

# *The Plain Way of Salvation*

**FRED D. HALE, D. D.**

**Sunday School Board  
Southern Baptist Convention  
Nashville, Tenn.**

## EVANGELISTIC SERIES

This is one of a series of brief tracts presenting the claims of Christ to the unconverted and the duty of those who have surrendered to Christ. This series put up in sets, with fifteen copies of each tract, will be sent free to pastors on application, or copies of separate tracts can be had on request.

If this tract is helpful to anyone we shall be glad to know of it.

# The Plain Way of Salvation.

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**T**HIS is a message to a penitent sinner who is seeking the Saviour. The first thing that the Holy Spirit, who is the representative of Jesus on earth, did for you was to "convict," convince you of sin. That is, he brought the evidence before you which satisfied your mind that you are not as pure, sinless, holy as God. There is now a consciousness that you have offended God by your sinful life. There is sorrow in your heart that has produced "repentance toward God" (Acts 20: 21); that is, a change of mind, and purpose with reference to sin, in your relation to God. Then, as you meditate, there comes a consciousness that you cannot make yourself pure, sinless, holy; and that you need a Saviour.

It is now that the Holy Spirit brings his message concerning Christ Jesus the Saviour. Before leaving the earth Jesus said concerning

his representative: "He shall testify of me" (John 15: 26). "He will guide you into all truth. He shall receive of mine, and shall show it unto you" (John 16: 13-14). And so the Holy Spirit, through John, said: "These things have I written . . . that ye may know that ye have eternal life" (I John 5: 13).



As he presents the gospel, the good news, the penitent sinner will see that the first step in the "Way of Salvation" is to "Believe on the Lord Jesus Christ" (Acts 16: 31). At first this blessed truth will not be grasped, understood, appreciated by you; but just stick to your job of prayerfully meditating upon the Scripture he brings before your mind and the light will soon come. "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). "Behold the Lamb of God which taketh away the sin of the world" (John 1: 29). This has reference to the illustrative incident recorded in the twelfth chapter of Exodus, where the Passover lamb was slain in place of the "first born" in each Hebrew household. "When I see the blood, I will pass over you" (Exodus 12: 13).



To "Believe on the Lord Jesus Christ" means three things:

1. To accept him as Christ, the Divine Son of God (Matt. 16: 16).

2. To accept him as Jesus, the Saviour, who atones for sin (Matt. 1: 21).

3. To accept him as Lord, Master, Sovereign, King, to whose will you yield your will, holding yourself in readiness to do whatever he asks at your hands (John 2: 5).



The Holy Spirit's message to the penitent, seeking sinner is for you to lay your guilt (obligation to be punished) on Christ Jesus, the sin-bearer. He takes your place under the law, bears your sin "in his own body on the tree" (cross), and assumes the responsibility of meeting the demands of the broken law. He suffers the penalty in your place. Your sin is thus "imputed" to him, set down to his account. (Rom. 4: 1-25.) So, now, God can be just and not punish you for your sin, having punished your substitute. He now forgives (passes over) you because of what Jesus did in satisfying the righteous demands of the law against you. God can now be just, and the "justifier of him that believeth in Jesus" (Rom. 3: 26). This leaves you as free from guilt as if you had never sinned.



Now, just as your sin was set down to the Saviour's account, and he was treated as a

sinner, for your sake, so his righteousness is "imputed" to you, set down to your account, and you are regarded as a saint, for his sake. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8: 1). "He that believeth on him is not condemned" (John 3: 18). "He that believeth on the Son hath everlasting life" (John 3: 16), "and shall not come into condemnation, but is passed from death unto life" (John 5: 24). "Whosoever liveth and believeth in me shall never die" (John 11: 26). The moment you accept Christ, God's Son, as your Saviour and Lord, in that moment you are saved, instantly, completely, eternally.



And you are going to be "kept (saved) by the power of God" (I Peter 1: 5). As Jesus is the Saviour of the penitent, trusting sinner, so he is the keeper of the saved sinner. You have become "a new creature" in Christ Jesus (II Cor. 5: 17). You are now in no more danger of being lost, no more danger of getting back under the law, and being again condemned, no more danger of missing heaven, than if you were in heaven now. And when you do get to heaven you will be in no danger of again becoming a sinner, and being cast out of heaven, than there is danger of God's becoming a sinner and being cast out of heaven. You say

"Did not the angels sin; and were they not cast out of heaven?" Yes; but an angel was never redeemed by the blood of Christ, nor elevated to the "divine nature" (II Peter 1: 4).



In heaven you will be personally as pure, and sinless, and holy as God himself; and will live as long as God lives, being in the possession of "eternal life" (John 10: 28). No wonder Paul exclaimed: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is Christ Jesus our Lord" (Rom. 8: 38-39).



"But," you say, "what about the new birth?" If you have repented and believed, as indicated, the new birth has already taken place. "But when," you say, "was I 'born again?'" I was not conscious of the 'new birth' at the time of its taking place." Just so; neither were you conscious of your natural birth at the time of its taking place. When you became conscious that you were alive, the natural birth had already taken place. So, when you became conscious that you were a penitent, believing sinner, conscious of spiritual life, the "new birth" had already taken place. "The wind bloweth where it listeth,

and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit" (John 3: 1-8). Do not worry about the Holy Spirit's part in this program; just attend to your own side of the question.



You are now a spiritual "child of God" (Rom. 8: 16-21) as well as the natural child of your earthly parents; having been "born again" (I Peter 1: 23), "born of the Spirit" (John 3: 8). You now have two natures—the old sinful, sin-loving nature, and the "new nature," the sin-hating nature, which loves holiness and desires to be obedient to the will of God (Rom. 7: 9-25).



The question of "salvation by grace," "through faith," and "not of works" (Eph. 2: 1-9) having been settled, the question of "works" now comes up. "Created in Christ Jesus unto good works, which God hath before ordained that we (saved sinners) should walk in them" (Eph. 2: 10). Having accepted Jesus as "Lord," as well as "Saviour," you now surrender to him as Master, subjecting your will to his will, and holding yourself in readiness to do whatever he asks at your hands. "Whatsoever he saith unto you, do it" (John 2: 5). As you have

trusted wholly for your own salvation, so now you are to work wholly for the salvation of others. "Labourers together with God" (I Cor. 3: 9). "The Son of Man is come to seek, and to save, that which is lost" (Luke 19: 10). "As my Father hath sent me, even so send I you" (John 20: 21).



Five things Christ Jesus, your Lord, now asks you to do in manifestation of your love for, and submission to, him; and that the Holy Spirit may use you in bringing others to Christ, as he used others in bringing you to Christ.

1. To make a public announcement of your faith in, and submission to, Christ as your Saviour and Lord (Matt. 10: 32-33).

2. To offer yourself for membership in a church where the New Testament teaching is faithfully and lovingly followed (Acts 2: 47).

3. To be publicly baptized as a profession of your faith, in the name of the Father, and the Son, and the Holy Spirit, illustrating by this symbolic act of immersion one of the fundamental principles of the gospel, viz., the resurrection of Christ from the dead (Rom. 6: 3-5).

4. To partake of the Lord's Supper, illustrating by this symbolic act the death of Christ (I Cor. 11: 17-34).

5. To work, henceforth, in a local church, personally and through others, under the direction of the Holy Spirit, for the spread of the gospel, by which unsaved sinners are brought to a saving knowledge of Christ (Matt. 28: 18-20) consecrating your life and all you have to his service.

