

## 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. (See 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; 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. 3:25; 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 goel or 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; 1Jn. 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 (1Jn. 5:1, 2).
    - c. The separated life (1Jn. 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 (Book of Philemon).
    - 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 Them. 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. 18:4).
  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, 6).
    - e. Satanic activity (Dan. 10:10-13).
    - f. Domestic problems (1 Pet. 3:7).
    - g. Pride (Lk. 18:10-14).
    - h. Robbing God (Mai. 3:8-10).
    - i. Refusing to help the needy (Prov. 21:3; 1Jn. 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 (1Jn. 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/s): Sanctification occurs in various forms some 300 times in the New Testament and 760 times in the Old Testament for a total of 1060 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:
        - Mt. Sinai (Ex. 19:23).
        - The Levitical offerings (Ex. 29:27).
        - The fields (.Lev. 27:22).
        - The tabernacle (Ex. 29:44).
        - The city gates (Neh. 3:1).
        - 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. this point 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" (6:4).
    - (2) That we have been "planted together.., in the likeness of his resurrection" (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" (6:2).
      - (b) "Freed from sin" (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. 8:30; 5:2; 8:18; 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 1:24, 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).
      - (4) It is immutable (Acts 2:22-24).

- (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. 1:1, 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; 4:26-28).
  - (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.
  - (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. (See Jn. 1:4, 7; 12:32, 33, 47; Rom. 5:18; 8:32; I Tim. 2:6; 4:10; Heb. 2:9; 2 Pet. 2:1; 3:9; 1Jn. 2:2.)
      - (b) Because of the justice of God.
      - (c) Because he (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 dearly 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 (Neb. 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;

- I Timothy 4:1; 2 Peter 2:1-22; 3:16, 17; 1John 2:19; 2John 1:7; Jude 1:4, 10-16; Revelation 22:18, 19.
2. These passages deal with the act of conversion itself: Matthew 10:32, 33; John 8:51; 1 Corinthians 15:1, 2; 2 Corinthians 13:5; Colossians 1:23; Hebrews 2:1-4; 12:25, 29; James 2:14-26; 1 John 3:6, 8, 9; 5:18; 2John 1:9.
  3. These passages deal with Christian rewards: 1 Corinthians 3:11-15; 2 Corinthians 5:9, 10; Galatians 6:9; Colossians 3:24, 25; 2 Timothy 2:12; James 1:12; 2John 1:18; Revelation 2:7, 11, 17, 26; 3:5, 12, 21.
  4. These passages deal with missing God's best: 1 Corinthians 9:27; 10:5; Hebrews 3:11-19; 4:1-16; 12:14, 15.
  5. These passages deal with God's discipline: Romans 14:23; 1 Corinthians 11:29; 1 Timothy 5:12.
  6. These passages deal with fruit-bearing, testimony, and Christian maturity: Matthew 5:13; John 8:31; 15:14~; Acts 13:43; 14:22; James 1:26; 2 Peter 1:9-11; 1 John 2:24.
  7. These passages deal with a believer being influenced by false doctrines: 2 Corinthians 11:24; Galatians 5:4; Colossians 2:4, 8, 18; 1 Thessalonians 3:5; 1 Timothy 1:6, 19, 20; 6:20, 21; 2 Timothy 2:18, 26.
  8. These passages deal with the sin unto death: Acts 5:1-11; Romans 6:16; 8:13; 1 Corinthians 5:5; 11:30; Hebrews 6:4-20; 10:26; James 1:13-15; 5:19, 20; 1John 5:16.
  9. This passage deals with the unpardonable sin: Matthew 12:31, 32.
  10. These passages deal with the nation Israel and the tribulation: Matthew 22:1-13; 24:13, 45-51; 25:1-30; Luke 13:23-30.
  11. This passage deals with Gentile nations: Romans 11:13-24.
  12. These passages deal with the testimony of local churches: Revelation 2-3.
  13. These passages deal with head assent instead of heart acceptance: Matthew 13:1-8, 18-23; Luke 11:24-28; John 6:66.
  14. These passages deal with the destruction of Jerusalem by Nebuchadnezzar: Ezekiel 3:18-21; 33:8.
  15. This passage deals with certain issues, such as Christian forgiveness: Matthew 18:23-35.
  16. These passages deal with the Book of Life: Exodus 32:32, 33; Psalm 69:28; Daniel 12:1; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19. Also see Luke 10:20; Romans 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; 12:44; 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; 1Jn. 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. 7:37-9; 14:16; Rom. 8:9; 1 Cor. 2:12; 3:16; 6:19; 1Jn. 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 (1Jn. 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? (1Jn. 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? (1Jn. 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? (1Jn. 3:5, 6).
  - G. Seventh, do you love other believers? (1 Jn. 3:14).
  - H. Eighth, have you experienced answered prayer? (1Jn. 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; 1Jn. 4:14).
  - K. Eleventh, do you believe the basic doctrines of the Faith? (1Jn. 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.)