(Soteriology)

Course Taught by:
Pastor Vincent Sawyer

Faith Bible Institute
105-01 37th Avenue
Corona, NY 11368

SOTERIOLOGY
Weekly Homework

READING: Basic Theology by Charles C. Ryrie
All of Grace by C.H. Spurgeon

TERM PAPER: A five-page, double-spaced, end-noted typed paper is required (See topics below)

BIBLE MEMORY VERSES: (related to the doctrine of salvation)

Note: All verses are to be memorized from the 1611 KJV

Date	Reading	Memory Verse
2/26/96	Ryrie, pp. 209-221	II Corinthians 4:4
3/4/96	Ryrie, pp. 222-234	Galatians 2:16
3/11/96	Ryrie, pp. 277-285	John 6:37
3/18/96	Ryrie, pp. 286-307	II Thessalonians 2:13
3/25/96	Ryrie, pp. 308-327	Acts 26:18
4/1/96	Ryrie, pp. 328-339	Ephesians 2:8-10
4/8/96	Spurgeon, pp. 5-27	I Corinthians 15:3-4
4/15/96	Spurgeon, pp. 28-46	I Peter 3:18
4/22/96	Spurgeon, pp. 47-67	II Corinthians 5:21
4/29/96	Spurgeon, pp. 68-90	James 2:17-18
5/6/96	Spurgeon, pp. 91-120	Romans 8:30
5/13/96	**NO CLASSES - Attend the North American Urban Ministry Conference	
5/20/96	*Five-page paper due*	John 10:27-28
5/27/96	Spurgeon, pp. 121-140	---

PAPER TOPICS:

1. The depravity of man
2. The essentials of the Gospel message
3. The substitutionary death of Christ
4. The results of salvation (a faith that works)
5. Assurance of salvation (How do I know I'm saved?)
6. Eternal security (Can I ever lose my salvation?)
7. You can do a detailed study of any of the passages below (describe the context; word definitions; parallel passages; give illustrations and applications)
   - --II Thessalonians 2:13
   - --II Corinthians 5:21
   - --Hebrews 9:22
   - --James 2:14-26

The Doctrine of Salvation

I. CONDEMNATION: The Desperate NEED for Salvation
(He saw me!)

II. ELECTION: The Eternal PLAN for Salvation
(He chose me!)

III. REDEMPTION: The Gracious PROVISION for Salvation
(He bought me!)

IV. JUSTIFICATION: The Personal IMPUTATION of Salvation
(He justified me!)

V. REGENERATION: The Immediate BLESSINGS of Salvation
(He renewed me!)

VI. SANCTIFICATION: The Resultant FRUITS of Salvation
(He changes me!)

VII. PRESERVATION: The Eternal SECURITY of Salvation
(He keeps me!)

VIII. GLORIFICATION: The Future GLORY of Salvation
(He will clothe me for Heaven!)

SALVATION

INTRODUCTION:

The testimony of Paul - "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).

The doctrine of salvation is (as far as the sinner is concerned) the most important and most comprehensive doctrine taught in Scripture. This doctrine encompasses several other Scriptural teachings which are vitally linked to Biblical salvation--such as the doctrine of God (whose holiness necessitates salvation), the doctrine of Christ (whose deity, death, and resurrection make salvation possible), the doctrine of the Holy Spirit (whose power imparts salvation), the doctrine of the Bible (the truths of which are the basis for salvation), and the doctrine of the future (the promises regarding this give future confidence of salvation).

The doctrine of salvation is a very broad and very deep subject, yet is so simple that a little child can understand its essential truth.

This study makes no pretense at being exhaustive, but will unfold the major Bible truths involved in salvation so that the student will:

1. Gain confidence in his/her own personal salvation

2. Rejoice in the benefits and blessings of salvation

3. Discern the errors propagated by the cults and other false teachers regarding salvation

4. Exalt and glorify Jesus Christ, the "Author and Finisher" of our salvation

I. CONDEMNATION: The Desperate NEED for Salvation
(He saw me!)

The word "salvation" (Greek "soteria"; Hebrew "yasha") means to experience deliverance; to be rescued; to be freed or liberated.

The question which naturally needs to be asked and answered is: "Delivered from what? Rescued from what? Saved from what?"

The salvation which God places so much importance on is salvation from sin and its consequences.

In order to understand adequately the doctrine of salvation, one must understand the Bible's revelation concerning man's sin and its deserved condemnation.

This section of notes will briefly cover the following features of sin:

1) The definition of sin
2) The essential nature of sin
3) The Biblical terms for sin
4) The inheritance of sin
5) The intensity of sin (depravity)
6) The penalty of sin

A. The DEFINITION of Sin

1. The world's wrong philosophic definitions or theories of sin:

   a. Dualism - Sin is an eternal principle of evil, locked into battle with God, who is good (ancient Greeks; Gnosticism)

   b. Privation - Sin is being deprived of certain righteous tendencies and material necessities (Leibnitz)

   c. Illusion - Sin is man's wrong perception about himself and God due to his finiteness (Spinoza)

2. The Bible's definition of sin:

"Sin is any lack of conformity to the moral law of God, either in your actions, your attitudes or your nature."

Definition explained:

a. **"Lack of conformity"** - To fall short of God's standard or to miss the mark either by sins of omission or commission (Rom. 3:23).

b. **"Moral law"** - All that God demands of men because of His holiness, whether explicitly recorded in Scripture or implicitly "written on their hearts." (Exodus 20; Rom. 2:15)

c. **"Your actions"** - To intentionally or unintentionally do some wicked action (I John 3:4)

d. **"Your attitude"** - To sin in your thoughts, motives, and internal desires (Jer. 17:9; Is. 1:5; Heb. 3:12).

The New Testament often focuses more on the man's internal disposition because it is from such that outward actions stem (Mt. 15:19).

e. Your **"nature"** - The state or disposition of the soul which gives rise to wicked desires and acts is expressly called "sin" (and refers to the state of being a sinner).

Ephesians 2:1ff -
Romans 3:9-10 -
Romans 7:6, 8-11 -

NOTE: The Bible teaches that sin existed in the soul of man before he was aware of it, and that the Law simply makes man conscious of sin which already dwells in him (Romans 7:7-14).

*Men are guilty first of all because of what they are ("sinners") and only secondarily because of what they do ("sin").

The Flow of Sin

1)	**Your Nature** Soul/Spirit State of being The principle of sin	⇨	**2)**	**Your Attitude** Heart/Thoughts Disposition The plot of sin	⇨	**3)** **Your Actions** "Hand" Deed The practice of sin

B. The ESSENTIAL NATURE of Sin

The word "essence" simply refers to the most fundamental and basic nature of something.

From what does man's sin stem? What is the common denominator for all sin? What is sin at its most basic, ultimate core?

The essence of sin is selfishness!

All forms of sin have their root in selfishness (cp. Strong, p. 569). Selfishness is the underlying factor behind all sin.

There is selfish motivation behind every sin!

1. Why is selfishness sin?

   Basically: selfishness is a violation of the greatest of God's commands (a breaking of the all-encompassing requirement of the Law) -- to love God (Matt. 22:36-40; Rom. 13:8-10; Gal. 5:14).

   a. Selfishness places self ahead of God.

      1) Selfishness says: "Me first" not "Thee first."
      (Luke 9:57-62; it is actually idolatry - Col. 3:5)

      2) Selfishness says: "My will be done" not "Thy will be done" (Mt. 6:10)

   b. Selfishness places self ahead of others (Phil. 3:21; I Cor. 10:24)

2. Diagram of selfishness being the core, cause, or source of every other sin:



3. The manifestation of selfishness:

Selfishness basically expresses itself in four ways:

a. **Lust** (coveting for yourself)

Motive - Lust is the drive of selfishness
Attitude - Lust says, "I want it!"
Scripture - James 1:14-15; EX: David - II Sam. 11:1-5; Ahab - I Kings 21

b. **Self-pity** (feeling sorry for yourself

Motive - Self-pity is the justification of selfishness
Attitude - Self-pity says, "I deserve it!"
Scripture - EX: Elijah - I Kings 19

c. **Strife** (being wrongly ambitious for yourself)

Motive - Strife is the action of selfishness
Attitude - Strife says, "I will get it!"
Scripture - Phil. 1:15-16, 2:3; Ja. 3:14-16

d. **Pride** (showing off yourself)

Motive - Pride is the display of selfishness
Attitude - Pride says, "I have it!"
Scripture - Daniel 4:30ff

4. Illustrations of the essence and nature of sin:

a. Satan's most basic temptation: A promise of selfish independence ("You shall be as God" - Gen. 3:5)

b. The "Man of Sin" - "opposing and exalting himself against all that is called God" (II Th. 2:3-4).

*Victory over selfishness is salvation! II Cor. 5:15; Gal. 2:20)

D. The BIBLICAL TERMS for Sin

God uses a variety of words to picture the many facets or manifestations of evil involved in sin.

The following is a partial list:

1. Old Testament terms:

   a. **"Chata"** - literally = to miss the mark (Jud. 20:16)
   To fail or come short of God's standard - I Sam. 26:21.

   *"Chata" is the primary word for sin in the Old Testament - 590 times.

   b. **"Awah"** - literally = to be bent or crooked (Is. 21:3)
   A perversion of that which is right - Is. 19:14.

   c. **"Awal"** - literally = a deviation from a right standard
   Injustice, dishonesty, or deceitfulness - Mal. 2:6.

   d. **"Avar"** - literally = to cross over or move beyond (Deut. 27:3)
   To transgress or deliberately step over a moral boundary (Deut. 17:2; Num. 22:18)

   e. **"Ra"** - literally = that which is broken up, destroyed, or ruined (II Ki. 2:19)
   To do a destructive deed and receive the bad consequences (Jud. 11:27); the injury done by sin (Is. 45:7).

   f. **"Pasha"** - Literally = to revolt and refuse to submit to a rightful authority - I Ki. 12:19. Rebellion - Is. 1:2

   g. **"Rasha"** - literally = Confusion or disorder - Job 3:17
   Wickedness or criminal wrong - Ps. 1:1

   h. **"Awen"** - literally = nothingness or emptiness, often connected to idols (Hos. 4:15)
   The vanity and profitlessness of sin - Prov. 22:8

   i. **"Nabal"** - literally = stupidity or foolishness (I Sam. 25:17; Ps. 14:1, 74:22)

   To be spiritually foolish or morally stupid (Deut. 32:1; Is. 32:5, 6)

2. New Testament Terms

   a. **"Hamartia"** - to miss the mark (Rom. 3:23)

   b. **"Parabasis"** - to deliberately overstep a boundary (Rom. 2:23, 5:14; Gal. 3:19)

   c. **"Paraptoma"** - to fall away or to sin against light (Eph. 2:1; Heb. 6:6)

   d. **"Parakoe"** - to refuse to listen; neglect (Heb. 2:3; II Cor. 10:6)

   e. **"Anomia"** - to disregard law; lawlessness (II Th.2:8; I Jn.3:4)

   f. **"Kakos"** - moral badness; opposite of good (Rom. 12:17; I Tim. 6:10)

   g. **"Poneros"** - moral evil (Rom.12:9; I Th.5:22; I Jn.2:13-14)

   h. **"Adikia"** - unrighteousness (Rom. 1:18; Ja. 3:6)

   i. **"hypocrisis"** - lit. to hide under a mask; to be a hypocrite; a pretender (Mk. 12:15; I Tim. 4:2)

D. The <u>INHERITANCE</u> of Sin

Where did my sin nature come from?

1. Man's sin nature did <u>not</u> come from God.

   When God created Adam, He created him "in <u>his own image</u>" (spiritually and morally perfect) - Gen. 1:26-27; 31

2. Man's sin nature was passed on from Adam.

   After Adam sinned, he begat sons "in <u>his own likeness and image</u>" (Gen. 5:3) (morally corrupt and in need of salvation)

3. Adam's sin nature was then inherited by his children and passed down from generation to generation <u>each time a child is conceived</u> in the womb (ps. 51:5).

4. Adam's sin is imparted to the human race because of mankind's link to Adam. The sin nature is passed on through man's seed ("seminally"); We are "in Adam" (Rom. 5:12-21; I Cor. 15:21).

   The solidarity of the human race in Adam is the reason for the continuation of the principle of sin. This racial unity is illustrated in Hebrews 7:9, 10 and Genesis 46:26.

5. Our own sin is imputed to us when we violate God's Law (Rom. 5:13; Rom. 4:8; II Cor. 5:19).

   The word "impute" (Greek "logizomai") is a bookkeeping term which means to charge to one's account (II Tim. 4:16).

   God does not impute Adam's sin to you; rather, He imputes your sin to your account.

   Contrary to the views of many theologians, the Bible does not speak of the imputation ("logizomai") of Adam's sin to the human race. However, the impartation of Adam's sin nature is taught.

   Deserved imputation is when someone is credited with their own sin (by merit)

   Undeserved imputation is when Christ's righteousness is credited to undeserving sinners (by grace) (Rom. 4:3-24; II Cor. 5:21).

D. The INTENSITY of Sin (Depravity)

Just how sinful is man?

Three views:

1. Pelagianism teaches: Man is fine
   (Man is born innocent and capable of obedience)

2. Arminianism teaches: Man is sick
   (Man from birth is defective physically and intellectually, but can voluntarily choose not to be depraved spiritually)

* 3. Augustinianism teaches: Man is dead
   (Man is born with a sin nature that renders him dead toward spiritual matters, and he is totally unable to change his evil tendencies apart from a special working of God's grace)

The Bible teaches that man is totally and universally depraved.

What is depravity?

1. Depravity does not mean:

   a. That an unsaved man has no impulses to do good (Rom. 2:14, 15)

   b. That an unsaved man never does anything good by human standards (Mt. 23:23; Is. 64:6)

   c. That an unsaved man is as wicked as he possibly could be (Gen. 15:16; II tim. 3:13)

   d. That an unsaved man will necessarily indulge in every form of sin

2. Depravity does mean:

   a. That every man has the same potential to fulfill even the vilest of sins (Rom. 1:18ff; 3:10-18)

      (Every man's heart is the same - Jer. 17:9)

   b. That by God's standards, there is no spiritual good dwelling in natural man (Is. 64:6; Rom. 3:9, 7:18)

      When the unsaved do right, it is for selfish purposes, not for God's exclusive glory (Mt. 6:5; II Tim. 3:4).

   c. That the corruption of sin permeates and extends to every part of man's internal being.

      1) The mind (Rom. 8:6; I Cor. 2:14, 4:4; Ti. 1:15)

      2) The conscience (Ti. 1:15)

      3) The will (Jn. 8:34; Jer. 13:23; Rom. 7:18)

      4) The heart (Jer. 17:9)

      5) The spirit (II Cor. 7:1)

      6) The emotions

         The unsaved are completely without "agapa" love, which is the basic motivating factor to do works that please God (I Jn. 4:7-8, 11-19).

d. Depravity means that an unsaved man has no possible means of salvation or recovering within himself (Eph. 2:1, 8; Mt. 19:25-26).

Depravity refers to man's total inability to spiritually rehabilitate himself and become pleasing to a Holy God.

No act of the will of man (by itself) can change his nature or relationship to God.

How extensive is depravity? All men are depraved.

1. Proof # 1 - The Bible's statements

   a. I Ki. 8:46 -
   b. Eccl. 7:20 -
   c. Is. 53:6 -
   d. Lk. 11:13 -
   e. Rom. 3:10, 23 -
   f. Gal. 3:22 -
   g. I Jn. 1:8 -

2. Proof # 2 - The universal need for salvation

   a. The fact that all men need atonement (Jn. 3:16, 12:47), repentance (Acts 17:30) and regeneration (Jn. 3:3-5), proves that all men are sinful and lost.

   b. The fact that all men stand condemned apart from God's saving grace shows that all men are depraved (Jn. 3:18, 36; I Jn. 5:19)

Depravity is:

Man being chained
to a big problem
that he cannot move!

E. The PENALTY for Sin

The Bible teaches three basic consequences for man's sin:

1. Alienation from God
2. Death
3. Hell and the Lake of Fire

1. Alienation from God

According to the Bible:

a. Unsaved man is lost (Luke 19:10)

b. Unsaved man is blind (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)

c. Unsaved man is defiled (Mt. 12:33-36)

d. Unsaved man is dead (Eph. 2:15)

e. Unsaved man is condemned (already) (John 3:18)

f. Man is under the wrath of God (John 3:36)

g. Man is by nature a child of disobedience (Eph. 2:3)

h. Man is associated with Satan (John 8:44; Eph. 2:2; II Tim. 2:26)

2. Death

The Bible says:

"The wages of sin is death" (Rom. 6:23)

a. "Wages" = Payment; price; paycheck
(The paycheck one receives matches the deeds he performed)

b. "Sin" =The Greek word "hamartias"
(Genitive singular, meaning: "sin's wages" - i.e. the wages that sin pays. The word "hamartias" means to miss the mark or to fail to reach God's holy standard - Rom. 3:23)

c. "Death" - Theologically the word "death" basically means separation

The Bible speaks of three phases of "Death."

1) Physical death - Separation of the soul/spirit from the body (James 2:26; Ezek. 18:4)

2) Spiritual death - Separation of the soul/spirit from God (Gen. 2:17; Eph. 2:1)

3) Eternal death - Separation of the soul/spirit/body from God forever (called the "second death" [II Thes. 1:9; Rev. 20:13-15, 21:8])

Chart:

"The wages of sin is death"		
Physical Death	**Spiritual Death**	**Eternal Death**
MAN'S SPIRIT MAN'S BODY	GOD MAN'S SPIRIT	GOD MAN'S SPIRIT & BODY

3. Hell and the Lake of Fire

Perhaps the hardest concept for a man to accept is what the Bible says about sin and the condemnation of the sinner.

The doctrine of eternal condemnation is a "hard pill to swallow," but nevertheless it is clearly taught in Scripture and must be accepted by faith.

a. How did Jesus Christ describe the condemnation of the unbeliever?

1) "Gehenna" (referring to a place of burning - Mt. 5:29-30)
2) "Destruction" (Mt. 7:13)
3) "Outer darkness" (Mt. 8:12a, 22:13)
4) "Weeping" (Mt. 8:12b)
5) "Gnashing of teeth" (Mt. 8:12c)
6) "Destruction of soul and body" (Mt. 10:28)
7) "A furnace of fire" (Mt. 13:42, 50)
8) "Everlasting fire" (Mt. 25:46)
9) "Everlasting punishment" (Mt. 25:46)
10) "Their worm dieth not" (Mk. 9:44a)
11) "The fire is not quenched" (Mk. 9:44b)

12) Luke 16:19-31:

a) Eternal conscious torment (v. 23)
b) Eternal unfulfilled desire (v. 24)
c) Eternal memory (v. 25)
d) Eternal hopelessness (v. 26)
e) Eternal loneliness (v. 19-21)

"As spiritual life is "conscious existence in communion with God," so spiritual death is "conscious existence in separation from God" (Vine, p. 276).

b. Other New Testament teaching on the eternity of the unsaved:

1) "Unquenchable fire" (Mt. 3:12)
2) "Everlasting destruction from the presence of the Lord" (II Thes. 1:9)
3) "The wrath of God which is poured out without mixture" (Rev. 4:10)
4) "Tormented with fire and brimstone" (Rev. 14:10)
5) "Torment. . . forever and ever" (Rev. 19:11)
6) "No rest day nor night" (Rev. 14:11)
7) "Lake of fire" (Rev. 19:20, 20:10, 21:8)

c. The sequence of events for those who die without Christ:

1)	**Hell** (Hades - Lk. 16; II Pet. 2:4)	**2)**	**Judgment** (Great White Throne Rev. 20:1-13)	**3)**	**Lake of Fire** (Rev. 20:14-15; 21:8)
Illustration	⇩		⇩		⇩
1)	**Local jail cell**	**2)**	**Court trial**	**3)**	**State Penitentiary**

d. Two hard questions:

1) Why must there be a penalty for sin?

Answer: God is holy and just - His holiness demands that sin separate all who are infected with it from God's holy presence (Hab. 1:3). His justice demands that a violation of His law be paid for without partiality.

2) Why must the penalty be so severe?

Answer: God is holy and just - The severity of God's judgment will match the severity of man's crime (Rom. 2:5-6, 11).

Man's sin is more hideous, more abominable and more extensive than our wicked, deceitful hearts allow us to believe (SEE: Is. 64:1-6; cp. Ezek. 36:17).

God's standards are not our standards, i.e. the way He sees things does not always match ours. From God's perspective, every sin is seen as an enormous, putrifying, ugly blot of darkness against the backdrop of His pure, brilliantly white holiness.

The Judge of all the earth will do right! (Gen. 18:25)

Concluding thought: If there is no great penalty for sin, then there is no great need for salvation! The extreme urgency for man to be saved is based on the reality of a holy God and an eternal judgment.

II. REDEMPTION: The Gracious PROVISION for Salvation
(He bought me!)

Fanny Crosby's testimony about redemption:

"Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever, I am."

Philip P. Bliss wrote this song about redemption:

"I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

Sing, oh, sing of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free."

A. Redemption DEFINED:

The word "redemption" basically refers to the price that was paid to free or bring deliverance to someone. It was used of freeing captives from captivity and of delivering people from torture (Heb. 11:35).

1. Old Testament terms

   a. "Gaal" - to free by the payment of a price (*the emphasis is on the price that is paid) [primarily used with reference to a family obligation]

      Literal example: the Kinsman Redeemer (Ruth 3:9; 4:4, 6)

      God's redeeming of people:

      Psalm 103:4 -
      Psalm 107:2 -
      Hosea 13:14 -

      The LORD alone is our "Gaal" (Redeemer) -

      Job 19:25 -
      Is. 43:14; 44:6, 24; 47:4; 59:20 -

b. "Padah" - to free by the payment of a price (*the emphasis is on the freedom received) [this word may have more overtones of grace than "gaal" simply because the one who redeems has no obligation to do so]

Literal example: God's redemption of Israel out of Egypt (Deut. 7:8; II Sam. 7:23)

God's redeeming of people:

Ps. 130:7-8 -

2. New Testament terms:

a. "Exagorazo" - lit. to buy out (the emphasis is on

Gal. 3:13 -

b. "Lutroo" - lit. to release or free by paying a price (the emphasis is on the freedom, actual deliverance, or liberty that is received [cp. Vine, p. 263])

Our Redeemer is Christ (Lk. 2:38, 24:21).

The act of redemption was His death (Mt. 20:28; Mk. 10:45).

The price of redemption was His blood (I Pet. 1:18).

The result of redemption is release from the bondage of sin (Titus 2:14).

The extent of redemption is both Old and New Testament believers (Heb. 9:15).

The duration of redemption is forever (Heb. 9:12).

NOTE: "Apolutrosis" is a strengthened form which adds even more emphasis to the idea of the deliverance of redemption.

The believer's future deliverance is emphasized -

--Deliverance from God's wrath in the Tribulation (Lk. 21:28)
--Deliverance from death by the resurrection (Rom. 8:23; Eph. 1:14; Eph. 4:30

B. Redemption ILLUSTRATED

God's plan of redemption is precisely pictured by the Old Testament sacrificial system.

Animal sacrifice, which began with the fall of Adam (Gen. 3:21, 4:4, 8:20-21, 15:9-18), was legislated by the Law of Moses (Lev. 1-6, 16).

All Old Testament sacrifices are a picture or symbol of the great sacrifice of Jesus Christ on the cross of Calvary.

In this way the slain innocent animals foreshadowed or pre-figured the innocent Lamb of God whose blood was shed as a substitute sacrifice for the sins of the world (John 1:29).

The substitutionary sacrifice of Christ is the predominant theme of the Bible.

Note the following truths which correlate O.T. sacrifices with Christ's sacrifice:

The Sacrifice had to be:

1. A **voluntary** sacrifice (Lev.1:3; Jn.10:15,18)
2. A **unblemished** sacrifice (Exod.12:5; I Pet.1:19)
3. A **innocent** sacrifice (Heb.7:26-27; II Cor.5:21)
4. A **bloody** sacrifice (Lev.17:11; Heb.9:22)
5. A **vicarious** sacrifice (Lev.16:15-22; Is.53:4,5)
6. A **satisfying** sacrifice (Heb.2:17; Is.53:11)

Important note:

The O.T. sacrifices could not take away sins (Heb.10:4)

While Old Testament animal sacrifices could never remove sin and spiritual guilt from the offerer (Heb. 10:4, 11), those sacrifices did provide an "atonement" (Lev. 4:35, Num. 15:25, 26).

"The Scriptures tell us that something really did happen to the Israelite offerer when he came to the right alter with the appropriate sacrifice. What happened was temporal, finite, external, and legal -- not eternal, infinite, internal, and soteriological" (Dr. John C. Whitcomb, Israel My Glory, April 1987, p. 13).

OLD TESTAMENT ANNUAL SACRIFICES

(One Time Per Year)

Two Key Days which illustrate the perfect Sacrifice - Jesus Christ, who cleansed us once and for all time

NAME	RITUAL	SACRIFICE	MEANING	SYMBOL
Passover (Lev. 23:4-5; Exod.12:1-13)	Celebrated on the 14th day of first month. 1) The lamb was w/out blemish (Exod.12:5; I Pet.1:19) 2) The lamb was killed (Exod.12:6; John 12:24,27) 3) The lamb's blood applied (Exod.12:7; Heb.9:22)	Sacrifice was roasted in fire and totally eaten by offerers and families. The blood was sprinkled on the door posts.	The deliverance of Christ's sacrifice	Christ is our **Passover Lamb** (Jn. 1:29; Mt. 26:17-29; I Cor. 5:7)
Yom Kippur (Day of Atonement) (Lev. 16:1-34)	Celebrated on the 10th day of the 7th month. 1) The priest did all the work (cp. Heb. 1:3) 2) The priest offered for himself (v. 11) (Christ didn't need to - Heb. 7:26, 27) 3) Two goats for sin offering: a) 1st goat - slain (v.15-19) b) 2nd goat - sin-bearer (v. 21-22) Christ became our Sin-bearer (Is.53:4,12; I Pet.2:24; Jn.1:29) 4) The blood sprinkled in Holy of Holies (v. 27) (Heb. 9:7, 11-14)	One goat was sacrificed (bearing the penalty of sin). The other goat was led into the wilderness never to be seen again (picturing the removal of sin).	The forgiveness of Christ's sacrifice	Christ is our **scape goat** who removed our sin II Cor.5:21

NOTE: The word "atonement" found 16 times in Lev. 16 means to cover (cp. Gen. 6:14; Lev. 17:11). The Old Testament saints were saved "on credit" in anticipation of the cross (Heb. 10:4, 11). Old Testament sacrifices covered sin; Christ's blood cleanses from (removes, takes away) sin (Jn. 1:29; I Jn. 1:7)

OLD TESTAMENT SACRIFICES

A 5-Dimensional View of the Perfect Sacrifice
Jesus Christ, Who Cleanses Us Daily

NAME	RITUAL	SACRIFICE	MEANING	SYMBOL
Burnt Offering (Lev. 1:1-17)	--Voluntary offer --Laying on of hands --Slain by offerer --Blood poured --Animal totally burned up	Totally burned "Wholly consumed" (Cp. Rom. 12:12)	The fullness of Christ's sacrifice	Christ was the **complete** sacrifice (Heb. 10:5-7)
Meal Offering (Lev. 2:1-16)	--Fine flour mixed with frankincense, oil, salt (no leaven)	A pure gift to God (cp. Heb. 10:14)	The flawlessness of Christ's sacrifice	Christ was the **perfect** sacrifice (Heb. 7:26-27)
Peace Offering (Lev. 3:1-17)	--Spotless lamb or goat --Laying on of hands --Slain by offender --Part sacrificed/part eaten	A peaceful fellowship between God and man (cp. Rev. 3:20)	The fruitfulness of Christ's sacrifice	Christ is our **peace** with God (Col. 2:20; Eph. 2:17)
Sin Offering (Lev. 4:1-5:13; cp. 6:25-30)	Offering was burnt outside the camp (v. 11, 12, 16:27)	For sins committed against God's commands (general atonement) (cp. I Pet. 2:24)	Covers the principle of sin	Christ is the atonement for sin's **guilt** (Heb. 13:11-12; Jn. 19:17-20)
Trespass Offering (Lev. 5:14;6:7)	An offering plus restitution is given (5:16, 6:5)	For sins committed against God's "holy things" and against His commands (specific atonement) (cp. I Jn. 1:9)	Covers the practice of sin	Christ is the atonement for sin's **damage** (Is. 53:10)

NOTE:
1. The first three offerings (burnt, meal, and peace) are called a "sweet smelling savour" (cp. Eph. 5:2 - Christ became a "sweet smelling savour" to the Father).
2. The last two offerings (sin, trespass) are called a "non-sweet savour" (cp. II Cor. 5:21; Gal. 3:13 - Christ became a sin offering and a curse for us).

C. Redemption PROVIDED

Christ provided our redemption (and fulfilled the Old Testament prophetic symbols and types of animal sacrifice) by giving His life as the purchase price necessary to release man from the penalty, power, and--one day--from the presence of sin.

Jesus Christ's substitutionary death/shedding of blood was the redemption price.

1. The Substitutionary Death of Christ

a. Christ's death for sinners was a predicted event

1) Abraham by faith said to his son Isaac: "God will provide Himself a lamb for a burnt offering" (Gen. 22:8). Note: Abraham's offering of Isaac on Mount Moriah was not only a test of faith (Heb. 11:17-19), it was a foreshadowing of God offering up His "only begotten Son" (Heb. 11:17; Jn. 3:16).

2) Isaiah, who lived over 700 years B.C., foretold of Christ's substitutionary death with these words:

"But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (53:6)

"The LORD hath laid on him the iniquity of us all" (v. 6)

"For the transgression of my people was he stricken" (v. 8)

"Thou shalt make his soul an offering for sin" (v. 10)

"He shall bear their iniquities" (v. 11)

"He bare the sin of many" (v. 12)

3) Daniel, speaking of the Messiah's death, said: "Messiah [shall] be cut off, but not for himself" (Dan. 9:26).

b. Christ's death for sinners was a fulfilled event

SEE: Matthew 27:27-54

By "substitute" we mean that Christ "took the place of us." The death we deserved, He died; the penalty we should have paid, He paid.

Two New Testament Greek words emphasize the substitutionary death of Christ:

1. (anti) - meaning:

   To take the place of someone else

   Mk. 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (cp. Mt. 20:28)

2. (huper) - meaning:

   To do something on behalf of someone else

   Scriptures emphasizing the fact of Christ's substitutionary death (using the word huper):

   "This is my body which is given for you" (Lk. 22:19)
   "This cup is the new testament in my blood which is shed for you" (Lk. 22:20)
   "The bread that I will give is my flesh, which I will give for the life of the world"
   (Jn. 6:51)
   "I am the good shepherd: the good shepherd giveth his life for the sheep"
   (Jn.10:11)
   "I lay down my life for the sheep" (Jn. 10:15)
   ". . . He (Caiaphas) prophesied that Jesus should die for that nation. . . and not for that nation only . . ." (Jn. 11:51-52, cp. 18:14)
   "Christ died for the ungodly" (Rom. 5:6)
   "Christ died for us" (Rom. 5:8)
   "He . . . delivered him up for us all" (Rom. 8:32)
   "Christ died for our sins" (I Cor. 15:3)
   "For he hath made him to be sin for us" (II Cor. 5:21)
   "Christ . . . gave himself for our sins" (Gal. 1:4)
   "Christ . . . loved me, and gave himself for me" (Gal. 2:20)
   "Christ [was] . . . made a curse for us" (Gal. 3:13)
   "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2)
   "Christ also loved the church, and gave himself for it" (Eph. 5:25)
   "Our Lord Jesus Christ. . . died for us" (I Th. 5:10)
   "Who gave himself a ransom for all" (I Tim. 2:6)
   "He by the grace of God should taste death for every man" (Heb. 2:9)
   "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12).

"Christ also suffered <u>for</u> us" (I Pet. 2:21)
"Christ also hath once suffered <u>for</u> sins" (I Pet. 3:18)
"Christ hath suffered <u>for</u> us in the flesh" (I Pet. 4:1)
"He laid down his life <u>for</u> us" (I Jn. 3:16)

c. Christ's death for sinners was an <u>important</u> event

The crux (key truth) of the Gospel message is the substitutionary ("vicarious") death of Christ (I Cor. 15:3; cp. I Cor. 2:2).

Christ's death for (in the place of) sinners is the <u>most essential element</u> of God's plan of salvation (In I Cor. 15:3, the words "first of all" mean "first in importance" - showing Christ's substitutionary death and bodily resurrection to be the most essential contents of the Gospel message).

d. Christ's death for sinners was a <u>blessed event</u>

Christ became the sinner's substitute so that we would:

1) Have <u>life</u> (Jn. 6:51)

2) Be made <u>righteous</u> (II Cor. 5:21)

3) Be <u>delivered</u> from this present evil world (Gal. 1:4)

4) Be <u>redeemed</u> from the curse of the Law (Gal. 3:13)

5) Be <u>resurrected</u> and <u>raptured</u> to live together with him (I Th. 5:10)

6) Be <u>redeemed</u> from iniquity, purified and zealous (Titus 2:14)

7) Have an <u>example</u> to suffer patiently (I Pet. 2:21, 4:1; cp. I Jn. 3:16)

8) Be <u>brought to God</u> (I Pet. 3:18)

2. The Shed Blood of Christ

Much confusion exists today over the issue of the blood of Christ. Debate rages concerning the nature and efficacy of Christ's blood. Questions are asked such as:

> "Is Christ's literal blood efficacious or is His death efficacious or is it both?"
>
> "Is Christ's blood 'eternal'? or did it originate at His conception in the womb of Mary?"
>
> "When we sing 'Are You Washed in the Blood?', 'Saved by the Blood,' 'There is Power in the Blood,' 'Nothing but the Blood,' etc., what blessed truth are we communicating?"

To answer these questions, the student of God's Word must not speculate and go beyond what the Scripture clearly teaches. The Bible clearly teaches the following propositions:

a. The shedding of blood is absolutely essential for remission of sins (Lev. 17:11; Heb. 9:22)

> "The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemptive truth." (William Evans, cited by Borkert/Pulliam, The Blood of Christ, Calvary Baptist Theological Journal, Fall, 1987, p. 1).

b. Christ had to die a bloody death to atone for man's sin.

1) The Old Testament sacrifices pre-figured Christ's bloody death (Gen. 3:21; 8:20-21; Exod. 12:1-28; Lev. 1-7, 16-17, etc.)

2) The New Testament reaffirms the necessity for Christ to die by shedding His blood (Heb. 9:11-10:18)

> "Christ could not simply bleed without dying, neither could He die without bleeding; both were necessary for man's salvation" (Borkert/Pulliam, p. 3).

c. Both Christ's offering of His body and His shedding of blood were necessary for redemption.

1) The Lord's table is a reminder of this truth (Mt. 26:26-29)

2) The book of Hebrews emphasizes both Christ's offering of His body and His blood for the redemption of man.

Christ offered His body	Christ shed His blood
9:26	9:12, 14, 22
10:5, 10, 12, 14	12:24
	13:12

d. Christ's blood was literal, physical, human blood

Jesus was the God-man. Total God and total man. His spiritual nature was totally divine; His physical nature was totally human.

"According to the orthodox doctrine of the person of Christ, the human nature of Jesus Christ must be genuine and complete. This would also require ordinary human blood just as it requires ordinary human flesh, ordinary human bones, etc. The Scriptures confirm this truth (Heb. 2:14 - "Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also Himself took part of the same")." (SEE: Borkert/Pulliam, p. 5)

Beware: Any view which denies the literal, human blood of Jesus is akin to Gnosticism and Docetism, which deny Christ's humanity (I Jn. 4:2-3; II Jn. 7)

e. It is not merely the blood, but the shed blood on Calvary's cross that saves
(when the proper emphasis is placed on the word "shed", the modern confusion over the blood issue is resolved).

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mt. 26:28; cp. Mk. 12:24; Lk. 22:20).

"Without the shedding of blood is no remission" (Heb. 9:22).

1) The cross of Christ and the blood of Christ are theologically indivisible in Scripture -

"And having made peace through the blood of his cross, by him to reconcile all things unto Himself" (Col. 1:20).

2) Christ's death and blood are linked together in Scripture. "Christ died for us. . . justified by His blood" (Rom. 5:8-9).

3) Jesus' suffering is linked with His shed blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without [outside] the gate" (Heb. 13:12).

4) Note the connection between Christ's blood, his offering of his flesh and His death on the cross in Eph. 2:13-16.

"By the blood (v.13). . .in His flesh (v.15). . ."by the cross" (v.16)

*Salvation is provided because of the fact that Christ's literal, physical blood was shed on the cross to make atonement for sin.

To be precise: We are saved by Christ's one-time act of shedding His blood (Heb. 9:22) and not by some supposed enduring "eternal" blood that was retrieved from the ground under the cross, carried to Heaven and literally sprinkled on the mercy seat (an erroneous view promoted by the commentator John A. Bengel).

Interesting Analogies:

Note: In the Old Testament sacrificial system, the blood of the animal was applied to the horns on the altar (Exod. 29:12; Lev. 4:18). Just as the horns held the sacrifice to the altar, so Christ was fastened to the cross by spikes - the blood applied to the horns was perhaps a symbolic foreshadowing of Christ's blood that would spurt out when He was held to the cross.

Note: The rest of the blood was then poured out at the base of the altar into the ground. In similar manner, Christ's blood was spilled below the cross (Exod. 29:12; Lev. 1:15; 3:2; 4:18, 25, 30, 34, etc.; cp. Jn. 19:34).

f. Whenever the Bible speaks of salvation by "His <u>blood</u>," it is speaking of the momentous, great, final, complete, and fully efficacious <u>sacrifice</u> that Christ made once and for all on Calvary!

That <u>past</u>, completed sacrifice gives <u>present</u> blessings!

Because Jesus over 2,000 years ago shed His blood for sinners, believers now have the following blessings:

1)	Propitiation	(Rom. 3:25)
2)	Justification	(Rom. 5:9)
3)	Redemption	(Eph. 1:7; cp. Acts 20:28; Col. 1:14; Heb. 9:12; I Pet. 1:19; Rev. 5:9)
4)	Intimacy with God	(Eph. 2:13)
5)	Forgiveness	(Col. 1:14; Rev. 1:5)
6)	Reconciliation (peace)	(Col. 1:20)
7)	Boldness in prayer	(Heb. 10:19)
8)	Sanctification	(Heb. 13:12; cp. Rev. 7:14)
9)	Power to overcome	(Rev. 12:11)

D. Redemption APPLIED

1. The Efficacy of Christ's Atonement

The word "efficacy" simply refers to "the power to produce an effect." Hence, when we speak of the efficaciousness of Christ's death, the question that needs to be answered is: What did the death of Christ accomplish? Exactly what did Christ make atonement for? What effect does Christ's death have on the believer?

Basic Answer:

a. Christ died with the specific and exclusive purpose of paying for man's sin.

Christ's death is efficacious to atone for:

1) Our justification - freedom from sin's **PENALTY** (Gal. 3:13; Rom. 4:25; 5:1; 8:1)

[This is instantaneous; it occurs at the moment a sinner places his faith in the finished work of Christ.]

2) Our sanctification - freedom from sin's **POWER** (I Pet. 1:4; Eph. 5:25; cp. Rom. 8:29)

[This is progressive; it occurs as a process throughout the believer's earthly life after his justification.]

3) Our glorification - freedom from sin's **PRESENCE** (I Thes. 5:10; cp. Rom. 8:30)

[This is ultimate; it will occur at the moment of physical resurrection, when we are exalted to spiritual completeness, immortality, and incorruption]

b. Christ's death is effective to pay for the sins committed before the cross (O.T. saints)

Romans 3:25 - "...the remission of sins that are past, through the forbearance of God"

How could God remit (pass over) the sins committed previous to Christ's atoning death? How could He "forbear"?

Answer: God saved the O.T. believer because of the guaranteed certain payment His Son would make in the future.

They were, in a sense, saved "on credit" (i.e. with a view of future payment).

God could forgive and justify Old Testament believers because in His sovereign, omniscient mind payment was as certain as if it had already been made.

According to God's plan, Christ was so destined to die that He is called: "The Lamb slain from the foundation of the world" (Rev. 13:8). His dying as a Lamb and shedding His precious blood "was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20)

c. Christ's death is effective to pay for the sins committed after the cross (N.T. saints)

Romans 3:26 - "To declare, I say, at this time His righteousness..."

d. Question: Is earthly physical healing in the atonement?

In other words, when Jesus died, did He die not only to save us from our sins, but also to save us from sickness, disease, physical deformity, etc.? (This view is held by contemporary charismatics and Pentecostals and is called: "The Full Gospel")

1) Supposed evidence for physical healing being included in Christ's atonement:

a) I Peter 2:24 - "By whose stripes ye were healed"

Biblical explanation:

(1) The "healing" is not physical but spiritual in this verse. It is a healing form "sins" (the word "sins" occurs 2 times in this verse).

(2) Peter is quoting Isaiah 53:5 which is specifically referring to Christ dying "for our transgressions. . . for our iniquities . . . for our (spiritual) peace (with God). . ."

b) Matthew 8:17 - "...Himself took our infirmities, and bare our sicknesses"

Biblical explanation:

(1) Jesus miraculously healed people's physical ailments while He ministered on earth. he is fulfilling a prophecy (Is. 53:4) prior to His going to the cross.

2) Earthly physical healing cannot be included in Christ's atonement for the following reasons.

a) All statements in the Bible regarding Christ's death refer specifically to His payment for sin (EX: I Cor. 15:3; Gal. 1:4; Heb. 10:12; I Pet. 3:18, etc.)

b) Man's most important need is spiritual, not physical. Christ died to meet our spiritual need.

c) If Christ's death atoned for man's temporal, physical problems, we would expect the following to be true:

(1) No Godly believer would ever have physical ailments (Paul - II Cor. 12:7-10; Timothy - I Tim. 5:23; Trophimus - II Tim. 4:20)

(2) Godly believers would have the potential of never dying a natural death (Heb. 9:27)

(3) God would have clarified and expanded upon the notion that Christ died for our physical health; but in fact Scripture does not.

When Christ died, He would have borne our sicknesses. The Bible, however, teaches that He was "once offered to bear the sins of many..." (Heb. 9:28).

Christ died so that we could have eternal life, not an illness-free life. For many Godly believers, to have a "thorn in the flesh" is according to God's plan and is for the purpose of bringing Him glory (II Cor. 12:7-10; Job).

*Note: By dying for our sins, Christ did make it possible that one day--in Heaven--we will be free from pain, sickness and sorrow. But that is future tense! (I Cor. 15:53-54; Rev. 21:4)

2. The Extent of Christ's Atonement

How many people did Christ die for? Did He pay the price for all men's sins?

One of the points of hyper-Calvinism (Reformed churches) is the belief that Christ did not actually die for all men. They teach a concept known as "limited atonement" - also called "particular redemption." (". . . in the intention and secret plan of God, Christ died for the elect only. . ." - Loraine Boettner).

a. Supposed evidence appealed to by those who teach that Christ's atonement had a limited intent:

1) Matthew 1:21 - "He shall save his people from their sins. . ."

2) Isaiah 53:8 - "for the transgression of my people was he stricken. . ."

3) John 10:11, 15 - "the good Shepherd gives His life for the sheep. . . I lay down my life for the sheep."

4) Acts 20:28 - "the church of God, which He hath purchased with His own blood."

5) Ephesians 5:25 - "Christ loved the church, and gave Himself for it."

6) Matthew 20:28 - "to give his life a ransom for many."

7) John 17:9 - "I pray for them, I pray not for the world, but for them which thou hast given me; for they are mine."

b. Do the above Scriptures teach a limited atonement? No! The reasoning is logically and theologically defective.

Those verses do say that Christ died for particular people, but those verses do not say that those people are the only ones Christ died for. Such a method of interpretation, if consistently applied, would force one to hold that Christ died only for Paul (Gal. 2;20); which all would deny.

Note: the faulty reasoning - To read John 10;11, 15 and conclude that Christ only died for "his sheep" and not anyone else is to say the following:

"Sheep are those for whom Christ died;
the unsaved are not sheep;
therefore, the unsaved are not included among the ones for whom Christ died."

That is just as illogical as saying:
"Dogs are animals who have tails;
cats are not dogs;
therefore, cats do not have tails"

c. Those who hold a "limited atonement" view would ask: Did Christ die for the sins of the non-elect? If He did, is not that extra "un-used" suffering a waste and is His work on the cross a failure as far as the lost are concerned?

Answer: Because Christ is God and therefore infinite, His death was infinite. He had to die an infinite death to satisfy His infinite holiness. Jesus would have to suffer as much in becoming a sin offering to atone for just Adam's sin, as He did for the whole world? It is the all-encompassing quality of His sacrifice that appeased the wrath of God. When you think of Christ dying for sin, it is improper to merely think of Him as dying for sins (plural) but better to understand that He died for sin as a whole!

***His death is sufficient for all men, but is only efficient for those who believe** (See: Chafer)

d. The Bible teaches that Christ died for all:

This, of course, does not mean that all are saved (universalism), but that all have the same opportunity to be saved. The payment has been made, whether or not it is accepted, imputed, or benefitted by.

1) I John 2:1-2 - "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

2) I Timothy 2:4 - "Who will have all men to be saved and come unto the knowledge of the truth"

3) I Timothy 2:6 - "Who gave Himself a ransom for all"

4) I Timothy 4:10 - "Who is the Savior of all men, specially of those that believe" (Christ's death is sufficient for all, but only efficient for those who believe)

5) Hebrews 2:9 - "Christ...tasted death for every man"

6) Titus 2:11 - "The grace of God that bringeth salvation hath appeared to all men"

7) II Peter 2:1 - "False teachers . . . even denying the Lord that bought them"

8) God offers salvation to **"all"** (Is. 53:6; Mt. 11:28; Rom. 3:22; 5:18; Acts 17:30; II Pet. 3:9)

9) God offers salvation to the **"world"** (Jn. 1:29, 3:16-17; II Cor. 5:18-20; I Jn. 4:14)

10) God offers salvation to the **"whosoevers"** (Jn. 3:16; Rom. 10:13; Rev. 22:17) ("Whosoever" occurs 110 times in the New Testament)

"The death of Christ is like some benefactor paying the tuition of all students in all schools everywhere. If that could be true, what should we be telling students? The good news that their tuition are paid. *Christ died for all. What should we be telling the world?" (Ryrie, p. 323)

III. ELECTION: The Eternal PLAN for Salvation
(He chose me!)

Introduction:

The Bible reveals some mysteries that are not totally understandable or explainable (Deut. 29:29).

However, by faith, the believer accepts the truth God has revealed, and waits till glory when the "secret things" will be revealed. Then our limited knowledge will be replaced by a perfect knowledge of all spiritual truth (I Cor. 13:12; I Jn. 3:2).

Examples of some inexplicable mysteries:

1. The Trinity (Lk. 3:22; Mt. 28:19; II Cor. 13:14; Gen. 1:26)
2. The two natures of Christ (totally God and totally man - Phil. 2:5ff)
3. The production of Scripture (Holy Spirit and holy men - II Tim. 3:16; II Pet. 1:21)
4. Prayer (God knows our needs in advance - Mt. 6:8; God expects us to pray - Mt. 6:11)
5. Living the Christian life (we must work, God must work - Phil. 2:12-13)

*Whenever the divine and human meet - there are workings that are higher than our finite minds can handle -- and election is one of them.

The Biblicist must take and believe what the Bible says about election and stop there; we cannot rationalize and logically formulate ideas and doctrines that are not specifically stated in Scripture.

Definitions:

The word "elect" or "election" (ekloge) simply means to be "picked out," to be "selected," to be "chosen."

The verb (eklegomai) occurs 21 times in the New Testament and means "to choose" (Eph. 1:4). In the middle voice, it means to "choose for oneself, not necessarily implying the rejection of what is not chosen, but choosing with the subsidiary ideas of kindness or favor or love" (Vine, p. 189).

The noun (ekloge) occurs 7 times and refers to a selection of God (Rom. 9:11, 11:5, 7, 28; I Thes. 1:4; II Pet. 1:10).

The adjective (eklektos) occurs 23 times in the New Testament and always refers to God's selected ones ("the elect" - those people chosen by God - Rom. 8:33; Col. 3:12) with one exception ("elect angels" - I Tim. 5:21).

Two other major terms:

The word "haireo" means "to take to oneself" (II Thes. 2:13).
The word "tasso" means to appoint, give a position to, or ordain (Acts 13:48).

Anyone who believes the Bible, must believe in "election" since the word occurs frequently in Scripture. The questions, however, are: "What is meant by 'election'?" "What did God elect?" "What did He select or choose?" "What is the basis for His selection?"

The Bible teaches that God elected (chose) both:

1. The plan of salvation
2. The people of salvation

A. God Chose the Plan of Salvation

God's marvelous plan of salvation was not an afterthought--after Adam and Even sinned--nor was it something that just happened by accident.

God sovereignly and purposely designed a just (righteous) plan of saving mankind before the world began.

1. He chose to send His Son (Is. 42:1; Mt. 12:18; I Pet. 2:6)

2. He chose to sacrifice His Son (Mt. 2639, 42; I Pet. 1:20; Rev. 13:8)

3. He chose to unite believers in His Son (Eph. 1:4ff)

   The emphasis in Ephesians 1 & 2 is the believer's union with Christ. The phrases "in Christ" (1:3, 10). . . "in Him" (1:4). . . "by Jesus Christ" (1:5). . . "in the Beloved" (1:6). . . "together with Christ" (2:5), etc.

4. He chose to sanctify believers by His Son (I Pet. 1:2 - "...unto obedience..."; Eph. 2:10)

5. He chose to glorify believers through His Son

   God predestined believers to be "conformed to the image of His Son" (Rom. 8:29).

   God predestined believers to be "glorified" (Rom. 8:30; cp. Eph. 2:7)

B. God Chose the PEOPLE of Salvation

Examples of God's specific selection of people:

1) Abraham (Gen. 12:1,2), Isaac (Gen. 21:12), and Jacob (Rom. 9:11-13)
2) Israel - Dt. 7:6; Is. 45:4)
3) Jeremiah (Jer. 1:5)
4) The Disciples (Jn. 15:16)
5) Paul (Gal. 1:15)

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation" (A.H. Strong).

Scriptures teaching personal, unconditional election:

1. ***John 6:37*** *- "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."*

2. ***John 6:39*** *- "...all which He hath given me..."*

3. ***John 6:44*** *- "No man can come to me, except the Father which hath sent me draw him..."*

4. ***John 6:65*** *- "No man can come unto me, except it were given unto him of my Father"*

5. ***John 17:2*** *- "that He [Jesus} should give eternal life to as many as thou [the Father] hast given Him" (cp. v. 6, 24)*

Note: The Father's selection of those who would belong to the Son perfectly corresponds to the metaphor of the "Bride of Christ" (Jn. 3:29; Eph. 5:23-32; Rev. 19:7, 9; 21:9; 22:17)

Basic teachings of the Bride metaphor -

a. Election - The Father chose a Bride for His Son (Jn. 6:37, 39, 44, 65)

b. Engagement The downpayment of the Holy Spirit has been given to all believers with a promise of Christ's return to receive His purchased possession (Eph. 1:13-14)

c. Rapture - the Son is coming back to receive only His Bride unto Himself (Mt. 25:1-13)

d. Wedding - Eternity with Christ (Rev. 19:7-9, 21:9)

6. ***Acts 13:48*** *- "...as many as were ordained to eternal life believed"*

--The word "ordained" (tetagmenoi) means to appoint or enroll

--This verb is passive in voice - showing that God did the act of foreordaining.

--This verb is perfect in tense - showing that the time of the ordaining took place before (prior to) the time they "believed"

7. ***II Timothy 1:9*** *- "Who hath saved us...according to His own purpose and grace, which was given us in Christ Jesus before the world began."*

8. ***Romans 9*** - Though the main thrust of this chapter describes national election, the illustrations and applications given do support personal election. The theme: God chooses whom He will save)

This chapter basically answers 2 questions:

a. If God does not choose everyone (all in Israel) to be saved:
HAS GOD FAILED? (v. 6-13)

Answer: No!
Reasons:

1) God's choosing was never based on physical descent (v. 6-9)

2) God's choosing was never based on personal merit (v. 10-13)

b. If God does not choose everyone (all in Israel) to be saved:
IS GOD FAIR? (v. 14-33)

Answer: Yes!
Reasons:

1) God is fair in showing mercy to whomever He chooses (v. 15-18)

2) God is fair in molding vessels for His own glory (v. 19-23)

3) God is fair in redeeming a remnant as He promised by His prophets (v. 24-29)

4) God is fair in rejecting a people who attempt to be saved by their works (v. 30-33)

QUESTION: Romans 9:18 - When God hardened Pharaoh, did He harden a heart that was previously soft?

No! When God hardened Pharaoh's heart, He was actually keeping hard that which was already hardened (cp. Ex. 8:15, 32 with Ex. 9:12, etc.)

QUESTION: Romans 9:22 - Does God form occupants for hell?

No! Rather, He does have the prerogative to take people who have "fitted themselves" (middle voice) for destruction and keep them on their path of doom.

Since no one deserves to be saved or even wants to be saved (Rom. 3:11)--unless God puts that desire in their hearts--God is perfectly just to give His salvation to whomever He chooses.

9. ***Romans 8:29*** *- "For whom He did foreknow, he also did predestinate"*

10. ***I Peter 1:2*** *- "Elect according to the foreknowledge of God the Father..."*

QUESTION: What did God foreknow?

Conditional election - teaches that God's choice is based upon His foreknowledge of who would choose Him.

Unconditional election - teaches that God's choice was based upon His foreknowledge of whom He would choose.

The above verses give absolutely no hint as to exactly WHAT God foreknew.
The best answer is that God knew both whom He would choose, and who would choose Him (The Bible teaches both - God's sovereignty to choose men and man's responsibility to choose God.

Therefore, the Biblicist position is to believe in both election and free will.

God must choose you, and you must choose God. Your choice of God is a confirmation that He had already chosen you (Jn. 6:37).

Note how the following verses teach God's sovereignty to elect and man's responsibility to believe:

How did God choose you?

	God's Election	Man's Belief
II Thess. 2:13	"Through sanctification of the Spirit..."	"...and belief of the truth"
Acts 13:48	"Ordained..."	"...believed"
John 6:37	"the Father giveth..."	"...him that cometh"

QUESTION: If God selects those whom He will save, how do I know I am saved?

If I believe, I am saved! (Acts 13:48; II Thes. 2:13)

If I came to Christ, I am saved! (Jn. 6:37)

We need to understand salvation from 2 perspectives:

From God's Perspective	**From Man's Perspective**
"Who saved us...according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9)	"Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31)
Unconditional Election based on God's grace	Conditional Election based on man's faith

We need to understand the will of God. There are two sides to the will of God

THE WILL OF GOD	
God's Desired Will (Boulomai) (What God desires to happen) II Peter 3:9 - "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."	**God's Determined Will** (Thelema) (What God has decreed will happen) Eph. 1:11 - "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Cp. Eph. 1:5, John 1:13)

Practical benefits of the doctrine of election:
It will produce:
1. Humility (I Cor. 4:7)
2. Thankfulness (II Thess. 2:13)
3. Glory to God (Eph. 1:3-4, 2:7)
4. Security (Eccl. 3:14)
5. Confidence in evangelism (Acts 18:10)
6. Holiness in life (Rom. 12:1-2)

IV. JUSTIFICATION: The Personal IMPUTATION of Salvation
(He justified me!)

Throughout human history, men have wondered about the same question that the ancient Job asked: "How should a man be just with God?" (Job 9:2; cp. 25:4).

A. The Definition of "Justification"

What does the word "justified" mean?

1. The Bible terms:

   Old Testament term - (tsadaq) -
   to be proven righteous (Ps. 51:4)
   to be declared righteous (Is. 53:11)

   New Testament term - (dikaioo) -
   to be proven righteous (Mt. 11:19, 12:37; Rom. 3:4; Ja. 2:21, 24, 25)
   to be declared righteous (Rom. 3:24, 28, 30)

2. The term "justified" is a courtroom term which deals with legal matters.

   In the same way a judge would uphold law, evaluate the evidence, pass judgment, and declare a verdict, so God (the Judge of the universe) renders a verdict regarding men (the verdict is either: just or unjust [righteous or unrighteous] - cp. Dan. 12:2; Acts 24:15).

3. Definition:
   ***Justification is that judicial act of God by which He declares the sinner as righteous and treats him as such.**

4. The meaning of justification:

   God's justification of a sinner does not **make** him sinless (innocent); rather, God declares the guilty sinner as righteous because of the sinner's new relationship to His Son Jesus Christ. The saved sinner has a new position or standing in the eyes of God, whereby God views and declares a "justified" man as being "just as if he had never sinned."

   ***JUST IF I ED**

   JUST (as) IF I (had never sinn-) ED"

   Justification refers to man's position in God's sight -- "justified in His sight (Rom. 3:20)

B. Romans 3:20-31 teaches about justification

7 Facts About Justification:

1. Justification is <u>not by works</u> (v. 20)

   Psalm 143:2 -
   Galatians 3:11 -

2. Justification is <u>not new news</u> (v. 21)

   This truth was revealed in the Old Testament (Rom. 1:2; Acts 10:43)

   Noah - Gen. 6:8
   Abraham - Gen. 15:6; Rom. 4:3; Gal. 3:6
   Moses - Ex. 33:17
   David - Ps. 130:2, 3; Ps. 51:1ff
   Isaiah - Is. 45:24
   Redeemed Israel - Is. 45:25

   Isaiah 53:11 - "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

3. Justification is <u>available to all who believe</u> (v. 22-23)

4. Justification is <u>free - without charge</u> (v. 24a)

5. Justification is <u>only in Jesus Christ</u> (v. 24b-26)

6. Justification <u>strips away all pride</u> (v. 27)

7. Justification is <u>consistent with God's Law</u> (v. 28-31)

C. Other Scriptural teaching regarding justification

1. The basis for our justification is:
THE DEATH OF CHRIST

   a. "...my righteous servant (shall) justify many; for he shall bear their iniquities (Is. 53:11).

   b. "Being justified freely...through the redemption that is in Christ Jesus" (Rom. 3:24)

   c. "Being now justified by His blood" (Rom. 5:9, cp. 3:25)

2. The means of our justification is:
OUR UNION WITH CHRIST

   a. By means of four analogies (pictures), the Bible teaches that believers are united to Christ:

      1) The Branches (Jn. 15:5)
      2) The Body (I Cor. 12; Eph. 4:4-16)
      3) The Bride (Eph. 5:23-32; Rev. 19:7, 9)
      4) The Building (I Cor. 3:9; Eph. 2:21, 22)

   b. The believer's union with Christ (Eph. 5:30-32) is not physical, pantheistic, nor a union of essence; rather, it refers to His spiritual presence within us (Jn. 14:23) and our participation in His life (I Jn. 5:11-12) and righteousness (II Cor. 5:21)

   c. Righteousness comes "in" Christ

      1) "By (in) him all that believe are justified from all things" (Acts 13:39)

      2) There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1)

      3) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness..." (I Cor. 1:30)

      4) "Therefore if any man be in Christ he is a new creature..." (II Cor. 5:17)

      5) God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them..." (II Cor. 5:19)

      (SEE: Ephes. 1:3, 6, 10; 2:6)

d. Righteousness comes "<u>through</u>" Christ

The word (dia) means "through, by means of"

1) "Therefore being justified by faith, we have peace with God <u>through our Lord Jesus Christ</u>" (Rom. 5:1; cp. "dia" in Rom. 5:2, 9, 10, 11; 6:15-21)

2) "Ye are justified in the name of the Lord Jesus and by the Spirit of our God" (I Cor. 6:11).

It is the Holy Spirit who spiritually unites the believer to Christ (II Cor. 12:13; Rom. 6:1ff). This union then results in the "<u>imputation</u>" of Christ's righteousness to the sinner's account (II Cor. 5:21) (Illustration: the poor peasant who married the prince)

The word "imputation" is a banking term which simply refers to how God <u>credits</u> believing sinners with Christ's righteousness (SEE: Rom. 4:3-8).

GOD'S STATEMENT OF ACCOUNTS		
Name	**Deposit**	**Final Balance**
Pharisee	Works	Sin (- debt)
Judaizer	Works	Sin (- debt)
Abraham	Faith	Righteousness (+ credit)
David	Faith	Righteousness (+ credit)
[Your Name]	?	?

3. The source of our justification is:
THE GRACE OF CHRIST

a. "Grace - (O.T. "chen"; N.T. "charis") - God's condescending goodness to undeserving men.

Grace = **"God's favor and goodness to sinners who do not merit it, cannot earn it, cannot repay it, and who of themselves do not even want it."**

1) "Being justified freely by His grace" (Rom. 3:24)

2) "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7)

3) "For by grace are ye saved..." (Eph. 2:8; cp. Rom. 4:16, 5:15, 11:6; Eph. 2:5)

b. Note: Justification is not an "infusion of grace" (Roman Catholic view), but rather an imputation of righteousness because of God's grace.

4. The Appropriation of our justification is:
OUR FAITH IN CHRIST

a. "Faith" (O.T. "aman"; N.T. "pistis") - to rely upon that which is totally dependable; a firm persuasion; a conviction based upon unshakable truth.

To "believe" means to cast yourself upon someone or something. Hence: "Believe on ("epi") the Lord Jesus Christ..." (Acts 16:31)

b. The believer's faith is based upon the Scriptures (God's promises - Rom. 4:3); and is placed upon the Lord Jesus Christ (Acts 16:31; Eph. 3:17; Jn. 1:12, 20:31).

(1) Saving faith is intellectual (Rom. 10:17)
(2) Saving faith is emotional (II Thess. 2:10)
(3) Saving faith is *volitional (Rev. 22:17)

1) "Justified by faith" (Rom. 5:1; cp. 3:22)

2) "By Him all that believe are justified from all things" (Acts 13:39)

3) See: Gal. 2:16; 3:8, 24

c. Romans 4:1-8 - Three evidences of someone whose spiritual account has been credited (imputed) with "righteousness by God, by faith:

1) A person justified by faith will not be:
BRAGGING ABOUT HIS SELF-RIGHTEOUSNESS (v. 2)

2) A person justified by faith will not be:
WORKING FOR HIS SALVATION (v. 3-5)

3) A person justified by faith will not be:
BURDENED DOWN BY UNFORGIVEN SIN (v. 6-8)

You will know the blessing of having:
a) Your sin "lifted off" your shoulders (v. 7a)
b) Your sin "buried out of sight" (v. 7b)
c) Your sin "not held against you" (v. 8)

d. Note: "Repentance" and "faith" are related terms. They are like "two sides of the same coin." "Repentance" is negatively a turning from; "faith" is positively a turning toward (cp. I Thess. 1:9).

Biblical repentance is a willingness to turn from anything that is keeping you from turning to Christ! True repentance results in justification (Lk. 18:14).

5. The Results of our justification are:
OUR BLESSINGS IN CHRIST

a. Justification means:
Peace with God (Rom. 5:1)

b. Justification means:
Pardon from God's wrath (Rom. 5:9)

c. Justification means:
A promise of God's glory (eternity with God) (Rom. 8:30; cp. Ti. 3;7)

d. Justification means:
Protection from God's enemies (Rom. 8:33)

6. The evidence of our justification is:
OUR WORKS FOR CHRIST

SEE: Eph. 2:10
SEE: James 2:14-26

John Calvin said: "Faith alone justifies; but faith that justifies is never alone."

NOTE: V. 18 - "I will shew thee my faith by my works." One's works show, prove, or evidence the true nature of one's faith.

"Faith" without works is a "dead faith" (it is impotent; not saving faith).

When James uses the word "justified," he is not using it like Paul does (in the sense of "to declare righteous") but rather in the sense of "to prove righteous" (cp. Rom. 3:4; Mt. 11:19; Lk. 7:29, 35; I Tim. 3:16; Ps. 51:4)

The point in this context is that Abraham and Rahab were proven to be righteous (shown to have true saving faith) by their works.

Good works may prove (or give evidence) that someone has been justified (Ja. 2:21, 24, 25), but works are not the means by which one is justified (Gal. 2:16).

Hypothetically, if someone was a doer of the Law (without offending in one point - James 2:10), that person could be justified (Rom. 2:13) by the Law.

Man's problem, however, is that he has not perfectly obeyed the Law. All have missed the mark of God's perfect standard (Rom. 3:9-23); "therefore, by the deeds of the Law there shall no flesh be justified."

7. EXCURSIS: THE **"LORDSHIP SALVATION"** CONTROVERSY

The issue of "Lordship salvation" is hot today. Much confusion.

To understand the Biblical view on this subject we must examine 2 time factors regarding the Lordship of Christ:

I. THE TIME OF <u>ACCEPTING</u> JESUS AS LORD

Question: Do we depend upon Christ as Lord or Savior for salvation? Or both?

Answer: both!

When we invite men to receive Christ as Savior, we are implicitly asking them to receive the One who is <u>LORD</u>! Jesus is LORD.

Note: The title: LORD (gk. kurios) is the greek equivalent for the O.T. Hebrew words: YAHWEH (Jehovah) meaning eternal God; and Adonai meaning ruler or master.

Jesus is sovereign, ruler, authority, and He is God!

Those who reject Jesus as Lord also reject Him as Savior. They have "another Jesus". Jesus cannot be Savior without being Lord. (see: Is.43:11 & Acts 4:12)

For me to say: Jesus is my Savior, is to also say: Jesus is my Lord. Why? Because Christ is not compartmentalized. No one can have just one aspect of Him. "Is Christ divided?" (I Cor.1:13)

Either you have Christ, all of Christ, the way He is or you do not have Him at all. (What kind of Savior would we have if He could not command those He saves?)

Therefore we should not tell a new Christian to <u>make</u> Christ Lord of their lives, but rather we are to tell him that *He <u>is</u> Lord of their lives*. If you really trusted Him you trusted Him as both Lord and Savior.

II. THE TIME OF SERVING JESUS AS LORD

When you get saved you are bought (redeemed) with a price (I Cor.6:20) Therefore: I now belong to Christ. He tells me what to do. Its no longer my life. Its His! I now have no choice but to submit to His will!

You **receive** Christ the LORD to be your Savior ***for*** salvation (Rom.10:9);
And you **submit** to Christ your Savior because He is your LORD ***upon*** salvation (ie. as soon as His Spirit comes into your life at conversion - I Cor. 12:3).

Ex. Relationship always comes before responsibility.

Illustration: You must meet (and be hired by) an employer before you serve him. You must accept Jesus Christ as Lord (personally) before you serve Him as Lord.

But serving Him always follows accepting Him (and there should be no delay in time -service is a natural response to:

1) His Lordship over you (Who He is - Lord); and

2) your Love for Him (What He has done for you as your Savior)

I do not get saved by serving Christ, I get saved to serve Christ.

You became His servant when you received Him into your life.

Paul was a slave (doulos) of Christ (Rom.1:1; Phil.1:1)
So are we! (Ro.6:18;22; Eph.6:6; Col.3:24; I Pet.2:16)

We are also "servants" (diakonos) (Col.1:7; Heb.6:10; Pet 4:10,11)

V. REGENERATION: The Immediate BLESSINGS of Salvation

(He renewed me!)

"Behold, I make all things new!"

This promise given by the LORD God describes the new eternal city that will one day be the home for every Christian (Rev. 21:5).

We not only have a new future to look forward to, but the Bible teaches that we ourselves become "new" the moment we believe the Gospel message.

This "newness" of life is called regeneration. This section of notes will reveal the facts about regeneration.

A. The Definition of Regeneration

Regeneration is the instantaneous work of the Holy Spirit, who imparts spiritual life to one who was spiritually dead.

This spiritual life is referred to in Scripture as the "new birth," being "born again," or being "renewed" (Ti. 3:5)

Prior to regeneration, the Bible teaches that the following is true about man:

a. Man is dead spiritually (Eph. 2:15)
b. Man is not God's child spiritually (Jn. 8:44; Acts 13:10)
c. Man is blind to spiritual things (II Cor. 4:3-4; I Cor. 2:14; Eph. 4:18)
d. Man, left to himself, is totally unable to change his spiritual condition (Eph. 2:1, 8; Col. 2:13)

B. The Nature of Regeneration
(What is regeneration; what is the new birth?)

See: John 3:1-8

1. The new birth is an important birth (Jn. 3:3)

Being born again is a prerequisite for entering God's kingdom.

2. The new birth is a supernatural birth (Jn. 3:4-6; Ti. 3:5)

It is a work accomplished by the Holy Spirit, not by man's efforts (Jn. 1:13)

Question: What is meant by the phrase "born of water" in John 3:5?

The answer is clear from the context that Jesus is referring to the water in the womb from which a child enters this life.

The phrase "born of water" refers to the first birth (physical birth), whereas the phrase "born of the Spirit" refers to the second birth (spiritual birth). Proofs that the phrase "born of water" refers to physical birth:

a. Nicodemus was thinking about this kind of birth and makes mention of the mother's womb (v. 4)

b. The phrase "born of water" literally should be translated "born out of water" ((,<<020 ¦> ß*"J@H)

c. The parallel in verse 6 contrasts the physical birth with the spiritual birth.

"That which is born out of the flesh is flesh"
"That which is born out of the Spirit is spirit"

d. Physical birth is contrasted with the spiritual birth in John 1:12-13

e. The analogy of "water" issuing out of a womb was a common Hebrew expression (cp. Job 38:8).

3. The new birth is an instantaneous birth (Jn. 3:6-7)

Just as one is born physically only once, so one is born again spiritually only once (for all time). (cp. Jn. 1:13; I Pet. 1:23)

4. The new birth is an invisible birth (Jn. 3:8)

The new birth is visible only by its results.

Just as one can see the effects of the wind and not the wind itself, so one can see the effects of the new birth, but not the birth itself. The effect of the new birth is a changed heart (Mt. 12:33, 35) which evidences itself by a changed lifestyle (II Cor. 5:17).

C. The Relationship Between "Justification" and "Regeneration"

See: Titus 3:5, 7 - "Regeneration (v. 5). . . justified (v. 7)"

1. Regeneration is similar to justification in that:

a. Both occur instantaneously (at the instant a sinner believes the Gospel and accepts Christ as Savior)

b. Both are consequences of our oneness in Jesus Christ.

2. Regeneration is different from justification in that:

a. Justification is Christ's righteousness being imputed to our spiritual account in Heaven (Justification is a legal transaction)

b. Regeneration is Christ's righteousness being imparted to our spiritual life on earth.

(Regeneration is a life transformation II Cor. 5:17)

3. Whereas Paul's emphasis is justification (Romans, Galatians, etc.), John's emphasis is regeneration (John, I John)

D. The Work of Regeneration (How is man regenerated?)

1. The Author of regeneration = God (Jn. 1:12-13)

The new birth is provided because of the love of God (I Jn. 3:1; Ja. 1:18)

2. The Agent of regeneration = The Holy Spirit (Ti. 3:5)

"Regeneration" - Greek "palingenesia" - palin = again
genesis = birth

"Renewing" - lit. to make "new again"

3. The Instrument of Regeneration = The Word of God (I Peter 1:23-25; Ja. 1:18; the Gospel message - I Cor. 4:15)

4. The Attainment of Regeneration - Faith in Christ (Gal. 3:26; Jn. 1:12-13)

E. The Purpose of Regeneration
(Why does God regenerate man?)

1. That we would be adopted into God's family (Jn. 3:1-8; Ro. 8:15)

2. That we would receive a new nature (II Cor. 5:17; Eph. 2:15; Col.3:10) Note: It is by our faith in God's promises that we become energized to live a new life by His divine nature - II Pet. 1:4).

3. That we would enter the kingdom of God (Jn. 3:3)

4. That we would have confidence (a "living hope") of eternal life (I Pet. 1:3-4)

5. That we would be joint heirs with Christ (Rom. 8:16-17)

6. That we would be the first fruits of His creation (Ja. 1:18)

God's regeneration of sinners is a guarantee that one day He is going to regeneration the rest of creation (Mt. 19:28)

7. That God's Spirit would be able to produce good works in and through our lives (Ti. 3:2-6; Eph. 2:10; I Cor. 6:9-11)

Regeneration is the starting point of spiritual growth (sanctification).

F. The Evidences of Regeneration (What fruits will a regenerated man have?)

1. **A lifestyle characterized by righteousness (I Jn. 2:29)**
2. **A freedom from continual sinning (I Jn. 3:9; 5:18)**
3. **A love for one's brother (I Jn. 3:10, 14; 4:7; I Pet. 1:22-23)**
4. **A confidence in the Biblical revelation concerning Jesus Christ (I Jn. 5:1)**
5. **A love for God (I Jn. 5:1-2; Jn. 8:42)**
6. **A sincere desire to be obedient to God (I Jn. 5:2-3)**
7. **Victory over the world's system (I Jn. 5:4)**
8. **A concern for moral purity (I J**n. 5:18)

VI. SANCTIFICATION: The Resultant HOLINESS of Salvation
(He changes me!)

A. Sanctification means "set-apart"

1. Old Testament "Kadash" = to separate or set apart. To make or declare something or someone to be distinct from that which is common; this word has both positive and negative aspects.

NEGATIVELY: To be removed [set away] from that which is profane.

POSITIVELY: To be dedicated to [set unto] that which is of God. In other words, sanctification is a setting apart from ordinary usage for a special purpose or function--in particular, for God.
Examples:
--the firstborn (Ex. 13:2; Num. 8:17)
--the priestly office (Ex. 28:41)
--Israel as a nation (Ez. 37:28)
--Jeremiah before birth (Jer. 1:5)
--Mount Sinai (Ex. 19:23)
--the Sabbath day (Gen. 2:3; Dt. 5:12)
--the Tabernacle and its vessels (Ex. 30:29)
--the Temple (II Chron. 7:16)
--the Cities of Refuge (Josh. 20:7)
--the transcendent, sovereign LORD (Ez. 36:23; 38:23)
--the Bible (Rom. 1:2)

2. New Testament "hagiazo" - To separate or set apart (same as the Hebrew "kadash")

a. The verb "sanctify" ("hagiazo") is related to:

--the noun form "hagiasmos" meaning holiness (Rom. 6:19; I Th. 4:7)

--the adjective form "hagios" meaning holy (I Pet. 1:15) and saint (Eph. 4:12)

b. The words "holy," "saint," and "sanctified" all have the same meaning -"set apart"

Peter said it best: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9).
--This is sanctification!

B. Sanctification involves <u>three phases</u>.

In the previous two sections of notes, we observed that justification and regeneration occur <u>immediately</u> (once and for all) at the moment of salvation. Sanctification, however, is described as both a <u>past</u> once-and-for-all act of God, a <u>present</u> continual process throughout the believer's life, and finally in the <u>future</u>--a completely finished work of God. Example: II Cor. 1:10 -

1) God "delivered us" (past tense)
2) God "doth deliver" (present tense)
3) "He will yet deliver" (future tense)

The Bible reveals three distinguishable phases of sanctification. Sanctification in three tenses:

1. PAST - <u>Positional</u> Sanctification (I Cor. 1:2, 6:11)

We have been set apart:

a. From the <u>penalty</u> of sin (Heb. 10;14)

b. At the <u>moment</u> of salvation

c. By the <u>death of Christ</u> (Eph. 5:25, 26)

d. Through our <u>faith</u> in Christ (Acts 26:18)

2. PRESENT - <u>Progressive</u> Sanctification (I Th. 4:3; I Pet. 1:14, 15)

We are being set apart:

a. From the controlling, dominating <u>power</u> of sin (I Th. 5:23)

b. As we <u>grow</u> spiritually (II Cor. 7:1)

c. By the cleansing of the <u>Word of God</u> (Jn. 17:17, 19)

d. Through our <u>obedience</u> to Christ (Rom. 6:19; 12:1)

3. FUTURE - <u>Perfect</u> Sanctification (I Th. 3:12-14; II Th. 2:13)

We will be set apart:

a. From the <u>presence</u> of sin

b. When we are <u>eternally transformed</u> (I Cor. 15:51-54)

c. By the <u>Rapture</u> and <u>Resurrection</u> at Christ's second coming (I Thes. 3:12-14)

d. Through our <u>marriage</u> (union) to Christ (Heb. 2:10-11)

C. Important truths about sanctification

1. Sanctification is a work of God alone (Jude 1; Rom. 15:16; II Th. 2:13; I Th. 5:23)

2. Sanctification does not means sinless perfection in this life (Rom. 6-7)

3. Sanctification is not legalism. It is not accomplished by a mere rigid conformity to external rules.

a. Legalism reverses God's order. God says: "Do this, because you are holy"; legalism says: "I am holy because I do this"

b. Sanctification is first internal and spiritual (a work of God) which will manifest itself externally and visibly (works of the Christian)

c. The root of sanctification is a holy heart (II Chron. 29:34). The fruit of sanctification is a holy life of obedience (I Pet. 1:2).

4. Sanctification is God's work of setting apart the total man (I Th. 5:23)

--Spirit (our power to know and communicate with God)
--Soul (our life with its ability to think, feel, and do)
--Body (our material vessel that responds to the impulses of the soul)

5. Sanctification has as its goal that we would be suitable vessels for God to use

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

VII. PRESERVATION: The Eternal SECURITY of Salvation
(He keeps me!)

How secure is our salvation? Can we ever lose it? Forfeit it? Abandon it? Or have it taken away by God?

A. Various views of eternal security

1. Roman Catholic teaching: "Salvation which comes through the Mother Church can be lost by committing a mortal sin."

2. "Arminian" teaching: A believer will lose his salvation if he falls into willful sin or apostasy.

3. "Calvinist" teaching: Everyone who is elected to eternal life will persevere until the end, and will obtain eternal life.

4. The Bible's teaching: The Bible teaches that believers are eternally secure due to the faithfulness and power of God. Once a person has truly accepted Christ as his Savior, his salvation is secure through all eternity. "Once saved, always saved."

Psalm 37:28 - "For the LORD loveth judgment, and forsaketh not His saints; they are preserved for ever"

B. The Bible's proof of eternal security

HOW CAN YOU KNOW ONCE YOU ARE SAVED, THAT YOU WILL ALWAYS BE SAVED? Will the salvation of a genuine believer ever be lost?

1. THE **DEFINITION** OF SALVATION PROVES ETERNAL SECURITY.

If keeping our salvation depended on our works, we might lose it.

The Bible, however, declares that "salvation is of the Lord" (Jonah 2:9). It is a work originated by God the Father, wrought through Christ the Son, and applied by the Holy Spirit. The very definition of the word "salvation" argues for eternal security because it communicates a saving, rescuing, deliverance, and preservation from the bondage of Satan, sin, and sin's consequences (hell), and a permanent restoration and renewal unto God, making the believer a partaker of the infinite riches of God's grace.

The Apostle Paul gives a definite, clear description of how a sinner is saved by saying that salvation is "by grace through faith" (Eph. 2:8). Salvation is not "by faith through grace," which would place the emphasis upon man's faith; rather, it is **by grace**, placing the emphasis upon God and not man.

2. THE **BENEFITS** OF SALVATION PROVE ETERNAL SECURITY

If full salvation was not a present possession we might lose it.

The Bible declares that a believer has already been saved (past tense); and Heaven's possession (with its blessings) are already ours.

1. We have already been blessed with all spiritual blessings (Eph. 1:3)
2. We have already been accepted in the beloved (Eph. 1:6)
3. We presently possess redemption and forgiveness (Eph. 1:7)
4. We have already obtained an inheritance (Eph. 1:11)
5. We have already been sealed with the Holy Spirit (Eph. 1:13)
6. We have already been quickened (made alive) with Christ (Eph. 2:5)
7. We have already been raised up and seated together with Christ (Eph. 2:6)

(NOTE: V. 8 - "are ye saved" = Greek "you have been saved and still are" (perfect, passive participle)

The Bible declares that a believer has already been saved from the curse of the Law (Gal. 3:13), from wrath (I Th. 5:9), from death (see II Cor. 1:10), and from destruction (II Th. 1:9). A sinner who trusts in Christ becomes: a child of God (Jn. 1:12-13), regenerated (Tit. 3:5), a new creature (II Cor. 5:17), a heavenly citizen (Phil. 3:20), an heir to God's grace and inheritance (Rom. 5:2; Eph. 1:18), and complete in Christ (Col. 2:9-10).

It is by an act of the immutable God that a believing sinner is "declared righteous" (Rom. 3:21-26), sanctified (I Cor. 6:11), perfected forever (Heb. 10:14), delivered from the powers of darkness (Acts 26:18), and placed on the solid Rock (I Cor. 3:9-15).

Therefore, believers can know that they are: of God (I Jn. 5:19), have passed from death (I Jn. 3:14), are "in Him" (I Jn. 2:5), possess eternal life (I Jn. 5:11).

In the future, believers shall be: raised (I Th. 4:16), changed (I Cor. 15:52), caught up (I Th. 4:17), be like Him (I Jn. 3:2), be with Him (I Th. 4:17), and be satisfied (Ps. 17:15).

3. THE **GOD** OF SALVATION PROVES ETERNAL SECURITY.

If our salvation was not resting in the unchanging character of God, we might lose it.

a. The Bible describes God as a God of trustworthiness.
"He abideth faithful" (II Tim. 2:13); "He cannot lie" (Tit. 1:2); and "His Word is truth" (Jn. 17:17). Paul had confidence in the trustworthiness of God when he said to Timothy "I know whom I have believed, and am persuaded that He is able to keep that which I've committed unto Him against that day" (II Tim. 1:12).

b. Secondly, the Bible describes God as a God of love.

1) God's love is unconditional (Rom. 5:8). Paul states that if Christ was willing to die for men though they were sinners, how much more will He keep them once He has saved them -- "much more then being now justified by His blood, we shall be saved from wrath through Him!" (Rom. 5:8-9)

2) God's love is undeserved. (I Jn.4:10)

A man having been saved for many years is no more worthy of God's saving grace (a manifestation of His love) than he was before salvation or at the time of salvation. Men are saved by unmerited grace and kept saved by unmerited grace! (Rom.4; Gal.3:2,3).

3) God's love is unending.

Paul in Romans 8:35, 38-39 states that absolutely nothing can separate one who is justified by God (Rom. 8:33) from "the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

c. Thirdly, the Bible describes God as a God of power or ability.

A believer is saved by the power of God and is sustained by that same power. God "is able to save them to the uttermost" (Heb. 7:25); He is able to keep a believer from falling, and to present him faultless before the presence of His glory (Jude 24). The Lord Jesus personally gave assurance of eternal salvation when He said, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand" (Jn. 10:28). The word "never" is extremely emphatic in the Greek; Jesus used a double negative. The word "eternal" means "everlasting" and is found in either form in Jn. 3:15, 5:24; 6:27, 40; 12:49-50; 17:2-3). The Apostle Peter states that the Christian has "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time" (I pet. 1:4, 5).

d. Fourthly, the Bible declares that God is a God of justice.

God, being a just Judge, has been fully and exclusively propitiated (satisfied) by the atoning, substitutionary work of His Son Jesus Christ (Rom. 3:24, 25). The justice of God makes the perseverance of the saints a necessity, because God cannot punish sin twice. It is impossible that the punishment be paid for once by Christ (Heb. 8:28; I Pet. 3:18) and a second time by the ones who have at one time received a pardon. The sentence of justification is pronounced by God Himself and none can reverse it. "...It is God that justifieth. Who is he that condemneth?" (Ro. 8:34). Paul triumphantly declares that those who are justified will also be glorified (Rom. 8:30) and God's work will last forever (Ecc. 3:14; Phil. 1:6).

4. THE **GRACE** OF SALVATION PROVES ETERNAL SECURITY

If our salvation did not depend solely upon the grace of God, we might lose it.

The Bible teaches that eternal life is dependent totally upon the Life-giver. To make life dependent on the believer is to dishonor the Life-giver, and to make man his own preserver. Hence, works would play a part in man's salvation and would thus nullify grace (Rom. 4:4). While believers are not saved by works but by grace through faith, the Bible is explicit that saving faith will be followed by works (James 2). However, even in works after salvation, it is "God" that worketh in you both to will and to do of His good pleasure" (Phil. 2:13). "For we are His workmanship created in Christ Jesus unto good works" (Eph. 2:10).

Paul, writing to the carnal Corinthians said that it is "our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful..." (I Cor. 1:8-9). The psalmist wrote, "For the Lord will not cast off his people, neither will he forsake his inheritance" (Ps. 94:14; cp. Heb. 13:5).

5. BEING **"IN CHRIST"** AT SALVATION PROVES ETERNAL SECURITY

If salvation did not unite us to Christ, we might lost it.

Every believer is inseparably united by the Holy Spirit into Christ's body (Rom. 6; I Cor. 12:13; Eph. 5:23-32). "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30). Being "in Christ" is an extremely strong support for perseverance. "Your life is hid with Christ in God" (Col. 3:3). The phrase "in Christ" is found 12 times int he book of Ephesians alone! The believer being "in Christ" is a body part that will never be amputated.

6. THE **HOLY SPIRIT** OF SALVATION PROVES ETERNAL SECURITY

If salvation were not guaranteed, we might lose it.

Believers possess the Holy Spirit as a down-payment, promising that the Owner (God) will receive His possession (believers). Believers are both "sealed" (indicating security) and are given an "earnest" (a pledge being a guarantee) that God will fulfill His promises (II Cor. 1:22). "...Having also believed, you were sealed (past tense) in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view (future) to the redemption of God's own possession, to the praise of His glory" (Eph. 1:13-14).

EXCURSUS
ASSURANCE OF SALVATION

Question: "How do I know I am really saved?"

Satan - the liar - is constantly trying to get men to doubt God. (cp. Gen. 3:1). Many real Christians are sometimes plagued by torment, fear, and doubt regarding their salvation. God seems so far away; they seem trapped.

I. WHY DO SOME PEOPLE LACK ASSURANCE?

A. POSSIBLY THEY ARE UNSAVED

1. They don't have life (I Jn. 5:12) (This is why there is no change on their life)

2. They don't have spiritual discernment (I Cor. 2:14) (This is why they don't understand Scripture)

3. They are blind (II Cor. 4:3-4; cp. Jn. 12:40)

   **Examine yourselves to see whether you be in the faith - II Cor. 13:5)

B. POSSIBLY THEY HAVE LAPSES IN WHICH THEY DOUBT GOD'S TRUSTWORTHINESS

1. Because of man's untrustworthiness

   In a world where one's word is not trustworthy, many Christians unconsciously doubt God's Word. There was a day when you could trust a person when he said: "You have my word on it." We tend to unconsciously connect man's fraud, disloyalty and unfaithfulness to God.

2. Because of extreme introspection

   a. Seeking a certain feeling. Don't trust feelings; trust the facts of God's Word

   b. Feeling unworthy ("fear hath torment" - I Jn. 4:18)

C. POSSIBLY BECAUSE OF FALSE TEACHING

Note: warnings to beware of false teachers (II Tim. 3:5; Tit. 3:9-10)

Examples of false teaching:

1. They say, "If you didn't repent enough - you are not saved."
   (The question is not did you repent enough; but rather did you genuinely repent--that is, have a change of mind regarding your sin and Christ's sufficiency.)

2. They say, "If there is illness, hardship or trouble in your life - you are not saved."

3. They say, "If you cannot give a specific date - you are not saved."
   What is important is not that you can remember the exact date but that there was one. If you presently believe that Christ died for your sins (I Cor. 15:3), there was a time when this belief began.

4. They say, "If you have committed the unpardonable sin - you are not saved."
   NOTE: In the context of Mt. 12:24-32, the unpardonable sin is: "the willful, continued denial of the Holy Spirit's testimony concerning the person and work of Christ."

5. They say, "The Bible teaches that a saved person can lose his salvation."

   Examples of their proof texts:

   Heb. 6:1-6 - This passage describes true Jewish believers, who were failing to go on to maturity because of attempts to relay the foundation of repentance (v.1) each time they sinned (v.6). God teaches that such a renewal is impossible (v.6) yea, unnecessary (note context - v. 9-ff) [Note: these Jewish believers had a tendency to go back into Judaism). Verse 6 teaches that such an attempt is futile. (The key word to understand this passage is the word "again" (v.1 & 6).

   II Pet. 2:19-22 - This passage does not describe believers but unbelievers -- people who were never saved.

   Gal. 5:1-4 ["fallen from grace"] - These were people who never had God's Grace, because they were trusting the Law and their works.

   I Cor. 9:26-27 ["cast away"] - Being a "cast away" literally means to be disqualified from receiving rewards.

D. POSSIBLY BECAUSE OF <u>UNCONFESSED SIN</u>

1. When you sin you break <u>fellowship</u> with God but <u>not</u> your <u>relationship</u> to God. See: I John 1

2. When you sin you <u>grieve</u> the Holy Spirit

   Note: Assurance is a <u>gift</u> of the Spirit ("His Spirit bears witness with our Spirit" Rom. 8) Assurance is a blessing like any other blessing. **Assurance can be <u>forfeited</u> by disobedience because the Spirit is grieved.** Assurance can then come under thee attack of "the accuser of the Brethren."

   NOTE: One who is genuinely born again cannot continually practice sin

   Why? 1) His "seed" (God's divine nature) will prevent it (I Jn. 3:9)

   2) God will chasten him (Heb. 12:5-11)

John Newton the Author of the old, great hymn "Amazing Grace" said:

"I am not what I <u>ought</u> to be,
I am not what I <u>want</u> to be,
I am not what I <u>hope</u> to be in another world;
but still (praise God)
I am not what I once <u>used to be</u>,
and by the grace of God I am what I am."

II. HOW CAN I HAVE ASSURANCE OF MY SALVATION?

Assurance is as simple as 1, 2, 3!

1. I am saved because I BELIEVE

(Acts 16:31; John 3:16, 36; 5:24; 6:37)

2. I am safe because of the BLOOD

(Heb. 9:22-28; 10:10-14)

3. I am sure because of the BOOK

(Titus 1:2; I Jn. 5:13; II Tim. 3:15-16)

III. WHAT IS THE EVIDENCE OR PROOF OF ONE WHO IS SAVED?

Read I John 5:13; note: the word "know" appears 35 times in this small epistle. The purpose of I John is to provide objective evidence so that one can "know" that he has eternal life

You can be assured of your salvation if you pass the 3 tests in I John.

A. DOCTRINAL TEST (THE TEST OF OUR BELIEFS)

[Trust the facts of God's Word]

1. Do you accept Christ's DEITY ?

a. You must believe that Jesus is the Messiah (I Jn. 2:21-22; 5:1a)

b. You must accept the Son just as you accept the Father (They are equal) (v.23-25)

c. You must believe that Jesus is the true God and Eternal life (I Jn.5:20)
He is the Savior (I Jn. 4:14-15)

2. Do you accept Christ's HUMANITY?

a. You must believe that Jesus left Heaven and became a man -- to die for men. (I Jn.4:1-3).

3. Did you accept Christ PERSONALLY? (I Jn. 5:10-13)

[The right beliefs will produce the right attitude - love]

B. SOCIAL TEST (THE TEST OF OUR LOVE)

(The word "love" appears 21 times in the Epistle of I John)

1. Do you have a genuine love for GOD ? (I Jn.4:19-21)

2. Do you have a genuine love for GOD'S CHILDREN ?
(I Jn.2:7-11; 3:10-24; * 4:7, 5:1)

[The right attitude will produce the right action - obedience]

C. MORAL TEST (THE TEST OF OUR **OBEDIENCE**)

(The apostle John gives several signs in your life that show that you have truly been saved. Note: And not one time is the gift of tongues mentioned, contrary to the beliefs of some today)

1. What is your relationship to God's word?

   a. Are you walking in the LIGHT? (I Jn.1:5-7)

   b. Are you obeying His COMMANDS? (I Jn.2:3-6)

   c. Are you practicing RIGHTEOUSNESS? (I Jn.2:29)

2. What is your relationship to sin?

   a. Do you habitually practice SIN? (I Jn.3:9; 5:18)

   b. Are you overcoming the WORLD? (I Jn.5:4; cp.2:15-17)

   c. Are you keeping yourself PURE? (I Jn.5:18)

[The right actions will produce the right feelings]

CONCLUSION: SUMMARY CHART

facts
about
Salvation

1. BELIEF
FAITH

2. ATTITUDE
LOVE

3. ACTION
OBEDIENCE

feeling
good about
your Salvation

VIII. GLORIFICATION: The Future GLORY of Salvation

(He will clothe me for Heaven!)

A. The Definition of Glorification

1. Glorification is the culmination of the work of salvation; it is the divine act by which the believer becomes finally and fully "conformed to the image" of Christ.

   Glorification is actually our future sanctification when we will be set apart from the very presence of sin because we shall be like Him (I Jn. 3:2).

2. Romans 8:18-25

   a. The CREATION anxiously awaits our future glorification (v. 19-22)

   1) An Expectant Wait (v. 19)

   2) A Long Wait (v. 20)

   3) A Worth-while Wait (v. 21)

   4) A Painful Wait (v. 22)

   b. The CHRISTIAN anxiously awaits his own future glorification (v. 23-25)

   1) We wait for our complete redemption (v. 23)

   2) We wait with hope (v. 24-25)

      a) Such a hope requires eyes of faith (v. 24)

      b) Such a hope inspires patience (v. 25)

B. The Time of Glorification: The Rapture-Resurrection (Titus 2:13)

Scripture often describes our "salvation" as a future reality. These references point to the culmination or completion of our great salvation -- our glorification.

". . . Now is our salvation nearer than when we believed" - Romans 13:11.

"Putting on . . . the hope of salvation" (I Thes. 5:8)

*See: I Thes. 5:9-10

C. The <u>Changes</u> to occur at Glorification

1. The word "glory" is a term denoting splendor, majesty, a recognition of power and standing.

2. When we see Christ at the Rapture, we will receive our glorified bodies (I Jn. 3:2; I Cor. 15:52; I Thes. 4:13-17)

3. We shall be changed into the image of Christ (II Cor. 3:18)

4. We shall appear with Christ in glory through glorification (Col. 3:4)

5. Our bodies will be incorruptible and immortal (I Cor. 15:52-53)

6. Our bodies in glorification will not be subject to human limitations

   a. Phil. 3:21 - "It may be fashioned like unto his glorious body"

   b. I Jn. 3:2 - "We shall be like Him" (cp. Lk. 24:13-51; Jn. 20:19-26)

7. Notice that glorification will result in every redeemed soul being perfectly fulfilled and satisfied. However, this does not mean that the resurrected state will involve absolute sameness or even equality among all souls.

   Strong says that glorification is: "the fullness and perfection of holy life, in communion with God and sanctified spirits. Although there will be degrees of blessedness and honor, proportioned to the capacity and fidelity of each soul (Lk. 19:17, 19; I Cor. 3:14, 15), each will receive as great a measure of reward as it can contain (I Cor. 2:9)."