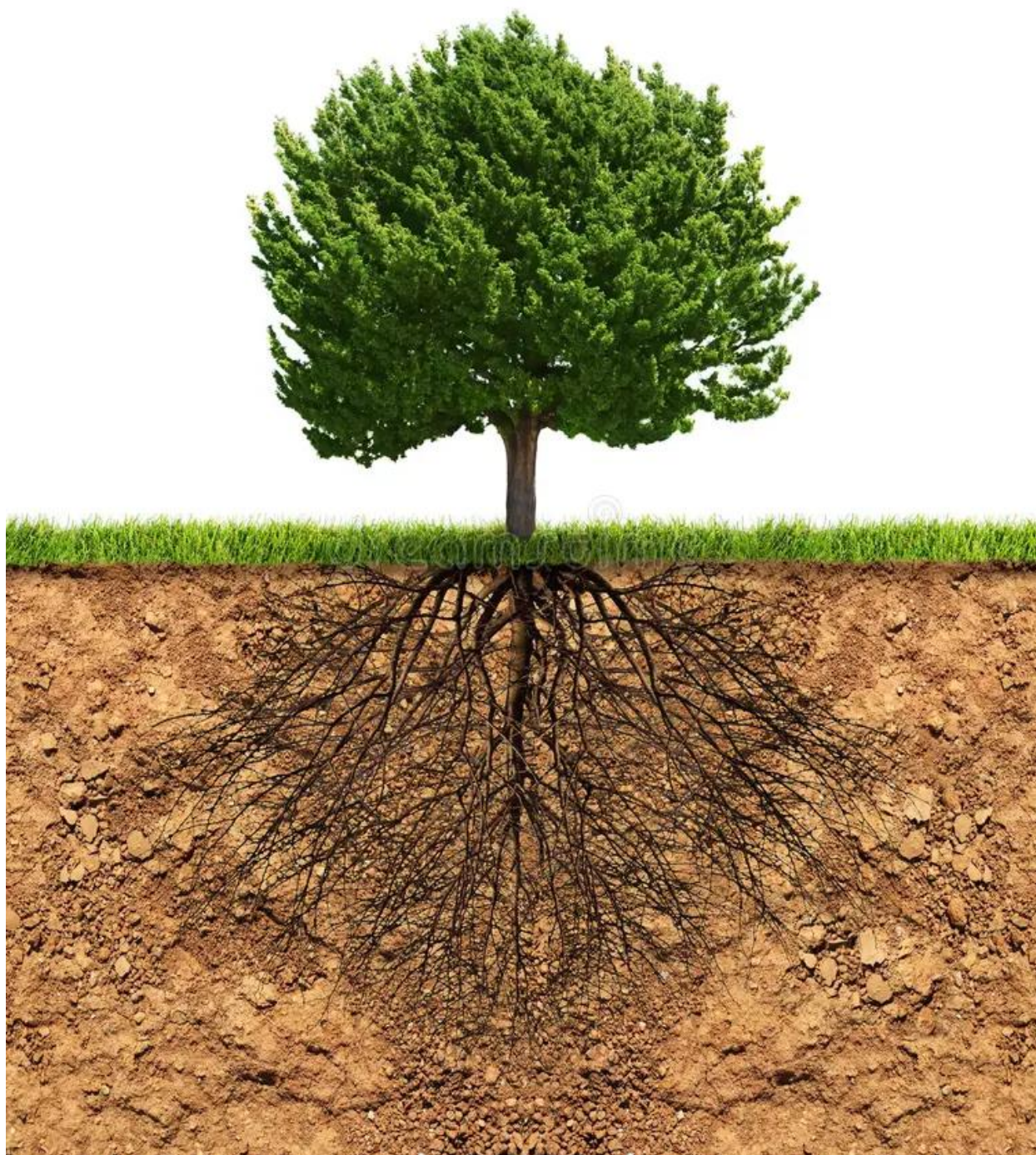


# **ROOTED & GROUNDED!**

**by David Lee Burris**



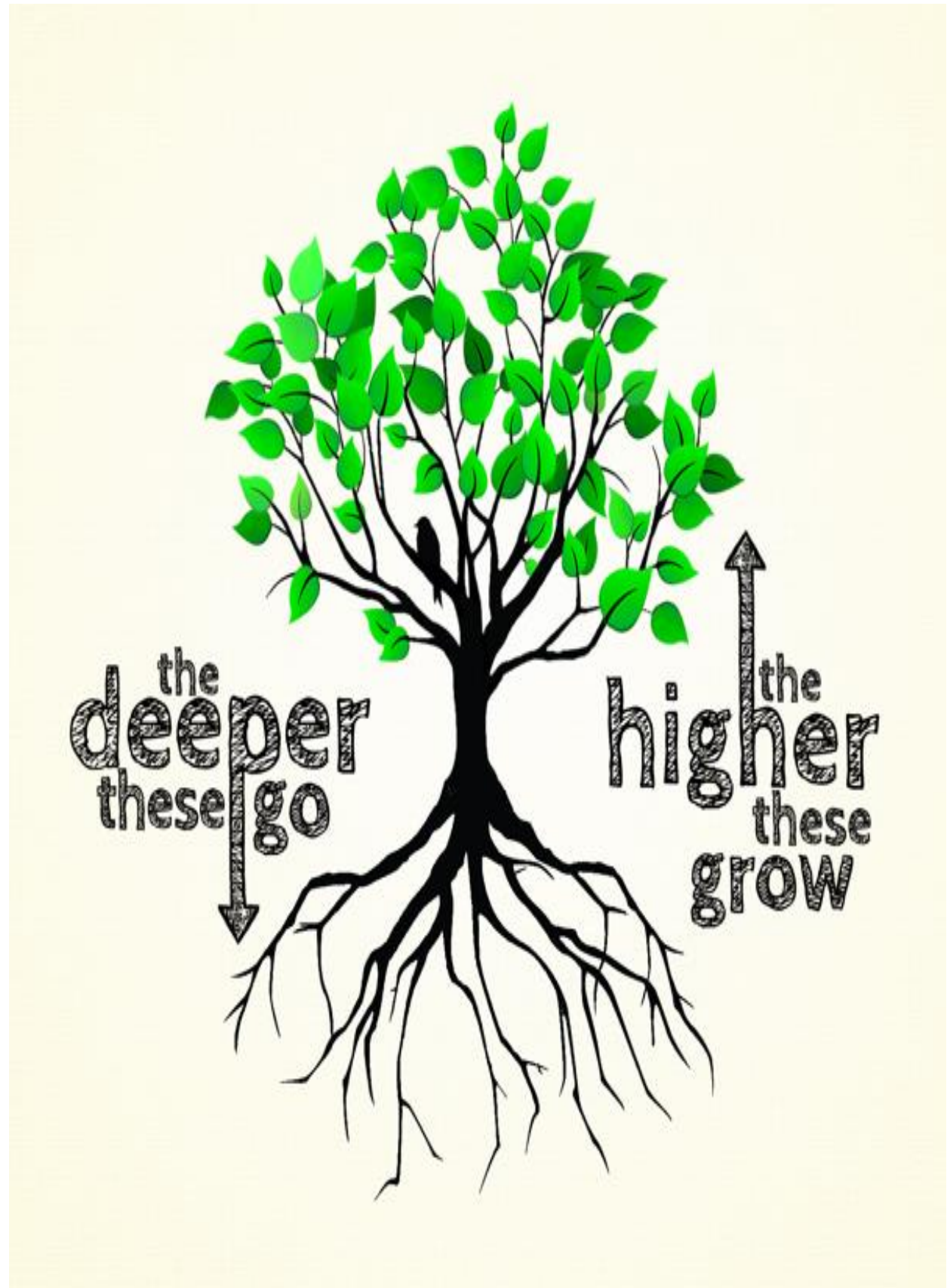




QUOTE

**“It is in the roots, not the branches,  
that a tree’s greatest strength lies.”**

MATSHONA DHLIWAYO



## “Rooted and Grounded” (Ephesians 3:17)

We have left the ancient paths, but everyone is asking:  
**Where are we headed?** *The Answer In The Year 1859*

The one cries out: “Away with the church, as institution or organization! Christian living must continue only as an organism.” “You must increase, I must decrease,” is the humble testimony thought fitting for the church to bring to society. Flowing out into the state must be the goal of Christianity, and therefore if one day the state takes to its own bosom what initially the church alone provided, that church will inevitably cease.

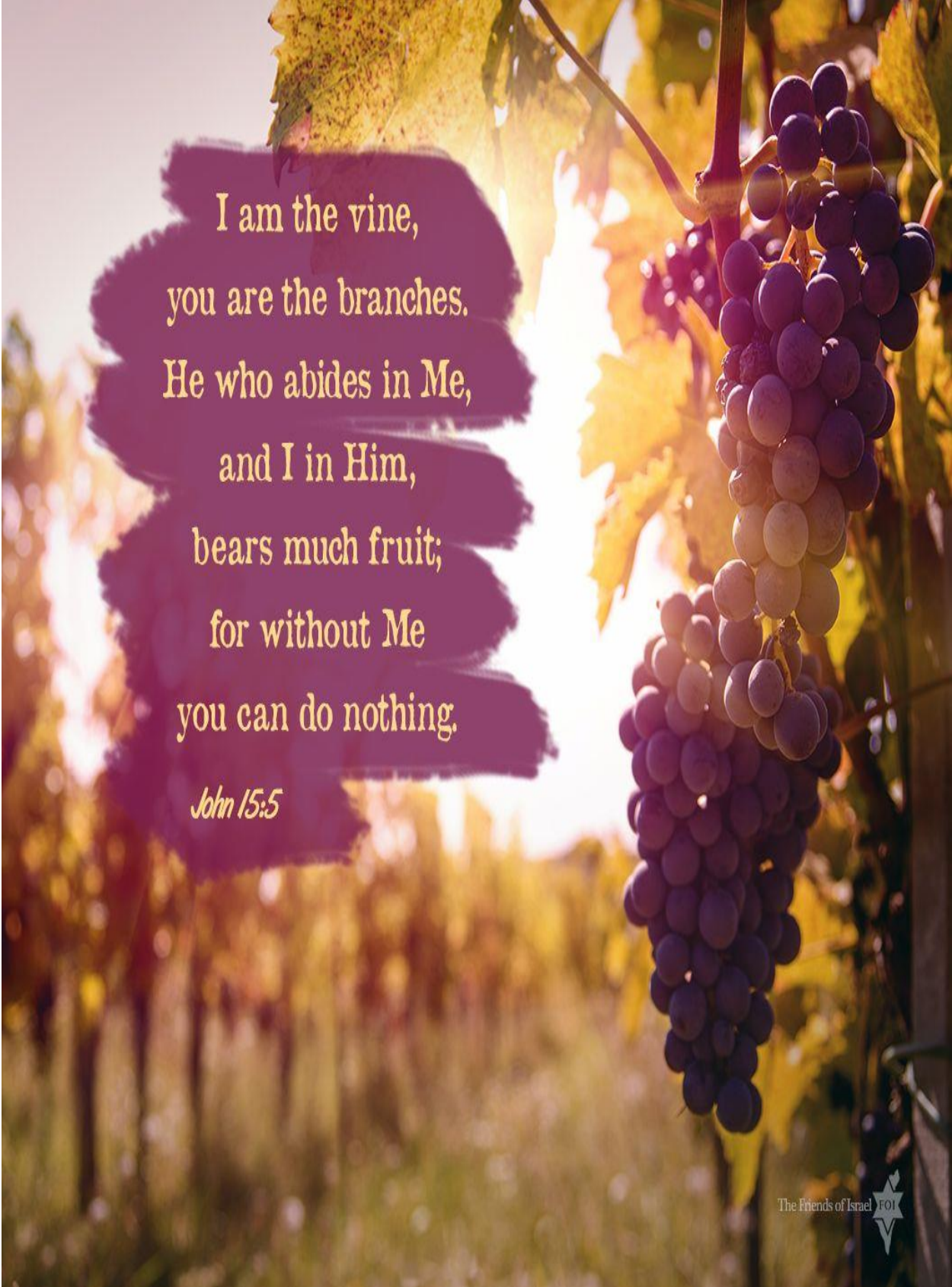
“But no, we want nothing of that super-spirituality that dissipates everything!” cries another voice. “Jesus’ church must become for us not an organism, but preeminently an organization, above all an institution.” For one of two things must be true: either let it become once again a church that does not rest in the human race but is laid firmly and immovably upon the human race, or what you wanted to stamp with the name of church is unworthy of that sacred name.

A third group, finally, just as vigorously opposed to spiritual mingling as it is afraid of petrification, adjures us that, without surrendering either the church as an organism or the church as an institution, we must unite them both in the free church. The free church! *Free*, for the stream of Christian living must be able to flow unhindered, but let it continue to be *church*, for the stream will dissipate across the flat plains if its banks are demolished. “A free church”—there you see what can solve the riddle for us, for we must be *free* in order to escape paralysis, but no less must we be *church* in order to escape the draining away of our lifeblood as a result of spiritualism.



If Scripture is to be our touchstone here, and is to guide us in evaluating these voices, then it appears to me indubitable that only the last opinion is endorsed by Scripture. The first two perspectives that I outlined maintain the church either exclusively as an organism or exclusively as an institution. If either is the case, then the passage from the epistle to the Ephesians argues sufficiently against both pursuits, and argues for a free church that neither surrenders the organism of the church nor destroys the church as an institution. “Rooted and grounded,” says the apostle, and thereby declares with equal brevity and succinctness that twofold requirement, that double character trait of the Christian life. Rooted—that is the description of *organic* life; but also grounded—that is the requirement of the *institution*.

**“Rooted” is the metaphor describing the free life that arises not through human artistry but immediately from the hand of the Creator, bearing in its own core the power of life and in its own seed the law of its life. You will find that metaphor earlier, in terms of the tree with spreading branches that grew from a mustard seed. It captures the spirit of what is termed “growing together into one plant,” describing the bond that unites people with Christ. He is the vine, we are the branches, withering if we are separated from him but bearing fruit if we abide in him—this describes everything that lives organically, and does so with metaphors drawn from growing plants. Similarly, the yeast in those measures of meal points us to a fermentation process that operates spontaneously. Surpassing every other figure, we have the metaphor of the body that Scripture prefers to use for the church: an image that requires organic life, a figure that binds the parts together by means of a power operating invisibly, one that refers to a natural growth occurring not through something added but through a force that comes to outward expression from the inside.**



I am the vine,  
you are the branches.  
He who abides in Me,  
and I in Him,  
bears much fruit;  
for without Me  
you can do nothing.

*John 15:5*

Rooted, to be sure, but also “grounded,” for alongside that theme of fermentation and vital growth, another series of entirely different metaphors runs through Scripture, drawn not from nature but from the work of human hands. In that series, the metaphor of the church that we are given most frequently is not the growing body but the constructed house; a house consecrated by the Lord’s Spirit to be his temple, and later expanding to the dimensions of an entire city, whose name will express its nature: “Jerusalem that brings peace.” The church not only grows, but is also *built*. This explains that repeated emphasis on the single basis, that repeated reference to the foundation on which the house must rest. Buttressed by its pillars, fastened together in its security, that house is held together by its outermost cornerstone. It rises upward, the builders rejoice, and the goal is that the house be established.

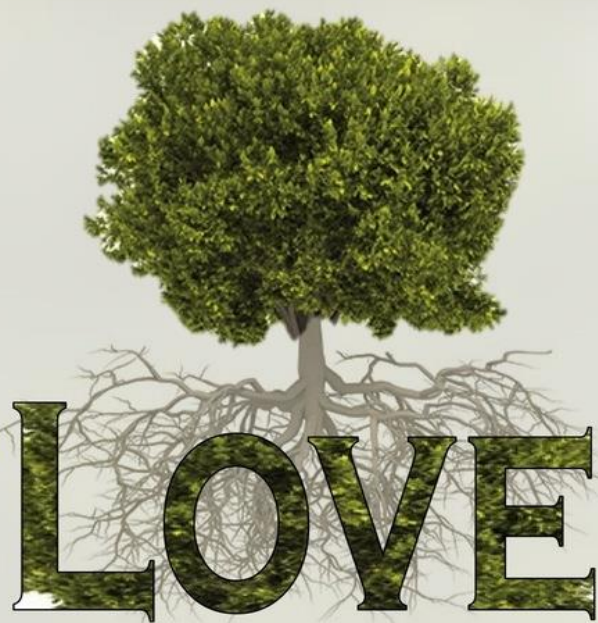
“Rooted and grounded” unites organism and institution, and where Scripture itself refuses to allow any separation, it weaves them together. By means of the person who sows and plants, the metaphor of vital growth overflows into that of the institution; by means of the living stone, the metaphor of the building flows over into that of the organism. The church of the Lord is one loaf, dough that rises according to its nature but nevertheless is kneaded with human hands and baked like bread. The church is called a multitude of priests, legitimated through birth. A bride brought forth by the Father but accepted by choice. A people, finally, who indeed sprouted from the living trunk but nevertheless are organized with wisdom and guided with self-motivation. **That the text connects the two is not accidental but normative.** Every viewpoint departs from Scripture that either dissolves the connection between both foundational themes, or while closely adhering to the one, erases the other. Every understanding of the church is to be considered mistaken that prevents the conjunction of these two or disparages one of these two.



That Christ may  
dwell hearts through  
faith, that you, being  
rooted and grounded in

may be able to comprehend with all the saints what  
is the width and length and depth and height—to  
know the love of Christ which passes knowledge;  
that you may be filled with all the fullness of God.

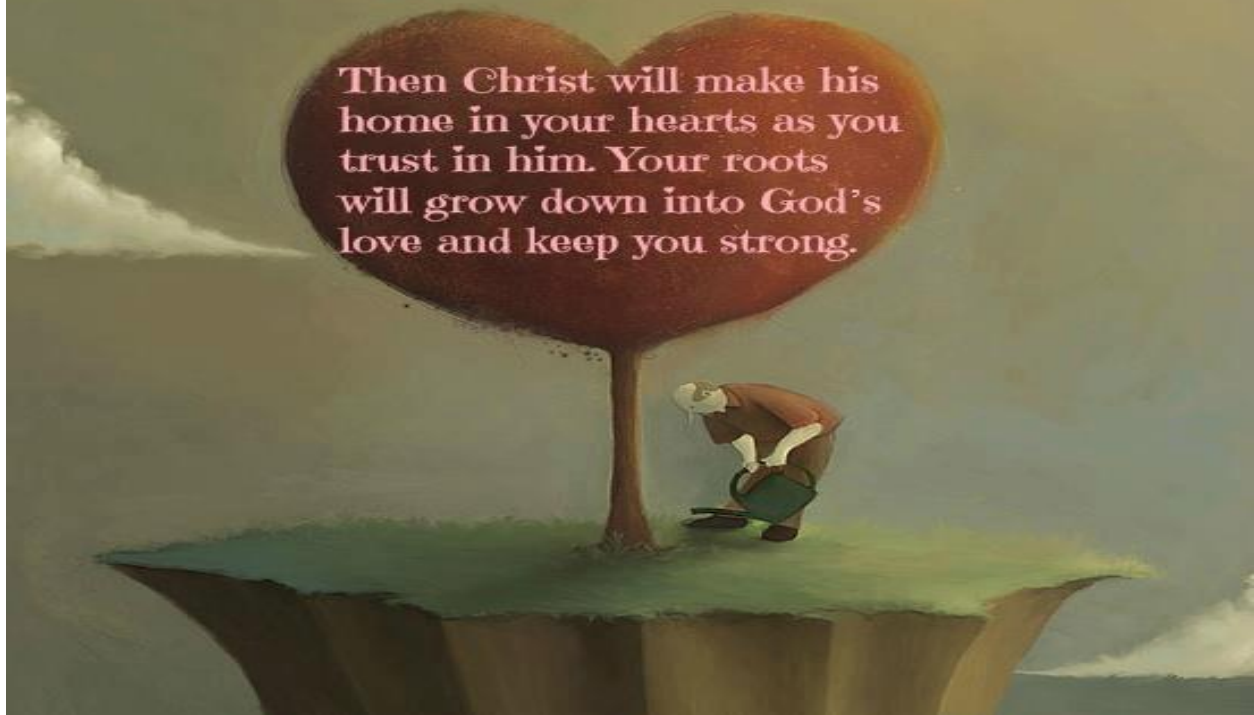
Ephesians 3:17



[Knowing-Jesus.com](http://Knowing-Jesus.com)

## Ephesians 3:17

Then Christ will make his  
home in your hearts as you  
trust in him. Your roots  
will grow down into God's  
love and keep you strong.





## 2—The Church as Organism

Indeed, let me proceed, my friends! That law expressed by Paul's formulation applies not merely to the church but to every kind of life that comes into contact with human consciousness. "Eden is planted, but humankind will cultivate it"—that is the fundamental law of creation. Which is to say: creation was fashioned by God, fashioned with life that surges and scintillates in its bosom, fashioned with the powers that lie dormant in its womb. Yet lying there, it displayed but half its beauty. Now, however, God crowns it with humanity, who awakens its life, arouses its powers, and with human hands brings to light the glory that once lay locked in its depths but had not yet shone on its countenance.

The inanimate creation displays this. You need glance only at the terrain of our habitation and ask what it once was in its natural state and what it has become through the energetic activity of our ancestors. Similarly, witness the power that speeds our word along metal wires or our very persons along iron rails; this power already lay embedded in that creation from the time of Eden, but only now has it been discovered, analyzed, and harnessed by the spirit of man. Crops grow by organic power, but the human hand prepares a fertile soil for that crop, tames the wild acreage, prunes the wild shoots, guides the branches according to the flow of their juices, and by means of hybrids produces new kinds of plants. The wild forest creature surges and wriggles full of organic life, but only when tamed by people, bridled by the human hand, ennobled by human technique into thoroughbreds, does that wild natural power attain its goal. In short, compare the desolate place with the inhabited region; lay the creation accompanied by man alongside the creation apart from man; and everything bears witness, both of creation fashioned and man's perfecting.

But of course, this is evident even more strongly in the world of humankind itself. One dimension of our humanity involves instinctive life; another involves our conscious life. Whatever operates instinctively in us comes automatically into being in and through us with an iron necessity. That is how the family comes about, as well as the life of society and the state, with the first stage of its development proceeding exclusively from natural impulse. For that reason it everywhere displays the same shape, follows the same law, is rooted in the same ground. But that is merely the first phase, the phase of bare organic life, displaying the features of a child—until finally it awakens in self-consciousness, analyzing the relationships belonging to that family, reflecting on that society, regulating that state by means of ideas, and ennobling organic life through the power of the institution.

Just as it was said in the creation story: “his work which God created, to perfect it,” that is how it is, my friends! Not as though to make a division, saying: “This is what the Lord wrought,” and “This is what man made.” If you insist on that contrast, then man is absolutely nothing, and would then be capable of nothing. I know of but One who called this mighty system into being, and now directs and propels all its parts. That is the Lord! He is also the One who does this with the second creation, using us as instruments, so that later, if we refuse to be converted to him, in his sovereignty he casts us out. Whatever we endeavor—the plan we follow, the strength we apply, the material we employ, the basis upon which we build—all of it is his. We ourselves who do it, what are we other than flimsy creatures? For that reason, even with that distinction as well, he alone is the Cause, the Source, the Fountainhead, and the Worker of whatever is built or is grown, of whatever is grounded or rooted. Everything is from and through and unto him!



Had sin not come, Eden would have been cultivated and creation would gradually have been perfected, until finally it would have joined together with the life of heaven and transitioned into eternal glory. But now that is no longer the case. The vital root has been severed, the foundation wrested from its moorings.

A double stream flows today through the kingdom of spirits: The stream of the old life that propels its waves onward but yet silts up before it reaches the ocean, and within that, a different stream, one that has trickled down from God's holy mountain, which never loses its course though it appears to merge with those other waters, and which, soon turning aside, carves out its own bed as it proceeds toward the ocean. Neither the organism nor the institution of this old life is adequate for that new life. That new life flows from another source and before long forms its own boundaries. As unique life, it must be rooted in itself; because it is a unique life, it must create a unique form in an independent institution.

That organism and that institution is the church. It comes down to the difference of degree and of kind between sinful life and sacred life. "Consecrated and unconsecrated" or "everything alike": that is the question that either inflames our love for the church or dampens it. But once that separation is a reality for us, and thus a church is required by our faith, then it is obvious that such a church must obey her law of life, namely, that she needs both an organism and an institution.

The church is an organism because she bears a unique life within herself and self-consciously upholds the independence of that life over against the old life. The church is an organism because she lives according to her own rule and must follow her own vital law. The church is an organism, finally, because what will later unfold from her buds is fully supplied already within her seed.



The church is rooted in love. She is rooted in another soil, therefore, than what the field of this world offers. If selfishness dominates there, then love is the indestructible material with which the eternal is dispersed. And precisely in that eternal field the organism of the church sends forth its roots, from that eternal it draws its life juices, under the rays of that eternal it flourishes.



That organism is the heart of the church. From that heart her lifeblood flows, and where that pulse of her life ceases, the institution alone never constitutes the church. If you send missionaries out to remote places and they do not bring with them this vital seed, your church is never born in yonder places. A church cannot be manufactured; a polity, no matter how tidy, and a confession, no matter how spotless, are powerless to form a church if the living organism is absent. Let those who intentionally deny that unique life of the church just try to imitate the church of Christ in their own locale, and people will see once again what has been seen so often already: with erosion of the soil their building collapses.

### **3—The Church as Institution**

An organism, yes—but here as well, the coming to life is followed by consciousness, and with that conscious life there is a second creation as the advancement, nurture, and unfolding of what the organism carries within itself. So, in addition to the growth there is a building, a plant but also an organization, a root but also a basis beneath it—an organism but also an institution.

The church did not possess this when she first arose. At that point her life was more instinctive, since the fullness of that life was not yet analyzed, the demand of that life not yet articulated, and its appearance in the world still awaited. And yet already **at that point the apostles appear to inject that young plant with an organization. They arrange, they regulate, they include and exclude, and they seek to give a form to this life that would preserve it from dissipating.**

The church cannot lack the institution, for the very reason that all life among human beings needs analysis and arrangement. This is how it is with the soul; this is how it is with the body, which lives organically, but even so it languishes if no regulating consciousness guides it and no structuring hand provides for it. This is how it goes with justice, which does indeed grow among humanity, but even so it must be classified, described, and maintained, and exists among no nation apart from a judicial institution. It is the same with God's revelation that became organic and still could not dispense with the form of document and writing. Indeed, it is this way above all with Christ himself, whose life doesn't simply flow aimlessly but manifests in human particularity through the incarnation.

This applies as well to the church. Since Christianity does not animate merely an individual, but binds many together, there necessarily comes into existence a legal relationship that degenerates into confusion if there are no judicial rules. Since it places a task not simply on the individual but also on all believers together, there must be an organization that regulates the mandate for everything that happens in the name of everyone. Finally, since its own life constantly threatens to dissipate into the life of the world, it must not merely allow a spiritual sorting to function at the depth, but also allow a tangible authentication to function at the surface, which determines inclusion and exclusion.

But this is still merely the institution from its human side, my friends, which recedes entirely in the face of the much more serious significance that the institution of the church possesses as God's institution. In this sense it manifests not merely the organism; the institution is a means supplied by God for feeding and expanding that organism. For just as was the case after the initial creation, here too there is a further bringing to life through man as instrument.



For behold, on Pentecost the Holy Spirit descended, I do not say without preparation, but still immediately, and he created the church among men who could never have brought it forth. But after that miraculous creation, things were different. From now on, it is the church herself through which the Holy Spirit, who dwells within her, expands and unfolds that church. From now on, there is mutual interpenetration, a reciprocal influence. From the organism the institution is born, but also through the institution the organism is fed.

“Go, teach all nations and baptize them.” “Teach and baptize,” says the founding document of that institution. “Word and Action”—behold the foundational parameters of the design according to which the institution is constructed. Their figurative representation is not that of something growing from a root, but of something being constructed on a foundation.

It is a mistake to view the church simply as an association of like-minded people, one that simply manifests what they share. The church stands above humanity, for the church nurtures humanity. But it is precisely this “nurturing” that renders the institution absolutely indispensable. Where any child starts from scratch, makes his own way, and is left to himself, there we find no hint of nurture. To nurture means specifically to bring to the child the treasure that was acquired thus far, leading everyone along the pathway already cleared.

The essence of nurture is to unleash, to feed, and to prune fully organic life, according to a fixed protocol chosen purposefully, according to an unswerving principle that governs the entire context. So, there is no nurture where there is no regularity, no nursery where there is no order. Every sphere of nurture involves organism and institution.





Certainly, the Spirit of God is a fountain within the human heart, springing forth unto eternal life. The organism of the church is the nourishing source for that stream, but the institution is the bed that carries its current, the banks that border its waters. Only in this way is there development; only in this way is the progress of the Christian life conceivable. It is the church that makes us stand upon the shoulders of those who went before us and preserves our harvest for the generation that comes after us.

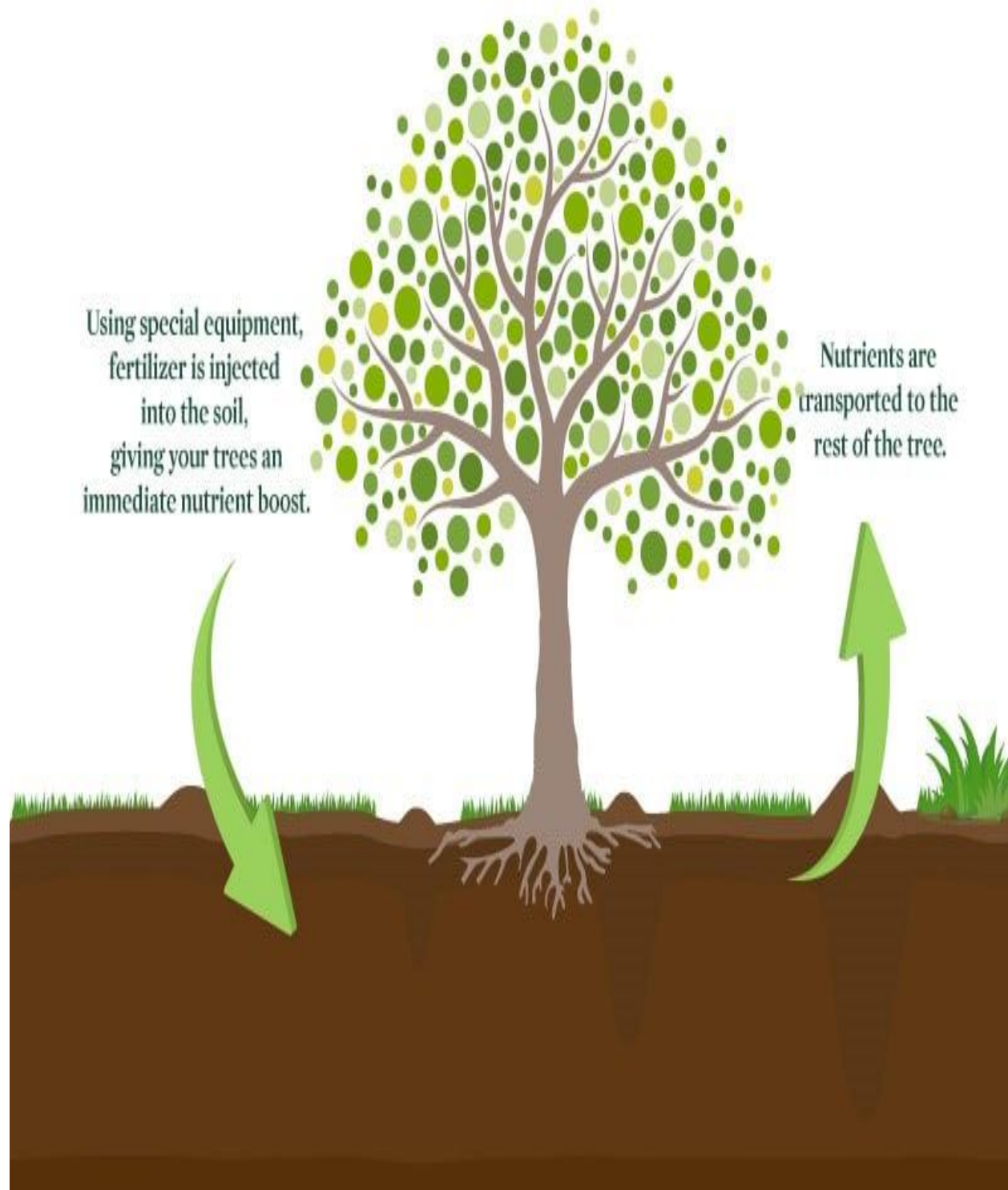
Only through the institution can the church offer us that life sphere where the ground we tread, the air we breathe, the language we speak, and the nourishment of our spirit are not those of the world. That institution positions itself between us and the world, in order to protect the uniqueness of our life with the power supplied by that unanimity and that order.

For that reason we have such an institution that is itself thoroughly formed, that works formatively upon the individual, structurally upon the family, and directively upon society. An institution, finally, that preserves discipline and justice, and is nevertheless flexible, tender, and supple, adapting to the nature of each, accommodating itself to every nation, and in every age adopting the language of its time.

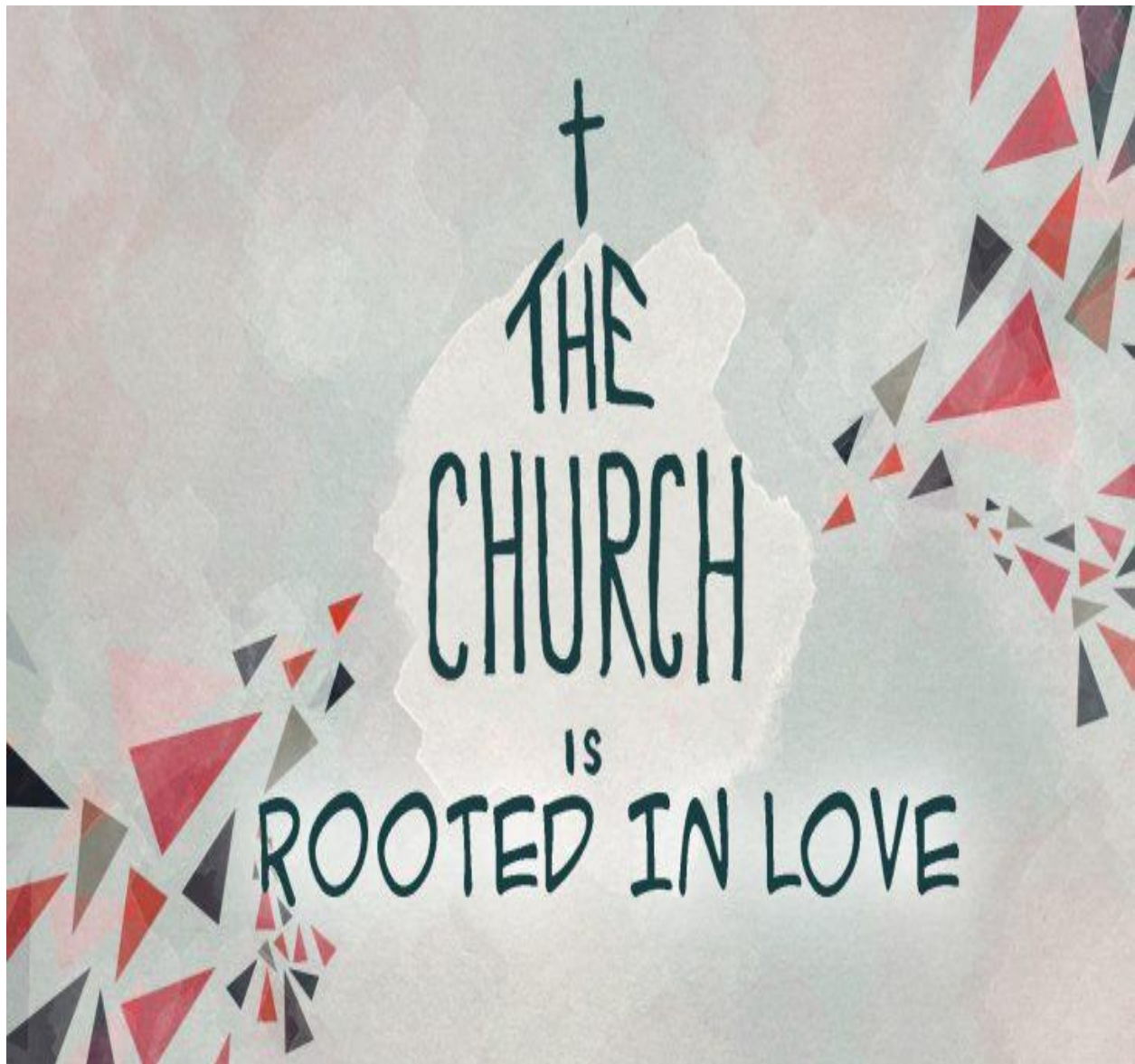
Let people simply ensure that the root of the organism continues to be in harmony with the foundation, and let people never separate the building of the church from her growth and inception. Let people continually draw from the organism their motive power, their formative capacity, and beware of Rome's error that moves in precisely the opposite direction, as Rome wishes to govern the growth according to the building, and contrary to the nature of every kind of life, allows the "rooted" to follow only when the "grounded" has first been completed.



## Keep Your Trees Healthy With Deep Root Fertilization



*“First rooted, then grounded, but both bound together at their most inner core!” Let that be the slogan of the church living from God’s Word. May God’s eternal counsel remain the heart of the church, and thus the root from which she blossoms, but also the firm foundation upon which her building must be built. The organism is the essence, the institution is the form.*



## 4—The Struggle within the Church to Be Both Rooted and Grounded

In the apostolic word we have found a clearly delineated starting point, and together with me you sense that this decides the criticism about the currents in our ecclesiastical life and the judgment about the state of our church.

The church of Christ—this appeared clear to us just now—lives from a unique organism and needs a unique institution on account of sin. Leave sin out of consideration, and the church becomes inconceivable, since the world itself would then be the church.


Consequently, my conviction rests on this basis, that the modernist current has no moral right to exist in our church. The proposal that despite contradictory principles, we should nevertheless live together in the same house is therefore not acceptable, because for people to be called brothers and sisters they must have come forth from the same womb, and the art is still awaiting discovery whereby one can make the same kind of plant grow from two kinds of roots.

**Because the church has forgotten the component of being rooted, the “irenics” are forgetting the component of being grounded. This explains why this side is weak in terms of the church question, and continues to lack a concept of the church with which it can implement its sharp contrast of sacred and profane.<sup>1</sup>**

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<sup>1</sup> Wood, J. H., Jr. (2015). [Introduction—Abraham Kuyper and the Challenge of the Church](#). In J. J. Ballor & M. Flikkema (Eds.), N. D. Kloosterman (Trans.), *Rooted & Grounded: The Church as Organism and Institution*. Bellingham, WA: Lexham Press.





***"The church is a divine organism, a living, vibrant spiritual body (Eph. 2:19-22; 4:11-16; 5:23-33; 1 Cor. 12:12-27). It is also a divine organization or arrangement. Some ridicule the idea of the church's being an organization. They say it is an organism, not an organization.***

***The church is both an organism and an organization. It is a spiritual body, hence, it is a spiritual organism (cf. 1 Pet. 2:5; Eph. 1:22,23; Col. 1: 18,24). This divine organism has been designed to function and to work and is equipped with parts with which to act (Rom. 12:4-8; 1 Cor. 12:12-27; Eph. 4:11-16). As such, it is arranged or organized and exists as a unit; thus, it is a divine organization."***

A decorative graphic consisting of several overlapping blue triangles and polygons, creating a dynamic, abstract shape in the upper left corner of the page.

**“There are many institutions upon earth: the home, the church, the state, besides many civic, social, benevolent, and fraternal organizations. There is but one for which Christ died, of which He is the head, and in which God has placed salvation.**

**The church is pictured in the Bible as a body, a family, a house, a kingdom, and as a sheepfold Christ is declared to be the head of both the body and this family, the foundation of the house, the King of the kingdom, and the shepherd of the sheep.”**

And may you have the power to understand,  
as all God's people should,

**HOW WIDE,  
HOW LONG,  
HOW HIGH,  
— and —  
HOW DEEP**

His love is.

[Ephesians 3:18 NLT]



## **Expositor's Greek Testament**

[Ephesians 3:17](#). . The Christian principle or grace which is “the bond of perfectness” ([Colossians 3:14](#)). In this love they are described (by two perf. parties.) as “having been *rooted* and *grounded*”.

If the terms ἐρριζωμένοι, τεθεμελιωμένοι, were used in their proper etymological connotation, they might suggest much. The former might convey the idea of subjects deriving their life and growth from love; and the latter the idea of subjects built up on the basis of love as living stones in the Divine temple. But the terms are also used without any reference to their original, etymological sense—ρίζοῦν, *e.g.*, in Soph., *Œd. C.*, 1591, means simply to *establish* something *firmly*.

So here the two words probably express the one simple idea of being *securely settled and deeply founded*. Thoroughly established in love, having it not as an uncertain feeling changing with every change of experience, but as the constant principle of their life—this they must be if they are fully to apprehend the magnitude of Christ’s love. Here, again, the *construction* is a difficult question. Westcott & Hort attach ἐν ἀγάπῃ to the κατοικῆσαι clause and the ἐρριζωμένοι καὶ τεθεμελιωμένοι to the ἵνα clause. But the ἐν καρδίαις ὑμῶν seems a proper and adequate conclusion and completion of the idea of the *indwelling*. Many (including Meyer, Winer, Buttm., AV, RV, etc.) connect the whole clause with the ἵνα, = “in order that, being rooted and grounded in love, ye may be able”. This gives an excellent sense, and examples of the transposition of part of a sentence from the natural place after the ἵνα to one *before* it are found elsewhere in the NT (*e.g.*, [Acts 19:4](#); [1 Corinthians 9:15](#); [2 Corinthians 2:4](#); [Galatians 2:10](#); [Colossians 4:16](#); [2 Thessalonians 2:7](#); Buttm., p. 389).

It is better on the whole to connect it with the *preceding* (as is done in one way or other by Chrys., Luth., Harl., Bleek, De Wette, Alf., Ell., Abb), and take it as another instance of the nom. absol. or participial anacolouthon (*cf.* Win.-Moult., p. 715; Krüger, *Sprachl.*, § 56, 9, 4; Buttm., *Gr. of N. T. Greek*, p. 298; Blass, *Gr. of N. T. Greek*, p. 285). So we translate it—“ye *having been rooted and grounded in love in order that ye may be able*,”

The *rooting* and *grounding* are expressed by the perf. part., as they indicate the state which must be realized in connection with the indwelling of Christ *before* the ability for comprehending the love of Christ can be acquired.

## Cambridge Bible for Schools and Colleges

17. *being rooted and grounded in love*] “*In love*” is highly emphatic by position in the Gr.—Does it mean the love of God for us, or ours for God? Perhaps it is needless to seek a precise answer. “Love, generally” (Alford), is to be the region of this great experience of the soul; a sphere of which the Divine Love and the regenerate spirit’s response are, as it were, the hemispheres. But we may at least suggest, with [Ephesians 1:4](#) in mind (see note there), that the Divine Love is mainly in view. **Is it quite intelligible to regard the saint’s love as the *soil and basis* of his saintship?** For observe it is the saints themselves, not this or that *in* them (“*ye* being rooted, &c.”), that the Love in question thus sustains and feeds.

The chain of thought will thus be: “I pray that your hearts may so receive Christ as their perpetual Indweller, that you may, in this profound intimacy with Him, see and grasp your acceptance and life in the Eternal Love, manifested through Him.”

“*rooted and grounded*”:—perfect participles. The second, lit. **founded**, recurs to the imagery of the Temple and its basis; ch. 2. The first, giving a metaphor much rarer with St Paul ([Colossians 2:7](#) is the only close parallel), suggests the additional idea of derived life and its development. **The saints are viewed both as “trees of the Lord, full of sap,” deep in the rich soil of the Love of God (cp. [Psalm 1:3](#); [Psalm 92:12-13](#); [Jeremiah 17:8](#)), and as constituent stones of the great Temple which rests ultimately on the same Love.**—[Colossians 2:7](#), just quoted, gives the same collocation of ideas, but with differences. The participle there rendered “built up” is present; “*being builded* upon.” And “in *Him*” takes the place of “in love.” This latter difference is no discrepancy; “the love of God is in Jesus Christ our Lord” ([Romans 8:39](#)).

Such, as to root and basis, *is* the true saint’s position. It is not created, but realized, when the experience of [Ephesians 3:17](#) takes place in him. And the following clauses dilate on the spiritual use which he is to make of it.

# Roots

**By Norman Fultz**

**By midweek, it was being reported that the eight-part, twelve-hour television novel, Roots, the Saga of An American Family, was the most watched television show of all time. Shown the last week of January, 1977, it ran for eight consecutive nights with the audience reportedly growing from night to night as many viewers from the previous night told others and they joined the audience.**

**The Bible has much to say about roots, and there are some worthwhile lessons for us in what it says. The tv series had to do with ancestral and geographical roots of the characters who were the subject of the story. Ancestral roots are given some attention in scripture as well. The prophetess Deborah was a root “out of Ephraim” whom God raised “against Amalek” (Judges 5:14; 4:5). Every genealogy is a tracing of one’s roots, and Jesus was a branch growing out of the root of Jesse (Isaiah 11:1, 10; 53:2; Romans 15:12; Revelation 5:5; 22:16). But let us turn our attention to our own roots, not of the fleshly ancestral, but of the spiritual.**



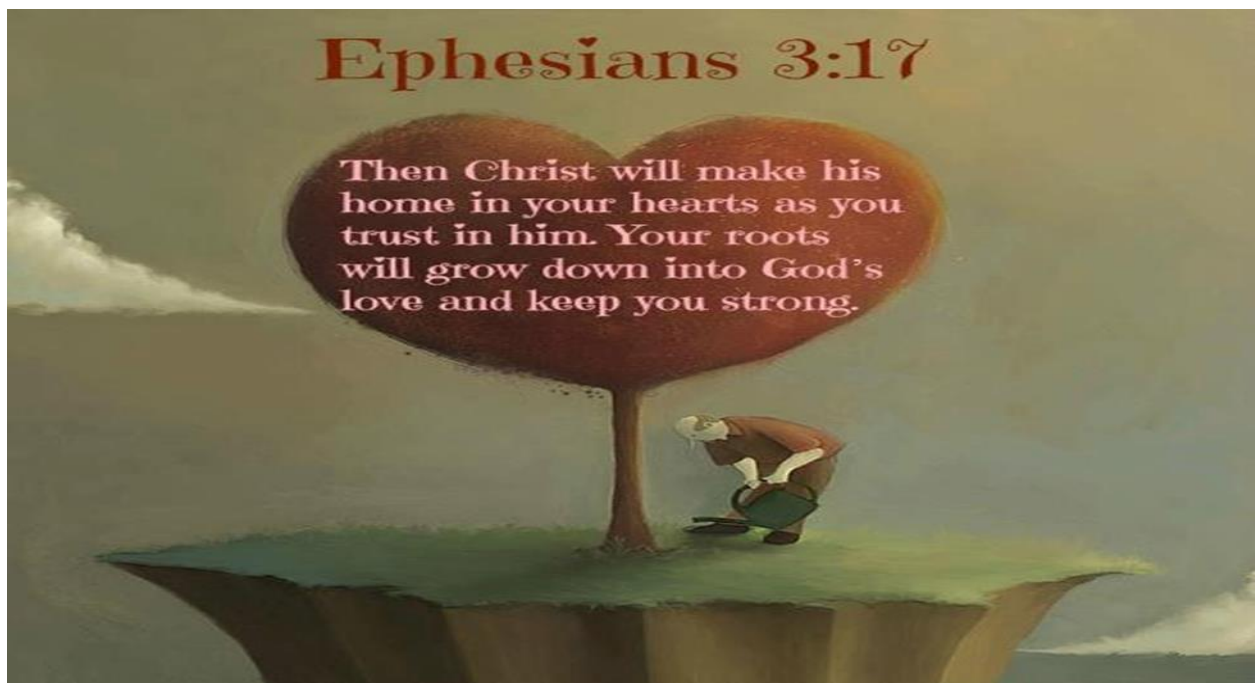
**The root is immensely important. A plant whose root is diseased will wither, become fruitless and will die. Jesus impressed the importance of a good root in good soil in the parable of the sower. Of the man who receives the seed into stony places, though he hears and receives the word with joy, Jesus said, “Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended” (Mat. 13:21).**

**As the parable of the sower also illustrates, where the root is planted is important. Spiritually speaking, every man has roots. The wicked or evil person has roots (Job 18:5, 16). His roots are in the Devil (John 8:44), and the fruit he bears redounds to iniquity (Romans 6:19-21). On the other hand, the root of the righteous (Prov. 12:3) is in Christ (Col. 2:6-7). He becomes as a tree planted by the rivers of water whose roots spread out broadly and deeply to take in nourishment and drink in the moisture (Psalm 1:1-3; Job 20:19). Not only does “the root of the righteous yield fruit” (Proverbs 12:12), but he is able to stand while others wither in the heat and drought of adversity and misfortune. Jeremiah put it the most beautifully. *“Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit” (17:7-8).***

**The root of the wicked will dry up and his light will be put out (Job 18:5, 16). Those who cast away the law of the Lord, “their root shall be a rottenness, and their blossom shall go up as dust” for they were of those “that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter” (Isaiah 5:24).**

**But, friend, the plants of God will not be rooted up (Mat. 15:13). Where are your roots, **in Christ or in the Devil?** You can partake of the joy of hope of those who are rooted and grounded in Christ. In your faith, put Him on in baptism (Gal. 3:26-27). Become “rooted and built up in him, and stablished in the faith” (Col. 2:7).**

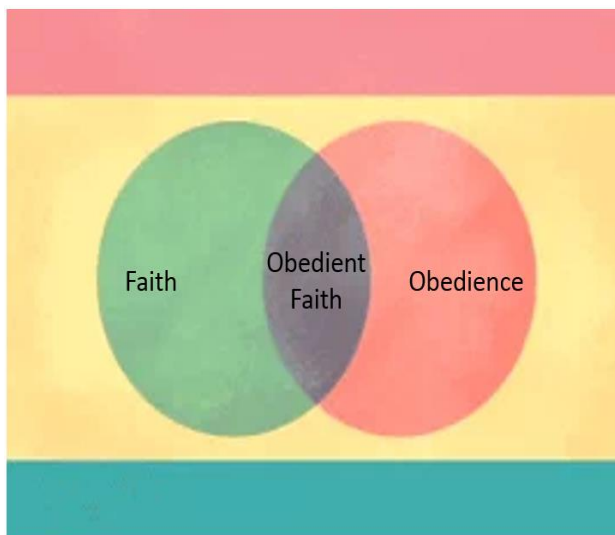
*Truth Magazine* XXI: 48, pp. 762-763 @December 8, 1977



## AT THE NEXUS OF GRACE & GLORY

# Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



*O That Will Be Glory*

2. *When by His grace I shall look on His face,*

*I am Glory for me, glory for me;*

*That will be glory, be glory for me.*



