boundary marker of corporate belonging. To address this, a much longer article would be required! This may be surprising, given that almost all theological discussion of sacraments is suffused in covenantal terminology. To whom the Covenant belongs:

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Chapter 7 : The Doctrine Of Regeneration Sermon by Thomas Lanthrip, John - theinnatdunvilla.com

Now we are in the midst of studying some of the great doctrines of the Bible, in particular those doctrines that relate to the gospel, that relate to our salvation.

The doctrine of the new birth has unbelievable importance and relevance for everyone in the entire world. For non-Christians, this new birth needs to happen to you, and so you need to know about it. For Christians, this doctrine is a cornerstone for our entire understanding of our God Himself, of the Savior Himself, and the nature of His work -- this great salvation that has happened to us. Now, I know that not all Christians believe the same things about this issue. And neither do Christians all agree on the implications this doctrine has on so many areas of Christian life and thought. So my aim in doing this series is not to say vague enough or basic enough things that everyone can superficially agree with and then pad my ego by telling me how great a series it was. My aim, understanding that there is vast disagreement, is to confront ideas that are not in accord with the Word of God, in hopes that those holding views contrary to Scripture including myself would disown those views. Said a bit more simply, I want people -- including me -- to be taught. The very first command in that book is the command to be born again. Piper has also recently done a sermon series and written a separate book called *Finally Alive* on the doctrine of regeneration. When Piper was interviewed and asked why he wrote the book, he said the following: I am deeply concerned that there are many church members in America and beyond who think they are saved when they are not. Part of the reason for this nominalism is a failure to teach and understand the true meaning of the new birth. You must be born again. It is a miracle. They want it to be a decision based wholly on human power involving no necessary miracle. For those who are truly born again, I want them to exult in what has really happened to them. Many who are truly born again do not know the nature of the change that has happened to them. It is a good thing to know -- so that Christ can be honored for the fullness of his glorious work, and so that people can enjoy the assurance of being the objects of that miraculous act. Finally, I want the new birth to happen more and more. God does the new birth through the word. I pray that the sermons and the book will be a means used by God for the working of this miracle of new birth. I thought that was a great, very insightful quote about the topic, and I agree with all of it. And in it I noticed three components. I noticed a Christian living component, where a Christian knowing the fullness of the truth about the new birth gives glory to God and satisfies that Christian. And I noticed an evangelistic component, where he says he wants the new birth to happen more and more. That summed up my thoughts pretty well. The theology of the new birth. The implications of a correct understanding of the new birth on the Christian life. The implications of a correct understanding of the new birth on the ministry of the Gospel. The Theology of the New Birth.

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Chapter 8 : Martyn Lloyd-Jones Monday: The Doctrine of Regeneration | Adrian Warnock

The Bible doctrine of regeneration has suffered at the hands of its enemies as well as its friends. Its enemies marketed the doctrine in the 's after a Southern Baptist layman who was running for the office of President of the United States announced that he was a "born again Christian."

Both appearances are in the New Testament. It was used once by our Lord in Matthew. It means simply a new birth, a new beginning, a new order. Here the Lord used the word in a wider sense when referring to His coming kingdom on earth. In that day God shall renew His creation. This is the golden age, the utopia for which man has sought in vain. Our Lord used it in its widest sense, of the restoration of all things, at His Second Advent to the earth. This new order is the Church, the Body of Christ. Ephesians 1: Regeneration then, may be defined as an act of God whereby He bestows upon the believing sinner new life.

The Mistakes About Regeneration

Some sincere students of religion have made wrong deductions from the Bible passages which speak of regeneration. Let us examine three erroneous views and then attempt a correct biblical interpretation.

First, the mistake that water baptism is regeneration. But to insist that the new birth occurs as the result of water baptism makes regeneration a matter of external ritualism. If in His word to Nicodemus our Lord was referring to baptism by water, then it follows that all who have died and were not baptized are lost. This mistaken view would mean, then, that the penitent thief on the cross was not saved, notwithstanding the fact that Jesus said he was. If we accept the erroneous idea that baptism is a means of regeneration, then it would follow that all baptized persons are regenerated. Simon Magus was baptized, but he was not regenerated. A person can have an intellectual concept and give mental assent to a truth or doctrine, yet never become born again. When great numbers of Samaritans heard Philip and believed and were baptized, Simon also accepted the facts and came forward to be baptized. But was he ever truly saved? It appears from Acts 8: He lacked the real power of God, so he thought to purchase it with money. Thou hast neither part nor lot in this matter: Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. This is an evil without any authority in the Bible. It is nowhere taught by Christ nor expressed in the writings of the Apostles that infant baptism was believed by them. There is no trace of infant baptism in the New Testament.

Second, the mistake that reformation is regeneration. Human reformation is superficial. But no matter how far one is able to proceed in the reformation of the old life, no amount of improving the fallen nature can serve as a substitute for the Divine Nature which is given us of God when we are born from above. The same thing is true of the natural and spiritual man. As to his understanding, he cannot know the things of God. I Corinthians 2: The utter inability of the natural man to enter into the Kingdom of God shows the necessity of being born again.

Third, the mistake that regeneration is hereditary. It is erroneous teaching which says that spiritual life can be transmitted from parent to child. The grace of God does not run in human veins. God has children but no grandchildren. It is not possible for a child of God to communicate the Divine nature to an unsaved person, even if that person is his own flesh and blood. All that is born of human blood is depraved and is therefore heir to death. Romans 5: Only God can communicate life. Some who believe regeneration to be hereditary use Acts. If he believed on the Lord Jesus Christ, he would be saved, and if those at home would believe on the Lord Jesus Christ, they too would be saved. God has but one way of saving people. Paul and Silas were not telling the jailer that his faith would save both himself and his family. They feel that only drunkards, thieves, murderers, harlots, dope addicts, and the like need to be born again. A woman, whose parents were missionaries to India, told me that she did not need to be born again because she was born right the first time and simply needed to continue being good. This is far from the truth. The need for being regenerated is universal. The best thing God can do for man is to bring him to a knowledge of his sin so that he will realize his need of being regenerated. Our Lord left no doubt as to the indispensable necessity of the new birth as a pre-requisite to entrance into the Kingdom of God. Heaven may be reached without education, wealth or worldly acclaim, but it will not be inhabited by those who have not been regenerated. It

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has been said that George Whitfield preached more than three hundred times using John 3: The Means of Regeneration. Regeneration is the implantation of a new life. The theory known as Spontaneous Generation, that is, that life can spring into being of itself, is no longer believed by modern day scientists. The evolutionary theory holds that life must come from pre-existing life, but it is at a loss to know where life begins. The basic error of false systems of theology, philosophy and science is the failure to accept the most sublime and comprehensive statement in human language which introduces us to the greatest revelation of truth ever given to mankind. Here we learn that God is the Source and Cause of all things. Life begins with God. Neither the universe nor anything in it is self-originated. God stands at the commencement of all life. Man in his original state was the perfect work of God. But man has fallen. God is the Source of the new life which is communicated to the believing sinner. Man is unable to impart Divine life, therefore he has no part in the New Birth. All Christian parents would bestow eternal life on their offspring if they could, but they cannot. A man is born again. Since only God possesses creative power, He alone can impart life where there is no life. But by what means does God produce the miracle of the New Birth? We have already stated that it is erroneous to assume that one is born again at the time of his being baptized with water. Whenever we come to a verse in the Bible, such as this one, about which there is disagreement and difference of interpretation, we must be patient and prayerful in our pursuit of other Bible passages which shed light on the subject under discussion. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit. It would appear that when water is used symbolically of the Holy Spirit, it is in connection with drinking purposes. Water is also used in the Bible as an emblem of the Word of God, and in such uses it is associated with cleansing or washing, not drinking. Is Christ speaking of the water of the word in John 3: Let us turn to the Scriptures for the answer. In the second most important passage on the means of Regeneration, we find our answer. Here Peter speaks of the use made of the Word of God in Regeneration. Here Peter is saying the same as Jesus said in John 3: This is understood more clearly when we realize that the Word of God is both living and life-producing. The living word came from the living God, and it has power to impart life to all who believe it. And if you are wondering how the Word of God quickens faith, the answer is, By imparting knowledge. Knowledge precedes faith, because faith always has an object. The Word of God presents to us the fact of our sin and condemnation, that without Christ we are without a Saviour and with no hope. The Word of God assures us that all one needs in order to pass from death to life is to believe the facts and receive the Saviour. So you see that without the Word of God a man cannot be regenerated, or born again. This is why people are not being born again in churches where the Word of God is not preached and taught. The Holy Scriptures are both living and life-producing. In further support of the water-Word interpretation of John 3: God the Father is the Author of regeneration and His Word the means. The Holy Spirit is the active Agent in regeneration. Just as there must be the human agent in a human birth, so there must be the Divine Agent in the new birth from above. When we came into the world by means of our physical birth, we were born of corruptible or perishable, dying seed, because two human parents can beget a child only in their own likeness. Through natural birth they pass on to their offspring their own nature and likeness. The Holy Spirit was active in the generation of the physical universe. The Holy Spirit was the active Agent in the creation of man. Regeneration is in a sense a repetition of that which took place in the first man, Adam; however, the processes are different. Adam, in his original state, was created with the gift of life; this was the implantation of life through the creative process. Today God is implanting spiritual life to believing sinners through the redemptive process.

Chapter 9 : What is regeneration according to the Bible?

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