

The Doctrine of Salvation – part 2

God our Savior

Tuesday Training - BICF ZGC

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I. Redemption Planned: God is Sovereign

A. Common grace

1. Common Grace refers to the grace of God that is common to all humankind.

a. “Common” because its benefits are experienced by all without distinction

b. “Grace” because it is undeserved and sovereignly bestowed by God

c. Distinguished from “special” or “saving” grace given only to the elect

2. Aspects of common grace

a. Providential care in creation (Matt. 5:45; 7:9–10; Heb. 1:2–3; John 1:1–4)

b. Providential restraint of sin (Rom. 13:1,6; Gen. 20:6, 1 Sam. 25:26).

1) In man’s conscience (Rom. 2:14–15)

2) Image of God in man (Gen. 9:6; 1 Cor. 11:7).

3. Common Grace Contrasted with Special Grace

a. Special grace = God redeems, sanctifies, and glorifies his people.

b. Common grace = Universally given to all people

4. Arminian / Wesleyan Theology: “universal prevenient grace”

a. Effects of the fall are offset, people can understand spiritual things

b. Now all persons have free will to turn to God in Christ for salvation

c. Calvinists teach common grace does not improve man’s unregenerate nature

B. God has a Total Plan / Election = CHOSEN

1. "From Eternity" (Eph 3:11; 2 Tim 1:9; Psa 33:11; Isa 14:24, 26; 46:8-11; Jam 1:17)

a. God's Plans include Man's Actions (Prov 21.1, Luke 22.22, Ephes 3.2-5)

- b. Even Future (Job 36:32, Mk 14:30, Mt 20:18,19; John 6:64, Acts 2:23)
- 2. God's Plans will NOT FAIL (Isaiah 14:27, 43:13)
- 3. God is Free to do what He wants to do: (Job 36:22,23; Psalm 115:3–135:6; Isaiah 40:13,14; Daniel 4:35, Romans 11:34, 36; 1 Corinthians 2:16)
- C. All that God does is for our good: (Genesis 50:20; Romans 8:28)
- D. God's ultimate purpose is to promote His Glory: (Numbers 14:21; Isaiah 11:9, 48:11; Psalm 76:10; Ezekiel 20:9; 1 Corinthians 1:26-31; Ephesians 2:8, 10)
- E. The Plan of Salvation was Designed before God made the world.
 - 1. Jesus chosen as Mediator: (John 17:6; 9:24; Hebrews 9:14; 13-20)
 - a. Savior– (Ephesians 3:11; 1:4; Coloss 1:19, 20; Hebrews 1:2; 1 Peter 1:20)
 - b. Judge– (John 5:22)
 - 2. Kingdom was Prepared: (Matthew 25:34; 1 Corinthians 2:7-9; John 14.2,3)
 - 3. Universal Church was Decreed: (Galatians 3:28; Ephesians 3:11)
- F. God Determined (or Elected) Particular Groups for Salvation
 - 1. Israel, an elect nation: (Gen 12:2; Ex 19:5; Deut 7:6-11; 9:4,5; Psa 105:6; 33:12)
 - 2. Elect angels: (1 Timothy 5:21)
 - 3. Jesus, the Elect Man: (Hebrews 1:2-13; 10:5-7)
 - 4. Elect Church of Christ: (2 Tim 2:10; Titus 1:1; 1 Pet 1:1; 2:8,9; Rev 17:14)
 - 5. Historical Election does not guarantee Eternal Election (John 13.11, 17.12)
- G. God chose specific individuals for salvation
 - 1. God chose: (Ex 33:19; Rom 9:10-24; Mk 13:20; 1 Thess 1:4; 2 Thess 2:13)
 - 2. Choice made before world made: (Eph 1:4; 2 Thess 2:13; 2 Timothy 1:9)
 - 3. Book of Life was written- particular people were chosen: (Rev 13:8; 17:8)
 - 4. God's choice is not based upon man's goodness: (Romans 9: 11-13, 16; 10:20; 1 Corinthians 1:27-29; 2 Timothy 1:9; John 1:12, 13)
 - 5. Good works are the result: (Ephesians 1:12; 2:10; John 15:16)

6. God's choice was not based on man's foreseen faith: (Acts 13:48; 18:27; Romans 8:29; Philippians 1:29; 2:12, 13; 1 Thessalonians 1:4, 5)
7. Faith and good works prove election : (2 Peter 1:5-11)
8. Election is not salvation, but it is unto salvation: (Rom 11:7; 2 Timothy 2:10)
 - a. Election – chosen before the foundation of the world in eternity
 - b. Atonement – Jesus dies at one time and place in history for His people
 - c. Salvation – believers receive what God has planned and accomplished for them by grace through faith when they are born again
9. Because of God's election, we can confidently do evangelism: (John 6:37; John 10:14-16; Acts 16:14; 2 Corinthians 2:14-16)
10. If God did not elect, nobody would be saved: (John 6:44, 63-65)

H. Further Clarification

1. Predestination is not Fatalism
 - a. Alike: both systems see a total plan for the universe
 - b. Unlike:

Fatalism	Biblical Predestination
Impersonal, Blind Force	Heavenly Father
Uncaring	Loving
Unhearing	Invited to Pray
No final goal	Future blessing of believers
Skepticism, Despair	Joyful Hope
Insecurity	Secure in Christ
No motive for doing good	Man is responsible

2. The God who ordained all things, also ordained man's freedom and responsibility.
 - a. Bible emphasizes both God's sovereignty and man's responsibility and holds them together.
 - b. Neither Peter nor Judas blamed God for their sins against Jesus

Judas: (Luke 22:22; Matthew 27:3-5)

Peter: (Luke 22:34, 22:62)
 - c. God ordains human decisions: (Exodus 12:36; Ezekiel 6:22, 7:6; Proverbs 16:9; Isaiah 44:28; *Proverbs 21:1; Jeremiah 10:23)

- d. Man is completely free and responsible: "without excuse" (Romans 1:20), "no partiality" (Romans 2:11)
 - e. God makes His people willing to come (Rom 3:11; Ps 110:3; Phil 2:12,13)
3. God is not the Author of Sin
- a. Freedom of will is a necessary virtue
 - b. God suffers from sin more than the sinner: (John 3:16; Ezek 18:32; 33:11)
 - c. Despite sin, God has accomplished redemption
 - d. God will eventually overrule all evil for good
Ex: Pharaoh: (Exodus 4:21; 7:3, 13, 14; 8:15, 19; 9:16; 10:20; 11:9; 14:17)
 - e. God wills with good intent that which Satan desires with evil intent: (Isaiah 10:5-15; James 1:12-15 {Job 1:21; 2:9})
 - f. We have no rights to accuse God: (Romans 9:14, 19; Isaiah 10:15)
 - g. This doctrine should make us praise God: (Matt 11:25; Romans 11:33-36)
4. Election is no "excuse" to sin
- a. God ordains the elect's holiness and glorification: (Eph 1.4, Rom 8:29, 30)
 - b. "Enduring to the end" is necessary for salvation: (Matt 14:13; John 15:1-6)
 - c. Your lifestyle shows your Master: (Romans 6:1-18)
 - d. "Faith without works is dead" (James 2:14-26)
 - e. We are "chosen for sanctification" (2 Thessalonians 2:13-15; John 15:16)
5. The Gospel message brings God's elect to Salvation through the Holy Spirit's power: (2 Thess 2:14; Romans 1:16; 10:14-17; 1 Corinth 1:24; 2:1-5; 15:3,4)
6. Christians are under obligation to preach the Gospel: (1 Corinthians 9:16; 2 Corinthians 5:20; Ezekiel 3:16-21)
7. The Universal Words of Scripture
- a. God's desire/ God's Decree (1 Tim 2:3, 4; 2 Peter 3:9 {cf Ezek 33:11})
- "What He wants in His love is not always what He wills in His justice" –
"unfulfilled wish": (Matthew 12:38; 20:21; Luke 20:46; 1 Corinthians 14.19)

b. Meaning of "ALL"

- 1) Not always every single individual: (Mk 1:5; Lk 21:17; Acts 4:21; 21:28)
- 2) All will not be saved: (John 12:32; 1 Corinthians 15:22; Hebrews 2:9)
- 3) ALL = Jew and Gentile: (Acts 22:15)

c. Meaning of "WORLD"

- 1) Sometimes large part of world: (1 John 5:19; Revelation 13:3)
- 2) Sometimes relatively small part: (Romans 1:8; Luke 2:1,3; Acts 2:5; 19-27; Genesis 41:57)
- 3) Sometimes "empire of evil": (John 3:16; 1 John 2:15)
- 4) Sometimes Jew and Gentile: (John 3:16; 1 John 2:2)

The problem is not with God's love or power but with Man's sinful heart.

8. The Gospel is a sincere offer of salvation to All Unbelievers
Man's response – either way - does not make the offer insincere

Command to Preach	Promised Rejection
Exodus 3:16	3:19
Isaiah 1:18, 18; 6:8	6:9,10
Ezekiel 3:4-6	3:7-11
Mark 4:1,2 ff	4:12

We are called to preach freely: (Romans 10:13-17)

God will do the saving work: (Matthew 22:14; 1 Corinthians 3:7)

II. Redemption Proclaimed: The Kingdom of God

A. The Kingdom of God Defined

1. Power of God: (1 Corinth 4:20) Not empty talk; not mythical; action, creates change– cannot be "made" by men, only acknowledged or displayed
2. Proclamation– Message of God's Truth
 - a. (Romans 14:17)– All these great themes of Paul are Kingdom teachings
 - b. (Acts 20: 20, 21, 24, 25, 27) – Central theme of Paul's preaching
3. Person: Jesus is the Kingdom (Luke 17:20-21; Revelation 19:16)
4. Position under God, not a Place (Luke 17:20-21)
Not land, but lordship / Not territory, but trust / Not realm, but rule

B. The Kingdom of God Revealed in Creation

GOD

man

angels

Earth

1. God is the Creator-King

- a. As Creator He is Sovereign Lord (Psalm 93)
- b. The Whole World is His Kingdom (Psalm 24:1)

2. Man is the creature-king

- a. We rules at God's appointment (Genesis 1:26-28; Psalm 8)
- b. Perfect world order is preserved while God's rule is honored (Genesis 1-2)

C. The Kingdom of God is Given Away

GOD

Satan / angels

Man

Earth

1. Man upsets perfect harmony of creation through believing a lie (Genesis 3:4-6; John 8:44; Romans 1.18,25)
2. Satan gains world power (Matt 4:8,9; 2 Corinth 4:4; Galat 1:4; 1 John 5:19)
3. All men are citizens in Satan's kingdom (John 8:44; Ephes 2:1,2; 2 Tim 2:26)

D. The Kingdom of God is Reflected in Israel

1. Picture to all Nations: "Yahweh is King" (Exodus 19:5,6; Deuteronomy 4:5-8; 7:6-11; 1 Kings 4:34; 8:43; 10:23,24)
2. Covenant: Kingdom of God Constitution; Law describes life under God's rule

Kingdom

Covenant

Kingdom

3. Invitation to All Nations– "Come and See" (Genesis 12:1-3; Psalm 22:27, 28; 96:1-3; Isaiah 2: 2-5; Zechariah 8:20-23; John 1:46)

E. The Kingdom of God Now Come in Christ

1. Not the Kingdom First-Century Palestinian Jews were Expecting
 - a. Great interest in Kingdom of God, ie. military machine for political coup (Matthew 3:2,5; Mark 1:15, 28)
 - b. Kingdom of God Shocked Israel's Teacher (John 3: 3, 5, 10)
 - c. Crowds looked for a "Free Lunch" King (John 6:15)
 - d. When Jesus refused to be the kind of king the Jews wanted they had him killed—for being a king! (John 18:36; 19:14-22; 1 Corinth 2:8; Revel 1:7)
 - e. Jews Rejected Jesus' Kingdom of God (Matthew 2:16 ff.; 8:11,12; 21:43)
2. Central message of Jesus & Apostles (Matt 4:17, 13; Mk 1:15; Acts 28:30, 31)
3. Kingdom of God is for Losers and Nobodies (Matthew 9:10-12; Luke 1:52, 53; 19:10; 1 Corinthians 1:26-29)
4. Kingdom Citizenship is Possession of True Christians (2 Corinthians 5:17; Galat 6:15; Philip 3:20; Coloss 1:13; 1 Peter 2:9; 2 Peter 1: 11; Revel 1:5,6)
5. The Kingdom of God is NOT the Church
 - a. Church we see is human institution (Matthew 13:24-30)
 - b. Kingdom of God is Reflected in the Church (Matthew 10:7,8)
 - c. Church holds Kingdom "keys" (Matthew 16:19):
Message of Faith in the King

F. The Kingdom of God is Not Yet Fully Revealed (1 John 3:2)

Two slightly overlapping circles: Kingdom & Church

1. We still must pray for God's kingdom to come (Matthew 6:10; Romans 13:12; 1 Corinthians 13: 9-12)
2. Kingdom of God grows like mustard seed (Matthew 13:31; 32)
3. Kingdom of God is prepared (Matthew 25:34; John 14:2)
4. Kingdom citizens must be brought (Matthew 24:14; 28:18-20)
5. Final Act of Kingdom (Ephesians 1:9, 10; 1 Corinthians 15:24)

6. The Kingdom is our Message

a. GENERAL

Matthew 28:20:	"everything"
1 Corinthians 10:31:	"all you do"
Matthew 12:36:	"every word"
Hebrews 4:13:	"every thought"

b. PERSONAL

Matthew 28:20:	"I"
Acts 1:8	"My"
Luke 9:23	"Follow Me"

c. CENTRAL (1 Cor 2:2; 10:31; 15:3, 4) Kingdom of God is center of all of life

III. Redemption Applied: God is Savior

A. Ordo Salutis 'order of salvation'

1. Scripture gives general picture of process of how/when people come to God.
2. Each person's salvation experience will have slightly different circumstances.
3. Different theologians have different arrangements of ordo salutis, here is mine:

Effectual calling – regeneration – faith – repentance – justification – adoption – sanctification
– perseverance – glorification

4. These events occur in time in life of believer, their election was before time began.

B. Meaning and Scope of Salvation

1. Broad meaning: Salvation encompasses the total work of God rescuing us from the penalty, power and presence of sin to freely receive eternal, abundant, everlasting life full of glory. (Eph. 1:3-8; 2:4-10; 1 Pet. 1:3-5; John 3:16, 36; 10:10).
2. Word "salvation" = Greek 'soteria' = deliverance, safety, preservation, soundness, restoration, and healing
3. Saving work of God includes redemption, forgiveness, reconciliation, propitiation, justification, imputation, regeneration, propitiation, expiation, sanctification, and glorification. (John 1:12; Col. 1:12; Eph. 1:6)
 - a. Work of God: Rescuing man from his lost condition
 - b. Position of man: Saved, vitally renewed, partaker of divine inheritance.

C. Motivation for Salvation: Why would God want to save sinners?

1. Salvation brings glory to God, revealing His amazing grace (Eph. 1:6; Phil. 2:11).

2. He is a loving God (John 3:16; 1 John 4:7-10, 16)
3. Salvation reveals God's grace, His non-meritorious favor (Eph. 2:7-9).
4. Holiness of God: Both God's holiness and love are satisfied by Cross (1 John 1.9)
5. Fellowship with God is restored (1 John 1.1-3)

D. Three Phases (Tenses) of Salvation

1. Phase I. Past tense of Salvation *"I am saved from the penalty of sin!"*
 - a. Saved from sin's penalty, believer is delivered once and for all from sin's penalty and spiritual death (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; Tit. 3:5; Heb. 7:25; 2 Tim. 1:9)
 - b. Complete and perfect, believer is permanently saved and safe forever (John 5:24; 10:28, 29; Rom. 8:1, 37-39; 1 Pet. 1:3-5).
2. Phase II. Present tense of Salvation *"I am being saved from the power of sin!"*
 - a. Present deliverance from reigning power of sin in believers (Rom. 6:1-23; 8:2; 2 Cor. 3:18; Gal. 2:19-20; 5:1-26; Phil. 1:19; 2:12-13; 2 Thess. 2:13)
 - b. Accomplished through ministry of indwelling Spirit
 - c. Based on work of Christ and our union with Him, never our virtue or merit
3. Phase III. Future tense of Salvation *"I will be saved from the presence of sin!"*
 - a. Future deliverance through a glorified resurrected body
 - b. Made holy like Jesus (Rom. 8:29; 13:11; 1 Pet. 1:5; 1 John 3:2)
 - c. Christian never becomes perfect in this life (Phil. 3:12-14).
 - d. Future, as yet unfulfilled, aspects of salvation are no ground for doubt
 - e. All 3 phases depend on merit and work of Jesus Christ.

E. Salvation is Fully the Work of God

1. Theme Verse of Bible: "Salvation is of the Lord" (Jonah 2:9)
2. Believers declared "complete in Christ" and "blessed with every spiritual blessing" (Col. 2:10; Eph. 1:3)
3. "the unfathomable riches of Christ" Ephesians 3:8 - Greek *anexichniastos* = "past finding out, unsearchable" / Blessings in Christ are "too deep to be measured"

4. “It is finished” (John 19.30) work of salvation, completed substitutionary sufferings
(‘telesthai’ perfect tense of ‘teleo’ “to complete, finish” completed action, continuing results)

F. Regeneration: Spiritual and Eternal life of Jesus imparted through faith in Him

1. Described in the Scriptures: Greek ‘palingenesia’ (palin “again, once more” and genesis, “birth”) = “a new birth, a renewal, rebirth, or regeneration”

a. Word “regeneration” is only found twice in Bible (Matt. 19:28; Tit. 3:5)

b. Important doctrine and a concept that is found in many NT passages
(John 5:21; Ephesians 2:5; Romans 6:13; 2 Corinthians 5:17 and James 1:13)

c. Matthew 19:28 – renewal of all things in Christ’s kingdom

d. Titus 3:5 – new life from Spirit by God’s mercy

e. John 1:13 Greek word ‘gennaō’ = “to bring forth, give birth, be born”

f. John 3:3 “born again” or “born from above”

2. Trinitarian Work

a. Direct work of the Holy Spirit (John 3:3-6; Tit. 3:5)

b. Part of the reconciling work of Christ (John 7:37-39)

c. Father “brought forth,” Gk. Apokueo = “to give birth to” (James 1:17-18)

d. “Father raises dead & gives them life...the Son also gives life” (John 5:21)

3. Necessity of Regeneration

a. New Birth: Spiritual birth, become a child of God (Gal. 3:26; Jn 1:12; 3:3).

b. Resurrection: Dead made alive by regeneration, new kind and quality of life
(Rom. 6:5, 13; Eph. 2:5-10; John 5:21-23)

c. New Creation: New spiritual creation of God created for Good works
(Rom. 6:4-14; 2 Cor. 5:17; Eph. 2:10)

d. People spiritually, eternally, dead apart from Christ (John 15.5; Rom 3.10)

e. People are totally helpless to be a part of God’s kingdom without God’s supernatural intervention through Christ and the work of the Spirit of God.

4. Mechanics of Regeneration:

a. Message: Scripture must be believed for regeneration (1 Pet. 1:23, Rom 10.17)

b. Instrument: Faith is the human requirement. (John 1:12-13)

c. Cause: God regenerates men according to His will (John 1:13; Jam. 1:13).

d. Agent: Holy Spirit (Tit. 3:5; John 3:6).

- e. Time: Regeneration precedes faith, sinner must be given new life to believe (Ephes 2.1,8)

5. Results of Regeneration:

- a. Spiritual and eternal life (cf. Eph. 2:1 with vs. 5f; 1 John 5:11).
- b. New nature and capacity for fellowship with God (John 3:6; 2 Pet. 1:3-4).
- c. God changes the nature of the person regenerated (2 Corinth 5.17)
- d. New taste for the loveliness of spiritual things, especially as they are taught in God's Word and personified by God's Son.

6. Regeneration and Conversion

- a. Faith & sanctification naturally follow regeneration, but are separate from it.
- b. Regeneration is God's act; conversion is ours.
- c. Regeneration implants a gracious principle; conversion is exercise of it.
- d. Regeneration is 'unconscious'; conversion is conscious.
- e. Reg. is single act, complete, unrepeated; conversion is progressive & endless
- f. Regeneration is the birth by which the new creation of God is begun in soul.

G. Faith and Repentance

1. Repentance "*metanoeo*" (Matt. 21:32; 27:3; Rom. 11:29; 2 Cor. 7:8,10; Heb 7:21)

- a. Legal repentance, you got caught! - fear of the consequences of sin.
- b. Evangelical repentance, from the heart by regenerating Spirit of God.
- c. A.k.a. 'worldly sorrow' and 'godly sorrow' (2 Corinthians 7.8-12)

2. Essence of Repentance

- a. *Sin Admitted—Conviction* - Man must see himself as unlike God and in rebellion against God. This recognition of sin is conviction, and it constitutes the *intellectual element* in repentance.
- b. *Sin Abhorred—Contrition* - Godly sorrow enters into repentance. This is the *emotional element* in repentance.
- c. *Sin Abandoned—Conversion* - an inward abandoning of sin which leads to an outward change of conduct. This is the *voluntary or volitional element* in repentance.

True repentance changes whole inner nature: *intellect, emotion, and will*.

3. Repentance is Inward - Scripture distinguishes between repentance and "*fruits worthy of repentance*" (Matt. 3:8; Acts 26:20).

4. Repentance is Gift of God: Holy Spirit's worked in us (Acts 5.31,11.18,2 Tim 2.24)
5. Saving Faith: Reliance on Lord Jesus as Savior and sin-bearer
6. Counterfeit Faith
 - a. *Historical Belief* - mere belief in the facts of revelation as matters of history
 - b. *Intellectual Assent* - mental acceptance of the things revealed of God and Jesus Christ. This is a step toward saving faith, but it is not true faith.
7. Faith is a Gift of God
 - a. Our coming to Christ and believing on Him are the result of the working of God's power. See (John 6:37, 65; Eph. 1:19, 20)
 - b. Faith is a fruit of the Holy Spirit (Gal. 5:22)
8. Faith in itself has no merit before God, it is a channel
 - a. Through faith God's justifying and sanctifying grace flows into the soul
 - b. Faith is no substitute for obedience to the law, nor does it lower the law so we can meet its demands (John 6:29; Rom. 3:28; 4:4, 5, 16)
 - c. We do not have faith in faith! "It is not the act of the full soul bestowing, but the act of the empty soul receiving." A. H. Strong, *Systematic Theology*
9. True Faith expresses itself in Good Works
 - a. Living faith is recognizable by what it does (Gal. 5:6)
 - b. Faith that does not express itself in works is a dead faith, unreal (Jas. 2:17)
10. Faith is different than Hope
 - a. *Faith is trust; hope is expectation.* We "*trust in*" as an act of faith.
We "*trust for*" in hope.
 - b. "*Faith is reliance upon something now present as known or believed, Hope is looking forward to something in the future*"
 - c. *Christ is the object of faith; while salvation, freedom from sin, glorification, and Heaven are the objects of hope.*
 - d. *Hope results from faith, and, therefore, cannot be faith.* (Rom. 5:2-6; 15:4-13; Gal. 5:5; Heb. 11:1)

11. The Basis of Faith – *What is our faith in?*

- a. Jesus Christ, objectively revealed to the mind and heart is the ground of faith. (Rom. 10:11-17)
- b. There is no *secret faith* existing apart from knowledge of Christ (John 5.23)
- c. OT saints looked in faith to Christ (John 8:56; Gal. 3:8; Heb. 4:2)

12. Faith and Repentance must go Together - *'two sides of the same coin'*

- a. Repentance is negative - turning away from sin; faith is positive - turning to Christ for salvation.
- b. Conversion comprises two elements - repentance and faith.
- c. There is no chronological order in repentance and faith.
- d. Scripture often mentions only one of them as the means of salvation. Each one, when appearing alone in the Scriptures, embraces the other
- e. Repentance is part of sanctification and faith is connected with justification.
- f. Repentance will not remove the guilt of sin, as it has no merit. Justification will remove the guilt of sin on the merit of Christ's righteousness.

Justification	Sanctification
I am Saved!	I am being Saved!
Something to Believe	Something to Do
Objective Fact	Subjective Feelings
Released from Sin's Penalty	Being Released from Sin's Power
Change in my Legal Status	Change in my Lifestyle
A Possession	A Progression
What God does for me	What God does in me
Imputed Righteousness	Imparted Righteousness
Put in His Church	Protection for your church
Enlisted into His Service	Endure until you see Him
Christ dying for my sins on cross	Christ at work in me by Holy Spirit

H. The Doctrine of Reconciliation

1. Definition of Reconcile

- a. "reconcile" = to be friendly again; bring back to harmony, make peace
- b. 'Katallasso' = "to change from enmity or disharmony to friendship and harmony," or "to reconcile" (Rom. 5:10; 2 Cor. 5:18-19)
- c. 'Apokatallaso' = "to reconcile completely" (Eph. 2:6; Col. 1:20-21)

- d. ‘Diallasso’ = a two-way or mutual reconciliation, “mutual concession after mutual hostility” This word is NOT used to describe our reconciliation with God, because HE does the work. (2 Cor. 5:17-19; Rom. 5:11)
 - e. Doctrinal Definition: Reconciliation is the whole work of God in Christ by which man is brought from the place of enmity to harmony or peace with God (Rom. 5:1; Eph. 2:15-17)
2. Source of Reconciliation - God and not man (2 Corinthians 5:18)
 3. Agent of Reconciliation - Jesus alone (Rom. 5:10-11; Col. 1:20-21; 1 Pet. 2:24)
 4. Object of Reconciliation - Man and not God; God is propitiated and man is reconciled. (2 Corinthians 5:19)
 5. Cause of Reconciliation: Jesus’ death on cross (2 Cor. 5:21; Rom. 5:10; Eph. 2:10)
 6. Results of Reconciliation
 - a. Removal of barriers: sin, death, unrighteousness (Eph. 2:14-18).
 - b. Perfect standing before God (Rom. 5:1; 1 Cor. 1:2; 2 Cor. 5:17; Col. 2:10).
 - c. Justification (declared righteous before God) through Christ’s righteousness imputed to us (2 Cor. 5:18-21).
 7. Ministers of Reconciliation - All Christians, ambassadors (2 Cor. 5:15-21)
 8. Goal of Reconciliation
 - a. Fellowship with God (2 Cor. 5:21)
 - b. Christlikeness on earth (Colossians 1:21-23)

I. Justification and Imputation

1. Definitions

- a. Judicial act of God, based on the work of Jesus Christ, which justly declares and treats as righteous the one who believes in Him and who stands by imputation in His righteousness. (Luke 18:10-14; Romans 3:25-26; Gen. 18:25; Deut. 32:4; 2 Tim. 4:8)
- b. “Justification” - Removal of sin and its penalty
 “Imputation” - Perfect righteousness before God
- c. Simple definition: “God makes me just as if I’d never sinned”

2. Plan and Manifestation of Justification Righteousness—Romans 3:21

Righteousness from God (1:17), independent of the Law

3. Prerequisite and Channel for Justification Righteousness—Romans 3:22a

Righteousness comes through channel of faith in the person and work of Christ.

“The righteousness of God” - “derived from, sourced in, dependent on God.”

4. Problem or Reason for Justification Righteousness—Romans 3:22b-23, Isa. 64:6

All have sinned and fallen short of His holiness

5. Price or Cost of Justification Righteousness—Romans 3:24-25a

Death of Christ who alone could satisfy (propitiate) the holy character of God.

6. Place or Position of Justification Righteousness—2 Corinthians 5:21

Placed into Christ, made the righteousness of God in Him.

7. Pronouncement of Justification Righteousness—Romans 3:25b-25

God is perfectly consistent with Himself, both “just and the justifier” in person and work of Jesus

8. Proof of Justification Righteousness—Romans 4:24

Resurrection of Jesus Christ = God accepted the death of Christ for our sin

J. Justification and Sanctification Compared (Sanctify means to “set apart”)

1. Sanctification has three aspects: positional (unchangeable), experiential (progressive), and ultimate (complete: being in God’s presence).
2. Positional sanctification (Rom. 6:1-11), basis for experiential or progressive sanctification (Rom. 6:12-14).
3. Experiential sanctification is the process whereby God makes the believer more and more like Jesus Christ through our union with Christ and the indwelling Spirit. Sanctification is the work of God that must also be appropriated by faith.
4. Sanctification (experiential) changes from day to day. Justification never changes.
5. Justification looks at our eternal position in Christ (positional sanctification) whereas sanctification looks at our experiential condition from day to day.

6. Justification removes the guilt and penalty of sin for us. Experiential sanctification removes the growth and power of sin in and over us.
7. In justification Christ died for sin's penalty, where as in sanctification He died unto sin's power.

K. Imputation = Reckoning or "charging to the account" what properly belongs to another

1. Greek verb 'logizomai' = "to count, reckon, credit, charge to account of another"
2. God imputes or credits our sin to the person of Jesus Christ and imputes His righteousness to our account through faith in Him. (2 Corinthians 5:21)

Abraham believed God, and it was reckoned (logizomai) to him as righteousness." 4 Now to the one who works, his wage is not reckoned (logizomai) as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned (logizomai) as righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness apart from works: 7 "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. 8 Blessed is the man whose sin the Lord will not take into account (logizomai)." (Romans 4:3-8)

3. Both negative, our sin imputed to Christ; positive, His righteousness imputed to us
4. Greek 'dikaioo' does not mean to make righteous, but to "declare, treat as righteous" when in essence the object may be just the opposite.
5. Justified sinner is still a sinner, but he is viewed and treated as righteous by God;
6. Justification does not mean "to make righteous" - If it did, the believing sinner would never again sin, made constitutionally righteous
7. Ultimate condition of sanctification at the resurrection, but not now
8. Justification = God accepts us and views us as perfectly righteous in Christ even though in our experience we will commit acts of sin or unrighteousness.
9. Failure to make this distinction has throughout history led people into various works systems by which they tried to become righteous and acceptable before God.
10. Our acceptance before God comes through gift of Christ's righteousness by faith in Jesus (Rom. 3:19-25; 4:1-12)

IV. The Holy Spirit and Salvation

A. Baptism of the Holy Spirit

1. Two-fold work of Salvation
 - a. Promised by the prophets (Jeremiah 31:31 ff.; Ezekiel 36:25, 27)

b. Fulfilled by Jesus John 1: 29, 33 < Calvary/ Pentecost “once for all events”

c. Preached by Peter (Acts 2:38)

2. Holy Spirit and OT Believer

a. Guidance: Acts 7:51, 52, 28:25; 2 Pet 1:21 (Matt 22:43; Mark 12:36; Heb 3:7, 10:15; 1 Pet 1:10, 11)

b. Salvation: same in both Covenants (2 Corinth 4:13; Galat 4:28– 3:14)

3. New Covenant Baptism of Spirit

–Same event as OT after Pentecost (John 7:39; Acts 2:33 cf. Isa 32:15; 44:3)

4. Now for all mankind who trust Christ (Joel 2:28; Acts 2:39; 1 Corinth 12:13)

5. Applied at time of Conversion (Pentecost blessing experienced):Gal 3:2, 5, 14

B. Filling of the Holy Spirit

1. Commanded for all believers (Galatians 5:25; Ephesians 5:18)

2. Continuous experience for believers

3. How do we receive? (Luke 11:13, John 7:37, James 4:8,10)

a. Asking the Father (Luke 11:13)

b. Coming to Jesus in our Need (John 7:37)

c. Humbling ourselves (James 4:8, 10)

4. What are evidences in our lives?

a. Thankfulness to God: (Ephesians 5:20, Colossians 3:16)

b. Love for brethren: (Ephesians 5:19)

c. Boldness in Evangelism: (Acts 4:29-31; 1-8)

d. Compassion for the lost: (Luke 13:34)

e. Christ-centered in all we do: (Galatians 6:14; Colossians 3:17)

C. Exceptions to the Baptism/Filling Pattern

1. 120 in the Upper Room (Acts 2:4; John 7:39)

2. Samaritan Church (Acts 8:4-8, 4-17, 25)

–Possibly to ensure one Church, without racial separation (John 4:9; 1 Corinthians 12:13)

3. John’s Disciples in Ephesus (Acts 19:1-7)
 - Probably were not yet Christians (Romans 8:9; 1 Corinthians 12:3)
4. The clear apostolic teaching for the whole Church– and not historical events of Church history–is norm for today’s Church (1 Corinth 14:37; 1 Thess 2:13)

D. The Gift of Tongues

1. Purpose: a sign for unbelievers (1 Corinthians 14: 21-22)
 - A form of personal prayer (1 Corinthians 14:2)
 - When properly interpreted, a message to the Church (1 Corinthians 14:27)
2. Design: a believer’s praise to God (1 Corinth 14:2, 16-17; Acts 2:11, 10:46)
3. Extent: Not for all Christians (1 Corinthians 12:3, 13, 29-30)

Tongues in Acts 2	Tongues in 1 Corinthians 14
To Man: v. 11 ...we hear them declaring the wonders of God in our own tongues!	To God: v. 2 For anyone who speaks in a tongue does not speak to men but to God...
Understood: v. 6 each one heard them speaking in his own language	Unintelligible: v. 2 ...Indeed, no one understands him; he utters mysteries with his spirit.
Evidence: vs. 7-8 Utterly amazed, they asked: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language?"	Edification: v. 4 He who speaks in a tongue edifies himself
Once by All: v. 4 All of them were filled with the Holy Spirit and began to speak in other tongues	Continuously by Some: v. 27 If anyone speaks in a tongue, two-or at the most three-should speak...

E. Prophecy

1. A more Excellent Gift (1 Corinthians 14: 1-5)
2. A new character after closing of the canon of Scripture
 - a. Days of early Church
 - 1) provided God’s Word before NT was completed (Acts 15:32; 19:6)
 - 2) unique messages to the forming Church
 - b. After closing of canon (Ephesians 2:20; 3:4-5; 2 Timothy 3:17; Jude 3)

- 1) Now the gift of prophecy is to speak and apply completed Scriptures
- 2) The gift is not now to go "beyond" Scripture or add to its message for all Church (Revelations 21:18,19)

V. The Perseverance of the Saints

My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

John 10: 27-28

Definition: The Perseverance of the Saints means that all those who are truly born again will be kept by God's power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly born again.

A. All who are truly born again will persevere until the end.

1. "I should lose nothing of all that He has given me..." - John 6:39.
2. "No one can snatch them out of the Father's hand." - John 10:28.
3. "He who believes in the Son has eternal life" - John 3:36.
4. "No condemnation for those who are in Christ Jesus" - Romans 8:1.
5. "The guarantee of our inheritance" - Ephesians 1:14.
6. "Who by God's power are guarded through faith" - 1 Peter 1:5.

B. Only those who persevere to the end have been truly born again.

1. "If you continue in my word, you are truly my disciple" - John 8:31.
2. "Provided that you continue in the faith" - Colossians 1:23.
3. "If we hold fast the beginning of our assurance firm to the end" - Hebrews 3:14.
4. "The purpose [of the above quotations] is never to make those who are presently trusting in Christ worry that sometime in the future they might fall away." "Rather, the purpose is always to warn those who are thinking of falling away, or have fallen away, that if they do this it is a strong indication that they were never saved in the first place." - Wayne Grudem

C. Those who finally fall away may give many external signs of conversion.

1. Example of Judas & other Disciples - Matt 26:22; Mark 14:19; Luke 22:23; John 13:22.
2. The danger of false brethren - Gal 2:4; 2 Cor 11:26.
3. "I never knew you" - Matthew 7:21-23.
4. The Parable of the Seed and the Sower - Mark 4:1-17.
5. The branches that do not bear fruit - John 15:1-7. "You will be known by your fruit."

6. What about Hebrews 6:4-6?
 - "Here is how far a person can come in experiencing temporary blessings and still not really be saved." - Grudem
 - A true believer would never commit apostasy.

D. What can give a believer genuine assurance?

1. Do I have a present trust in Christ alone for salvation?
 - Am I trusting in past actions or a present reality?
 - Is there present spiritual fruit?
 -
2. Is there evidence of a regenerating work of the Holy Spirit in my heart and mind?
 - Am I worldly?
 - Do I love the things of God?
 - Do I have an inner witness of the Spirit?
 - Do I believe in, and love, sound doctrine?
 -
3. Do I see a long-term pattern of growth in my Christian life?
 - Am I trusting myself less and Christ more?
 - Are the things of earth growing more dim?
 -
4. The importance of this subject in pastoral care.
 - How to counsel the backslider.
 - b. "Eternal security" is not making a profession of faith and then living like the world for the rest of your life and then thinking you'll go to heaven because you "got saved" once, or got baptized.

VI. Death, the Intermediate State, and Glorification

A. Why do Christians die?

1. Death is not punishment for Christians - Romans 8:1.
2. Death is the final outcome of living in a fallen world - 1 Cor 15:26.
3. God uses death to complete our sanctification - Hebrews 12:6.
4. Our obedience to God is more important than preserving our own lives - Phil 1:20.

B. How should we think of our own death and the death of others?

1. Our own death - 2 Cor 5:8; Phil 1:21-23.
2. The death of other Christians - 1 Thess 4:13.
3. The death of unbelievers - Romans 9:1-3.

C. What happens when people die?

1. The souls of believers go immediately into God's presence - Luke 23:43.
 - The Bible does not teach purgatory.

- The Bible does not teach "soul sleep" - John 11:11-13; Rev 6:9.
- Should we pray for the dead?
-
- 2. The souls of unbelievers go immediately to hell - Luke 16:24-26; Heb 9:27.

D. Glorification.

1. What is it?
 - Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like His own.
 -
2. Biblical support:
 - 1 Corinthians 15:12-58.
 - 1 Thessalonians 4:13-18.
 -
3. What will our resurrection bodies be like?
 - Example of seeds - 1 Cor 15:42-49.
 - Will not die again - Rev 2:11.
 - Our bodies will be like the resurrected Jesus - 1 John 3:2.
