

The Doctrine of Salvation

- I. The Meaning of Salvation. The very word carries with it a twofold implication:
- A. That someone or something needs to be saved.
 - 1. Only a sick person needs a doctor. Man is desperately ill (Isa. 1:6; Mt. 9:12).
 - 2. Only an accused person needs a lawyer. Man stands condemned in God's court of law (Rom. 3:10-19).
 - 3. Only a drowning person needs a lifeguard. Man finds himself flooded by the waters of sin (Ps. 69:1-2).
 - B. That someone is able and willing to save. Such a Savior must fulfill both requirements.
 - 1. He must be able to save.
 - 2. He must be willing to save.
- II. The Source of Salvation. Jesus Christ is the source of salvation. He meets both requirements.
- A. He is able to save (Heb. 2:18; Eph. 3:20; 2 Tim. 1:12; Heb. 7:25; Jude 24).
 - B. He is willing to save (Mt. 8:2-3; 1 Tim. 2:3-4; 2 Pet. 3:9).
- III. The False Hopes of Salvation.
- A. Education (1 Tim. 6:20; 2 Tim. 3:7).
 - B. Church membership.
 - C. Good works (Eph. 2:8-9).
 - D. Baptism (1 Cor. 1:17).
 - E. Proper environment.
 - F. Keeping the law (Gal. 2:16).
 - G. Confirmation.
 - H. Living by the Golden Rule.
 - I. Sincerity.
 - J. Lodge membership.
 - K. Tithing.
 - L. Secular organizations.
 - M. Religious organizations.
- IV. The Threefold Method of Salvation.
- A. Salvation is always by blood (Heb. 9:22).
 - B. Salvation is always through a person (Jonah 2:9; Acts 4:12; 1 Thess. 5:9; Heb. 5:9).
 - C. Salvation is always by grace (Eph. 2:8-9; Titus 2:11).
- V. The Costliness of Salvation.
- A. According to David and Moses, creation was effected by God's fingers, and came about through his spoken word (Gen. 1:3; Ps. 8:3-4; 33:6, 9).
 - B. According to Isaiah and Peter, salvation was effected by God's arms, and came about through his shed blood (Isa. 53:1, 4-6; 1 Pet. 1:18-19).
- VI. The Old Testament Types of Salvation.
- A. Adam and Eve, illustrating that salvation clothes us (Gen. 3:21; Zech. 3:1-5; Rev. 3:5, 18; 19:7-8).
 - B. Cain and Abel, illustrating that salvation guarantees us acceptance (Gen. 4:4; Eph. 1:6).
 - C. The Ark and the Passover, illustrating that salvation protects us from God's wrath (Gen. 7:1; Ex. 12:23).
 - D. Abraham and Isaac, illustrating that salvation provides for us an acceptable substitute (Gen. 22:12-14).
 - E. The Manna and the smitten Rock, illustrating that salvation satisfies us (Ex. 16:14-15; 17:6).
 - F. The brazen serpent, illustrating that salvation cures us (Num. 21:9; Jn. 3:14).
 - G. Naaman, illustrating that salvation cleanses us (1 Ki. 5:1-14; Ps. 51:7).
 - H. The tabernacle, illustrating that salvation restores lost fellowship (Ex. 25:22; Ps. 23:3).
- VII. The Vocabulary of Salvation.
- A. Conversion (Ps. 19:7; 51:13).

The Greek word translated "conversion" has reference to a twofold turning on the part of an individual. One has to do with repentance (a turning from), and the other with faith (a turning to).

 - 1. Repentance.
 - a. What repentance is not:
 - (1) It is not reformation.
 - (2) It is not remorse.
 - (3) It is not penitence.
 - b. What repentance is: it is a voluntary and sincere change in the mind of the sinner, causing him to turn from his sin (Jn. 16:7-11).

- (1) In the ministry of John (Mt. 3:2, 8).
 - (2) In the ministry of Jesus (Mt. 9:13; Lk. 13:5; 15:7; 24:47).
 - (3) In the ministry of Peter (Acts 2:38).
 - (4) In the ministry of Paul (Acts 26:20; 17:30).
2. Faith.
- a. What it is not.
 - (1) It is not a "blind leap into the dark."
 - (2) It is not supposition.
 - (3) It is not speculation.
 - (4) It is not opinion or hypothesis.
 - b. What it is. It is a voluntary and sincere change in the mind of the sinner, causing him to turn to the Savior.
 - c. How it is produced (Rom. 10:17).
 - d. Why it is so necessary (Heb. 11:6).
- B. Substitution (1 Pet. 3:18).
1. Temporary substitution. In Old Testament times, prior to Calvary, the sheep died for the shepherd (Gen. 22:10-13; Ex. 12:3-7, 12-13).
 2. Permanent substitution (Heb. 10:4). In New Testament times, after Calvary, the Shepherd died for the sheep (Jn. 10:11).
- C. Reconciliation (2 Cor. 5:19).
1. The meaning of reconciliation.
 - a. The Old Testament meaning: The Hebrew word kaphar, means to cover something.
 - b. New Testament meaning. The Greek word allasso means to change from that of enmity to that of friendship.
 2. The implications of reconciliation.
 - a. That a previous animosity once existed.
 - b. That the offended party (or parties) now views things differently.
 3. The two phases of reconciliation.
 - a. God has reconciled himself to the world through Christ (2 Cor. 5:18-19).
 - b. Man is now to reconcile himself to God through Christ (2 Cor. 5:20).
 4. The chronology of reconciliation.
 - a. In Eden, God and man faced each other in fellowship.
 - b. After the fall, God and man turned from each other.
 - c. At Calvary, God turned his face toward man.
 - d. At conversion (through repentance and faith), man turns his face toward God.
- D. Propitiation (1 Jn. 2:2; 4:10).
1. The meaning of propitiation. The Greek word hilasmos means "to render favorable, to satisfy, to appease."
 2. The method of propitiation (Rom. 3:24-25; Eph. 2:13).
 3. The necessity for propitiation (Jn. 3:36; Rom. 1:18; Eph. 5:6; Col. 3:6; Rev. 6:16; 11:18; 14:10; 19:15).
 4. The place of propitiation.
 - a. The Old Testament temporary place--the mercy seat in the tabernacle (typically) (Ex. 25:22; Heb. 9:5-7).
 - b. The New Testament permanent place--the center cross on Golgotha (actually) (Rom. 5:10; Col. 1:20).
 5. The results of propitiation.
 - a. God is justified in forgiving sin.
 - b. God is justified in bestowing righteousness (Rom. 3:25-26).
- E. Remission (Acts 10:43).
1. The meaning of remission. This concept is practically synonymous with the word forgiveness. It refers to a sending back, a putting away.
 2. The Old Testament example of remission (Lev. 16:21-22).
 3. The problem of remission (Rom. 3:25).
How, then, could God possibly reconcile his holiness and righteousness to his mercy and grace?
 4. The uniqueness of remission.
- F. Redemption (Rev. 5:9).
1. The threefold meaning of redemption.
 - a. To pay a ransom price for something or someone (Heb. 9:12).
 - b. To remove from a slave marketplace (Gal. 3:13).
 - c. To effect a full release (Rom. 8:22-23).
 2. The Old Testament example of redemption. One of the most important Old Testament offices was that of a kinsman-redeemer.
 - a. He must be a near kinsman (Lev. 25:48-49; Ruth 3:12-13).

- b. He must be able to redeem (Jer. 50:34).
 - c. He must be willing to redeem.
 - 3. The costliness of redemption (1 Pet. 1:18-19).
- G. Regeneration (Titus 3:5).
 - 1. The definition of regeneration. It is that process whereby God through a second birth imparts to the believing sinner a new nature (Jn. 3:3; 1:12-13; 1 Jn. 5:1).
 - 2. The necessity for regeneration. It is necessary because of the corruptness of human nature (Jer. 13:23).
By nature all men are:
 - a. Dead to God (Eph. 2:1).
 - b. Children of wrath (Eph. 2:3).
 - c. Sons of disobedience (Eph. 2:2).
 - d. Cursed with Adam's sin nature (Rom. 5:12; 1 Cor. 15:47).
 - 3. The extent of regeneration.
 - a. Individual (Titus 3:5).
 - b. Universal (Mt. 19:28; Rom. 8:19-23).
 - 4. The means of regeneration.
 - a. The Word of God (Jn. 3:5; Eph. 5:26; Titus 3:5; Jas. 1:18; 1 Pet. 1:23).
 - b. The man of God (Rom. 10:13-15; 1 Cor. 4:15; 2 Cor. 5:18-20; Gal. 4:19; Phil. 1:10).
 - c. The Spirit of God (Jn. 3:5-6; 1 Cor. 2:14; Titus 3:5).
 - 5. The biblical illustrations of regeneration.
 - a. Manasseh (2 Ki. 21:1-18; 2 Chron. 33:1-20).
 - b. Saul of Tarsus.
 - 6. The fruits of regeneration. The twice born person now loves the following:
 - a. Other Christians (1 Jn. 3:14).
 - b. Jesus (1 Jn. 5:1-2).
 - c. The separated life (1 Jn. 2:15-16; 5:4).
 - d. His enemies (Mt. 5:43-45).
 - e. The Word of God (Ps. 119:24, 40, 47-48, 72, 97, 103, 111, 113, 127, 129, 140, 143, 159, 162, 165, 168; 1 Pet. 2:2).
 - f. The souls of men (Rom. 9:1-3; 10:1; 2 Cor. 5:14).
 - g. Prayer (Eph. 5:19-20).
- H. Imputation (Rom. 4:8).
 - 1. Definition of imputation: To impute is the act of one person adding something good or bad to the account of another person.
 - 2. Kinds of imputation. In the Bible there are three main theological imputations:
 - a. The imputation of Adam's sin upon the human race (Rom. 5:12; 1 Cor. 15:22).
 - b. The imputation of the race's sin upon Christ (Isa. 53:5, 11; Heb. 2:9; 1 Pet. 2:24).
 - c. The imputation of God's righteousness upon the believing sinner (Phil. 3:7-9).
 - 3. Biblical examples of imputation.
 - a. Abraham (Jas. 2:23).
 - b. David (Rom. 4:6-8).
 - c. Onesimus (Philemon 1:17-18).
 - d. Stephen (Acts 7:59-60).
 - e. Paul (2 Tim. 4:16).
- I. Adoption (Gal. 4:4-5).
 - 1. The theology of adoption.
 - a. Adoption defined. The word literally means the placing of a son.
 - b. How spiritual adoption differs from civil adoption.
 - c. How spiritual adoption compares with civil adoption.
 - 2. The Trinity in adoption.
 - a. There is an intimacy toward the Father.
 - b. There is an illumination by the Spirit.
 - c. There is an inheritance with the Son.
- J. Supplication (prayer) (1 Tim. 2:1; Eph. 6:18; Phil. 4:6).
 - 1. Definition of prayer. Prayer may be best defined as "having fellowship with God."
 - 2. Elements in prayer (Mt. 6:9-13).
 - a. A personal relationship with God: "Our Father."
 - b. Faith: "which art in heaven."
 - c. Worship: "Hallowed be thy name."
 - d. Expectation: "Thy kingdom come."
 - e. Submission: "Thy will be done in earth, as it is in heaven."
 - f. Petition: "Give us this day our daily bread."

- g. Confession: "And forgive us our debts."
 - h. Compassion: "as we forgive our debtors."
 - i. Dependence: "And lead us not into temptation, but deliver us from evil."
 - j. Acknowledgment: "For thine is the kingdom, and the power, and the glory forever."
3. Reasons for prayer. Why should we pray?
- a. Because of the repeated command of God (1 Sam. 12:23; Rom. 12:12; Col. 4:2; 1 Thess. 5:17; 1 Tim. 2:8).
 - b. Because of the example of Christ (Heb. 5:7; 1 Pet. 2:21-23).
 - c. Because of the example of the early church (Acts 1:14; 2:42; 6:4; 12:5).
 - d. Because prayer is God's chosen method for the following:
 - (1) Defeating the devil (Lk. 22:32; 1 Pet. 4:7).
 - (2) Saving the sinner (Lk. 18:13).
 - (3) Restoring the backslider (Jas. 5:16).
 - (4) Strengthening the saint (Jude 20).
 - (5) Sending forth laborers (Mt. 9:38; Acts 13:2-3).
 - (6) Curing the sick (Jas. 5:13-15).
 - (7) Glorifying God's name (Rev. 5:8; 8:2-4).
 - (8) Accomplishing the impossible (Mt. 21:22; Mk. 9:29; Acts 12:5-7; Jas. 5:17-18).
 - (9) Giving good things (Ps. 102:17; Mt. 7:7-11).
 - (10) Imparting wisdom (Jas. 1:5).
 - (11) Bestowing peace (Phil. 4:5-7).
 - (12) Keeping one from sin (Mt. 26:41).
 - (13) Revealing the will of God (Lk. 11:9-10).
 - e. Because of the example of the greatest Christian of all time--Paul (Acts 9:10-11; 16:25; 20:36; 21:5; Rom. 1:9; 10:1; Eph. 1:16; Phil. 1:4; Col. 1:3; 1 Thess. 1:2; 2 Thess. 1:11; 1 Tim. 2:8; 2 Tim. 1:3; Philemon 1:4).
4. Direction of prayer: To whom should we pray? Prayer should be made to the Father, through the Spirit, in the name of Jesus (Rom. 8:15-16, 26-27).
5. Objects of prayer: For whom should we pray?
- a. For ourselves (Gen. 24:12; Mt. 14:30; Lk. 23:42).
 - b. For one another (Jas. 5:16; Rom. 1:9).
 - c. For pastors (Eph. 6:19-20; Col. 4:3).
 - d. For sick believers (Jas. 5:14-15).
 - e. For rulers (1 Tim. 2:1-3).
 - f. For our enemies (Mt. 5:44; Acts 7:59-60).
 - g. For Israel (Ps. 122:6; Isa. 62:6-7).
 - h. For all men (1 Tim. 2:1).
6. Positions of prayers. No specific position. It is the heart that counts. Note the various positions as described in the Bible.
- a. Standing (Mk. 11:25).
 - b. Sitting (1 Chron. 17:16-27).
 - c. Bowing (Ex. 34:8).
 - d. Lying (Ps. 6:6).
 - e. Prostrated (Ps. 28:2).
 - f. On one's face (Mt. 26:39).
 - g. On one's knees (1 Ki. 8:54; Dan. 6:10; Lk. 22:41; Acts 20:36).
 - h. With the face between the knees (1 Ki. 18:42).
7. Time of prayer: Anytime.
- a. Early in the morning (Mk. 1:35).
 - b. At noon (Ps. 55:17).
 - c. Late in the afternoon (Acts 3:1).
 - d. In the evening (Ps. 141:2).
 - e. At midnight (Acts 16:25).
8. Hindrances to prayer.
- a. Known sin (Ps. 66:18).
 - b. Insincerity (Mt. 6:5).
 - c. Carnal motives (Jas. 4:3).
 - d. Unbelief (Jas. 1:5-8).
 - e. Satanic activity (Dan. 10:10-13).
 - f. Domestic problems (1 Pet. 3:7).
 - g. Pride (Lk. 18:10-14).
 - h. Robbing God (Mal. 3:8-10).

- i. Refusing to help the needy (Prov. 21:3; 1 Jn. 3:16-17).
 - j. Refusing to submit to biblical teaching (Prov. 1:24-28; 28:9; Zech. 7:11-14).
 - k. Refusing to forgive or to be forgiven (Mt. 5:23-24; 6:12, 14).
9. Qualifications of prayer.
- a. Prayer should be humble (Ps. 10:17; Lk. 18:13-14).
 - b. Prayer should be bold (1 Jn. 5:13-15).
 - c. Prayer should be in faith (Heb. 11:6).
 - d. Prayer should be sincere (Ps. 145:18).
 - e. Prayer should be simple (Mt. 6:7).
 - f. Prayer should be persistent (Lk. 18:7; Col. 4:2).
 - g. Prayer should be definite (Ps. 27:4; Acts 12:5).
 - h. Prayers should be in accord with Scripture (1 Jn. 5:14).
- K. Justification (Job 25:4; Rom. 5:1).
- 1. The need for justification.
 - 2. The definition of justification.
 - a. Negative considerations (what it is not):
 - (1) It does not mean to be acquitted, that is, to successfully defend oneself against all charges.
 - (2) It does not mean to be pardoned, that is, to be found guilty, but given a second chance.
 - (3) It does not mean to be paroled, that is, to be guilty and set free with certain restrictions.
 - b. Positive considerations (what it is): Justification is thus that legal act whereby man's status before God is changed for the good.
 - 3. The method of justification (Rom. 4:16).
 - a. It is of faith (Rom. 5:1).
 - b. It is of grace (Rom. 3:24; Titus 3:7).
 - 4. The two great examples of justification.
 - a. Abraham.
 - b. David.
 - 5. The results of justification.
 - a. The remission of sin's penalty (Acts 13:38-39; Rom. 4:7; 6:23; 8:1, 33-34; 2 Cor. 5:21; Eph. 1:7; 4:32; Col. 2:13).
 - b. The restoration to divine favor (Rom. 5:1-11).
 - c. The imputation of Christ's righteousness (Mt. 22:11; Lk. 15:22-24; Rom. 4:11; 1 Cor. 1:30; 2 Cor. 5:21).
- L. Sanctification (Jn. 17:19; Eph. 5:25-26; 1 Thess. 4:3; 5:23).
- 1. Sanctification defined.
 - a. Negative considerations (what it is not):
 - (1) It is not the eradication of the sinful nature.
 - (2) It is not the "second blessing."
 - (3) It is not the baptism by the Holy Spirit.
 - b. Positive considerations (what it is): Sanctification occurs in various forms some 300 times in the New Testament and 760 times in the Old Testament for a total of 1060 times in the Bible. The basic meaning in all these instances is "to set apart." Thus:
 - (1) Days and seasons were sanctified (Gen. 2:3; Deut. 5:12; Neh. 13:19-22; Joel 1:14; 2:15).
 - (2) Physical objects were sanctified. These included:
 - (a) Mt. Sinai (Ex. 19:23).
 - (b) The Levitical offerings (Ex. 29:27).
 - (c) The fields (Lev. 27:22).
 - (d) The tabernacle (Ex. 29:44).
 - (e) The city gates (Neh. 3:1).
 - (f) Houses (Lev. 27:14).
 - (3) People were to sanctify themselves (Lev. 11:44).
 - (4) One man could sanctify another (Ex. 13:1-2).
 - (5) Evil-doers sanctified themselves (Isa. 66:17).
 - (6) Moses was punished for not sanctifying God (Deut. 32:51).
 - (7) God sanctified Christ (Jn. 10:36).
 - (8) Christ sanctified himself (Jn. 17:19).
 - (9) A believing married partner can sanctify the unbelieving partner (1 Cor. 7:14).
 - (10) Carnal Christians are said to be sanctified (1 Cor. 1:2; cf. 3:3).
 - (11) Believers are to sanctify God (1 Pet. 3:15).
 - 2. Sanctification contrasted. It may help to contrast sanctification with justification.
 - a. Justification deals with our standing, while sanctification deals with our state.

- b. Justification is that which God does for us, while sanctification is that which God does in us.
 - c. Justification is an act, while sanctification is a work.
 - d. Justification is the means, while sanctification is the end.
 - e. Justification makes us safe, while sanctification makes us sound
 - f. Justification declares us good, while sanctification makes us good.
 - g. Justification removes the guilt and penalty of sin, while sanctification checks the growth and power of sin.
 - h. Justification furnishes the track which leads to heaven, while sanctification furnishes the train.
3. Sanctification achieved The plan involves four simple commands.
- a. "Know ye!" (Rom. 6:1-10).
 - (1) That we have been "buried with him [Christ] by baptism into death" (Rom. 6:4).
 - (2) That we have been "planted together, in the likeness of his resurrection" (Rom. 6:5). The believer has now been "transplanted" three times:
 - (a) To the Garden of Eden, where he sinned with Adam.
 - (b) To the cross, where he died with Christ.
 - (c) To the tomb, where he arose with Christ.
 - (3) That because of these two facts, the believer is:
 - (a) "Dead to sin" (Rom. 6:2).
 - (b) "Freed from sin" (Rom. 6:7).
 - b. "Reckon ye" (Rom. 6:11-12).
 - c. "Yield ye" (Rom. 6:16-23).
 - d. "Obey ye."
 - (1) Whom are we to obey?
 - (2) Why are we to obey?
- M. Glorification (Rom. 8:18, 30; 1 Cor. 15:43; Col. 3:4; 1 Pet. 5:1).
- 1. The meaning of glorification. It refers to the ultimate and absolute physical, mental and spiritual perfection of all believers (Rom. 8:22-23; 1 Cor. 15:41-44, 51-55; 2 Cor. 4:14-18; 5:1-4; Jude 24-25).
 - 2. The time of glorification. It will begin at the rapture and continue throughout all eternity (1 Cor. 15:51-53; 1 Thess. 4:13-18).
 - 3. The purpose of glorification. Glorification is both the logical and necessary final side of the great salvation triangle. It completes justification and sanctification. Note:
 - a. In the past, Christ the Prophet saved us from the penalty of sin through justification.
 - b. In the present, Christ the Priest saves us from the power of sin through sanctification.
 - c. In the future, Christ the King shall save us from the presence of sin through glorification.
 - 4. The results of glorification. What kind of body will the believer possess?
 - a. It will be a body like Christ's body (Phil. 3:21; 1 Jn. 3:2).
 - b. It will be a body of flesh and bone (Lk. 24:39).
 - c. It will be a recognizable body (1 Cor. 13:12).
 - d. It will be a body in which the Spirit predominates (1 Cor. 15:44, 49).
 - e. It will be a body unlimited by time, gravity or space (Lk. 24:31; Jn. 20:19, 26).
 - f. It will be an eternal body (2 Cor. 5:1).
 - g. It will be a glorious body (Rom. 8:18; 1 Cor. 15:43).
- N. Preservation (1 Thess. 5:23-24; Jude 1).
- O. Origination (1 Chron. 29:10-14). By what means and for what reasons was the plan of salvation originated?
- 1. The terms included within the subject of salvation origination:
 - a. Decree (Col. 1:16; Rev. 4:11).

The decree of God is defined by the Westminster Shorter Catechism as follows: "The decree of God is His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass."

 - (1) It is founded in divine wisdom (Eph. 3:9-11; Ps. 104:24; Prov. 3:19).
 - (2) It is eternal (Acts 15:18).
 - (3) It is efficacious (effective) (Ps. 33:11; Prov. 19:21; Isa. 46:9-10).
 - (4) It is immutable (Acts 2:22-25).
 - (5) It is unconditional or absolute (Dan. 4:25-37).
 - (6) It is universal or all-comprehensive (Acts 17:26).
 - (7) It is, with reference to sin, permissive (Ps. 78:29; 106:15; Acts 14:16; 17:30).
 - b. Ordain. To ordain means "to place or put in order, to arrange" (Mt. 28:16; Lk. 7:8; Rom. 13:1; Acts 13:48; 1 Pet. 1:18-20).
 - c. Foreknowledge. This prior knowledge is seen operating in the following areas:
 - (1) The realm of creation itself (Acts 15:18).
 - (2) The nation Israel (Amos 3:1-2; Rom. 11:1-2).
 - (3) The crucifixion and resurrection of Christ (Lk. 22:22; Acts 2:23-24; 1 Pet. 1:20;

- Rev. 13:8).
- (4) The believer.
 - (a) His physical condition (Ps. 139).
 - (b) His spiritual condition (Rom. 8:29; 1 Pet. 1:2).
 - d. Election. It means to select for an appointed task.
 - (1) Christ was God's elect (1 Pet. 2:4).
 - (2) A certain group of angels have been elected (1 Tim. 5:21).
 - (3) Old Testament Israel was an elect nation (Acts 13:17).
 - (4) Believing Jews today are an elect group (Rom. 11:5).
 - (5) Certain men were elected to perform important tasks in God's ministry:
 - (a) Jeremiah (Jer. 1:5).
 - (b) David (1 Sam. 16:12; 2 Sam. 7:8; Ps. 78:70-72).
 - (c) Abraham (Gen. 12:1-3).
 - (d) John the Baptist (Lk. 1:13-17).
 - (e) Paul (Acts 9:15).
 - (f) Isaac (Rom. 9:7).
 - (g) Jacob (Rom. 9:11).
 - (6) The twelve apostles were elected by God (Mt. 10:1; Jn. 15:16).
 - (7) The plan of salvation was chosen by God (1 Cor. 1:27-28).
 - (8) The people of salvation were chosen by God (Rom. 8:33; Eph. 1:4; 2 Thess. 2:13; 2 Tim. 2:10; Titus 1:1-2; Jas. 2:5; 1 Pet. 1:2; 2:9; Rev. 17:14).
 - e. Counsel. This word refers to "deliberate and willful intention." Biblical examples are:
 - (1) The intention of the Pharisees to kill Christ (Jn. 11:53).
 - (2) The intention of the Pharisees to kill Peter and John (Acts 5:33).
 - (3) The intention of the centurion to save Paul (Acts 27:43).
 - (4) The intention of God to offer up Christ (Acts 2:23; 4:27-28).
 - (5) The intention of God to save the elect (Eph. 1:11; Heb. 6:17).
 - (6) The intention of God to control all things (Ps. 33:11; Prov. 19:21; Isa. 25:1; 46:10).
 - f. Predestination. To predestinate is "to mark out beforehand, to determine a boundary." This word is used in reference to:
 - (1) The declaration of the deity of Christ (Rom. 1:4).
 - (2) The predetermining of the death of Christ at the hands of wicked men (Lk. 22:22; Acts 2:23; 4:27-28).
 - (3) The predetermining of national boundaries (Acts 17:24-26).
 - (4) The predetermining of believers to be conformed to Christ (Rom. 8:29-30; Eph. 1:9-12).
 - g. Purpose. This literally means a "setting forth."
 - (1) The setting forth of the shewbread in the tabernacle (Lk. 6:4; Heb. 9:2).
 - (2) The setting forth of nations for judgment (Mt. 25:31-33, 41-46).
 - (3) The setting forth of Pharaoh as an object of God's judgment (Rom. 9:17).
 - (4) The setting forth of the divine plan to work through Isaac (instead of Ishmael) and Jacob (instead of Esau) (Rom. 9:6-13).
 - h. Called. The word here means "to officially summon."
 - (1) As used in reference to Jesus' parables.
 - (2) As used in reference to the call of the elect (Rom. 8:30; 1 Cor. 1:9; Eph. 4:1; 1 Thess. 2:12; 2 Thess. 1:11; 2 Tim. 1:9; Phil. 3:4; Heb. 9:25; 3:1; 2 Pet. 1:10).
2. The two basic positions concerning the subject of salvation's origination.
 - a. Position number one.
 - (1) Defined.
 - (2) Defended. A number of scriptural principles are offered to support this first position:
 - (a) Because Christ is said to have died for all men (Jn. 1:4, 7; 12:32-33, 47; Rom. 5:18; 8:32; 1 Tim. 2:6; 4:10; Heb. 2:9; 2 Pet. 2:1; 3:9; 1 Jn. 2:2).
 - (b) Because of the justice of God (Rom. 2:5; 2 Thess. 1:5; Rev. 16:7).
 - (c) Because Christ bore all our iniquities (Isa. 53:6).
 - (d) Because of the command for all men to repent (Acts 17:30).
 - (e) Because of the universal "whosoever will" invitation (Jn. 3:16; Rom. 10:13; Rev. 22:17).
 - b. Position number two.
 - (1) Defined.
 - (2) Defended.
 3. The objections leveled against these views of salvation's origination.
 - a. First position.
 - (1) It leaves salvation wholly in the hands of man. Thus:

- (a) The soul-winner has 100 percent power to decide who will get a chance to go to heaven.
 - (b) The sinner (upon hearing the message) has 100 percent power to decide whether he will go to heaven.
 - (2) It does violence to the word "election."
 - (3) It limits God's purpose and his glory to the actions of men.
 - b. Second position.
 - (1) It makes God a respecter of persons.
 - (2) It forces salvation upon the elect.
 - (3) It denies the freedom of men.
 - (4) It views election as an arbitrary act of God.
 - (5) It discourages evangelism and missionary activity.
 - (6) It generates pride in the mind of the elect.
 - (7) It does violence to the word "whosoever."
 - (8) It leads to the doctrine of reprobation, the decree that certain ones should be lost.
4. Some conclusions on salvation's origination.
- a. The Bible clearly presents in the strongest language both the sovereignty of God and the responsibility of man.
 - b. We do not possess all the facts about anything (1 Cor. 8:2; Rom. 11:33-36).
 - c. God cannot do anything which is either unfair or unreasonable (Neh. 6:18; Gen. 18:25; Deut. 32:4; Mk. 7:35-37).

VIII. The Completeness of Salvation.

- A. Salvation in regard to man's body (1 Cor. 15:44; Phil. 3:21; Rom. 8:23).
- B. Salvation in regard to man's soul (Heb. 6:19; Jas. 1:21; 1 Pet. 1:9; 4:19).
- C. Salvation in regard to man's spirit (Rom. 8:16; 2 Tim. 4:22; Heb. 12:23).

IX. The Security of Salvation.

- A. The problems of eternal security.
 - 1. These passages deal with false teachers: (Mt. 7:15-23; 24:11, 24; 2 Cor. 11:13-15; 1 Tim. 4:1; 2 Pet. 2:1-22; 3:16-17; 1 Jn. 2:19; 2 Jn. 7; Jude 4, 10-16; Rev. 22:18-19).
 - 2. These passages deal with the act of conversion itself: (Mt. 10:32-33; Jn. 8:51; 1 Cor. 15:1-2; 2 Cor. 13:5; Col. 1:23; Heb. 2:1-4; 12:25, 29; Jas. 2:14-26; 1 Jn. 3:6, 8-9; 5:18; 2 Jn. 9).
 - 3. These passages deal with Christian rewards: (1 Cor. 3:11-15; 2 Cor. 5:9-10; Gal. 6:9; Col. 3:24-25; 2 Tim. 2:12; Jas. 1:12; 2 Jn. 18; Rev. 2:7, 11, 17, 26; 3:5, 12, 21).
 - 4. These passages deal with missing God's best: (1 Cor. 9:27; 10:5; Heb. 3:11-19; 4:1-16; 12:14-15).
 - 5. These passages deal with God's discipline: (Rom. 14:23; 1 Cor. 11:29; 1 Tim. 5:12).
 - 6. These passages deal with fruit-bearing, testimony and Christian maturity: (Mt. 5:13; Jn. 8:31; 15:1-6; Acts 13:43; 14:22; Jas. 1:26; 2 Pet. 1:9-11; 1 Jn. 2:24).
 - 7. These passages deal with a believer being influenced by false doctrines: (2 Cor. 11:2-4; Gal. 5:4; Col. 2:4, 8, 18; 1 Thess. 3:5; 1 Tim. 1:6, 19-20; 6:20-21; 2 Tim. 2:18, 26).
 - 8. These passages deal with the sin unto death: (Acts 5:1-11; Rom. 6:16; 8:13; 1 Cor. 5:5; 11:30; Heb. 6:4-20; 10:26; Jas. 1:13-15; 5:19-20; 1 Jn. 5:16).
 - 9. This passage deals with the unpardonable sin: (Mt. 12:31-32).
 - 10. These passages deal with the nation Israel and the tribulation: (Mt. 22:1-13; 24:13, 45-51; 25:1-30; Lk. 13:23-30).
 - 11. This passage deals with Gentile nations: (Rom. 11:13-24).
 - 12. These passages deal with the testimony of local churches: (Rev. 2-3).
 - 13. These passages deal with head assent instead of heart acceptance: (Mt. 13:1-8, 18-23; Lk. 11:24-28; Jn. 6:66).
 - 14. These passages deal with the destruction of Jerusalem by Nebuchadnezzar: (Eze. 3:18-21; 33:8).
 - 15. This passage deals with certain issues, such as Christian forgiveness: (Mt. 18:23-35).
 - 16. These passages deal with the Book of Life: (Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19; Lk. 10:20; Rom. 9:3).
 - 17. These passages deal with certain individuals:
 - a. Esau (Heb. 12:16-17).
 - b. Balaam (Num. 22-24).
 - c. Saul (1 Sam. 13:13-14; 14:37, 44; 15:22-23, 35; 16:14; 18:10-12; 20:30-33; 22:17; 28:6, 16).
 - d. Judas (Lk. 22:3, 22; Jn. 6:70-71; 12:4-6; 13:27).
 - e. Simon (Acts 8:5-25).
 - f. The prodigal son (Lk. 15:11-32).
 - g. Demas (2 Tim. 4:10).

- B. The proofs of eternal security.
1. The work of the Father:
 - a. Because of his plan and program (Rom. 8:28-30; Eph. 1:3-11; 2:7). Note the feature of this plan.
 - (1) To predestinate all those he foreknew to be conformed to the image of Christ (Rom. 8:29).
 - (2) To accept all those in Christ (Eph. 1:6; Col. 3:3).
 - (3) To call, justify and glorify all those accepted in Christ (Rom. 8:30).
 - (4) To gather them all in Christ in the fullness of time (Eph. 1:10).
 - (5) To display those he has gathered in Christ as trophies of his grace throughout eternity (Eph. 2:7).
 - b. Because of his power (Jn. 10:29; Rom. 4:21; 8:31-39; 14:4; 1 Cor. 1:8-9; Eph. 3:20; Phil. 1:6; 2 Tim. 1:12; 4:18; Heb. 7:25; 1 Pet. 1:5; Jude 24).
 - c. Because of his love (Rom. 5:7-11; 8:31-33).
 - d. Because of his faithfulness in chastening his own (Heb. 12:1-11).
 2. The work of the Son:
 - a. Because of his promises (Jn. 5:24; 6:37; 10:27-28).
 - b. Because of his prayer (Jn. 17:9-12, 15, 20).
 - c. Because of his death (Isa. 53:5, 11; Mt. 26:28; Jn. 19:30).
 - d. Because of his resurrection (Rom. 6:3-10; Col. 2:12-15).
 - e. Because of his present ministry.
 - (1) His work as our advocate in heaven assures our eternal security (Rom. 8:34; Heb. 9:24; 1 Jn. 2:1).
 - (2) His work as our intercessor in heaven assures our eternal security (Jn. 17:1-26; Rom. 8:34; Heb. 7:23-25).
 3. The work of the Holy Spirit:
 - a. He regenerates the believer (Jn. 3:3-7; Titus 3:5; Jas. 1:18; 1 Pet. 1:23).
 - b. He baptizes the believer into the body of Christ (Rom. 6:3-4; 1 Cor. 12:13; Gal. 3:27; Eph. 4:4-5; Col. 2:12).
 - c. He indwells the believer (Jn. 7:37-39; 14:16; Rom. 8:9; 1 Cor. 2:12; 3:16; 6:19; 1 Jn. 3:24).
 - d. He seals the believer (2 Cor. 1:22; 5:5; Eph. 1:13-14; 4:30).
 - e. He strengthens the believer (Eph. 3:16).
 - f. He prays for the believer (Rom. 8:26).

X. The Assurances of Salvation (1 Jn. 5:13; 2 Cor. 13:5).

In his excellent book on salvation, Dr. Robert Gromacki lists twelve things by which one may test his salvation experience. They are:

- A. First, have you enjoyed spiritual fellowship with God, with Christ and with fellow believers? (1 Jn. 1:3-4).
- B. Second, do you have a sensitivity to sin? (1 Jn. 1:5-10).
- C. Third, are you basically obedient to the commandments of Scripture? (1 Jn. 2:3-5).
- D. Fourth, what is your attitude toward the world and its values? (1 Jn. 2:15).
- E. Fifth, do you love Jesus Christ and look forward to his coming? (2 Tim. 4:8; 1 Jn. 3:2-3).
- F. Sixth, do you practice sin less now that you have professed faith in Christ? (1 Jn. 3:5-6).
- G. Seventh, do you love other believers? (1 Jn. 3:14).
- H. Eighth, have you experienced answered prayer? (1 Jn. 3:22; 5:14-15).
- I. Ninth, do you have the inner witness of the Holy Spirit? (Rom. 8:15-16; 1 Jn. 4:13).
- J. Tenth, do you have the ability to discern between spiritual truth and error? (Jn. 10:3-5, 27; 1 Jn. 4:1-6).
- K. Eleventh, do you believe the basic doctrines of the faith? (1 Jn. 5:1).
- L. Twelfth, have you experienced persecution for your Christian position? (Jn. 15:18-20; Phil. 1:28).

(Salvation Is Forever, pp. 177-182.)