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#### The Christian and Missionary Alliance

260 West 44th Street New York 18, N. Y.

# THE FOURFOLD GOSPEL

**CHRIST** our  
saviour  
sanctifier  
healer  
coming king



by  
**A. B. SIMPSON**

# THE FOURFOLD GOSPEL

By A. B. SIMPSON, D.D.

## The Message of The Christian and Missionary Alliance

What do we mean by the Fourfold Gospel? Certainly not, as some people imagine, the four Gospels by Matthew, Mark, Luke and John. Nor do we mean that the blessings of the gospel are limited exclusively to four. In one sense it is a manifold gospel with countless blessings and ever higher and higher stages of spiritual privilege and attainment.

But we mean that there are four messages in the gospel which sum up in a very complete way the blessings which Christ has to offer us and which it is especially important that Christians should emphasize to-day.

This summary can be expressed in the following formula: Christ our Saviour, Christ our Sanctifier, Christ our Healer, and Christ our Coming Lord.

### Christ Our Saviour

By this we mean the first great blessing which the gospel offers to sinful men; forgiveness, justification, and eternal life through faith in the Lord Jesus Christ.

Well, you may say, there is nothing in this that all Christians do not accept. Perhaps this is true in a sense. And yet is it not also true to-day that many in

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the church are getting away from the old gospel in its simplicity? Many are ignoring or making light of sin and its penalty. The doctrine of future punishment is unpopular and the tendency of modern thought is to explain away the authority of God's holy law and the certainty of retribution and judgment. We believe that sin is not misfortune, infirmity, heredity or the result of any mere combination of circumstances; but wilful disobedience, enmity against God and the working out of a nature wholly depraved and utterly dead in trespasses and sin. It is beyond the power of recuperation or self-improvement and there is no help or remedy for it but infinite grace and power.

And how many to-day are explaining away the atonement of Jesus Christ, as well as the malignity of sin. Of course, if sin is not a hopeless disease, it does not need a divine remedy. Therefore, loose ethical principles will lead to corresponding laxity concerning the doctrine of expiation. The cross of Christ with many in our age is merely a symbol of heroic sacrifice and an example of love and longsuffering. We believe that "Jesus Christ died for our sins according to the Scriptures;" that His sufferings were vicarious, the just for the unjust; that His life was a ransom for our forfeited lives; that we are redeemed through His precious blood, justified by His death and resurrection, righteous through His righteousness, and accepted in His name. And we believe that this free and full salvation is sufficient for the whole world and that this gospel of His grace is committed to us as a trust to be proclaimed to all our fellowmen, for God will have all men to be saved and to come to a knowledge of the truth.

We believe that this salvation is offered to all men freely through repentance and simple faith in the Lord Jesus Christ, and that the moment a sinner accepts this gospel and receives Christ as his Saviour, his sins are forgiven, his soul is regenerated, he becomes a child of God and an heir of glory and has "access by faith into the grace wherein we stand," and all the rights and privileges of the family of God.

Dear friend, is Christ your Saviour, and are you doing your best to witness His salvation to your fellowmen?

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

### Christ Our Sanctifier

The very name of sanctification has become associated with phrases, fads and fanaticisms that have made it distasteful to many persons. Holiness is confounded with sanctimoniousness, Pharisaism and self-perfection, and the devil has set up his scarecrows all along the way to frighten God's children away from their heritage of blessing.

The holiness we teach is this: The Lord Jesus Christ Himself so dwelling in our hearts and so walking in our steps that we shall live like Him. It does not minister to our pride or self-sufficiency, for before we can receive it, we must come to the end of ourselves and never become self-constituted, or self-sufficient apart from Christ; but live a life of simple dependence, moment by moment, on Him alone. Therefore it is, on

the one hand, the easiest life to live because we do not need to climb up to some high attainment, but simply take Christ Himself as He meets us on the level of our nothingness and continually draw from Him grace and strength for all our needs, trials and triumphs. On the other hand, it raises us infinitely higher than the highest human perfection because its standard is not Adamic perfection, but Divine holiness. It takes us in our nothingness, and it gives us His fullness. And all this we receive by simple union with Him. We do not have to attain to it, but we obtain it as the gift of His grace bestowed as freely as His precious blood and His eternal salvation.

Two simple steps take us into all this fullness of blessing, namely, the yielding of ourselves in complete surrender and the receiving of Christ by simple faith, and thenceforth abiding in Him by the same two links of yielding and trusting to the end, even as the Apostle has said, "As ye have received Christ Jesus the Lord, so walk ye in Him."

The divine agent in this blessed experience is the Holy Spirit. It is His province to reveal the Lord Jesus to us as our Sanctifier, and then to minister Him to us moment by moment for the supply of every need in our spiritual life. Therefore the baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus as our Sanctifier; the Spirit does not act apart from Christ, but it is His to take of the things of Christ and show them unto us.

Standing in the background Himself, He makes the person of Christ the object of our faith, fellowship and love, and while it is true that our deeper life is

the fruit of the Spirit, it is also true that Christ Himself "is made unto us of God our wisdom, righteousness, sanctification and redemption."

This experience of Christ our Sanctifier marks a definite and distinct crisis in the history of a soul. We do not grow into it, but we cross a definite line of demarcation as clear as when the hosts of Joshua crossed the Jordan and were over in the promised land and set up a great heap of stones so that they never could forget the crisis hour. Beloved, have you crossed your Jordan and entered your promised land?

"The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

### Christ Our Healer

There never was a time when the people of God more needed to be taught the simple Scriptural doctrine of physical redemption, or Christ for the body.

We do not mean by this any of the false teaching connected with Christian Science, Emmanuelism, or faith healers. This is not a matter of professionalism in the hands of miracle workers and mercenary traders in human suffering and sympathy. When you find people selling any of the gifts of Christ you may well draw back and remember Simon Magus. We mean simply this, that the Lord Jesus has purchased and provided for His believing and obedient children physical strength, life and healing as freely as the spiritual blessings of the gospel. "He bare our sicknesses" as well as our sins, and from His risen life and living

touch our faith may still take health and strength until our life work is done. We do not need the intervention of any man or woman as our priest, for He is the great High Priest, able to be touched with the feeling of our infirmities, and it is still as true as ever, "As many as touched Him" are "made perfectly whole."

The conditions of this great blessing are: First, that we are wholly yielded to Him so that we should use the life He gives for His glory and service. Second, that we believe without doubt the promise of His Word for our own physical healing. And thirdly, that we abide in Him for our physical life and draw our strength moment by moment through personal dependence upon Him.

Is not this great blessing of the full gospel worth believing, receiving and telling?

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14, 15).

### Christ Our Coming Lord

Here again we face a cloud of errors, delusions, false prophets and wild speculations, so that many have been frightened away from prophetic study and the blessed Hope by the counterfeits which the great adversary has sent forth to discredit the truth. By the doctrine of the Lord's personal coming we do not mean that any of us can set the day or prophesy the times and seasons which the Father hath kept in His own power. We may approximate periods of pro-

phetic fulfilment, but we shall be kept watching in the deepest humility until the very end.

The one supreme point in this testimony is that the Lord Jesus is coming personally to this earth again. It is not a mere spiritual coming either at death or in a deeper experience of the Holy Spirit, or in the spread of the gospel throughout the world; but it is the coming of the Lord Himself as literally and personally as when He went away. His coming is not going to follow, but bring the millennium—His own glorious reign of righteousness and peace.

The one important matter is that we shall be looking for Him, longing for Him and living under the power of the age to come.

This blessed Hope is indeed a mighty spiritual force leading us to lives of holiness and watchfulness and especially to earnestness and faithfulness in helping to send the gospel as a witness to all our race. For, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come."

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

### The Fourfold Gospel

Is not this a simple, a Scriptural and a glorious gospel, as broad in its scope as it is deep and high in our personal experience? Every section of the great circle needs every other. Every part is strengthened by the whole. The gospel of salvation is but one

chord in the heavenly music. Christ our Sanctifier makes a fuller harmony. Christ our Healer adds a still richer chord, and finally Christ our Coming Lord swells the harmony until it mingles with the everlasting chorus which they sing around the throne.

The church needs this larger gospel to-day as an antidote to error, a remedy for failure, an answer to the cry of every human heart and an inspiration to the loftiest faith and hope and love.

Shall we take it for ourselves and then shall we give it, as our holy trust, to all within our reach and thus prove that it is indeed the whole gospel for the whole man and the whole world?

### Making Christ Known

This Fourfold Gospel becomes far more precious as we share it, by the preaching of the Word to the peoples and tribes in earth's remotest bounds.

The Christian and Missionary Alliance is working in twenty-one foreign mission fields, where it is responsible to make Christ known to more than 79,000,000 people.

The witness is now being given in 110 languages and principal dialects, by native Christians and missionaries.

For further information write to:

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