

Topic One: The Need For Salvation

I. WHAT IS THE BASIC MEANING OF THE BIBLICAL TERM “SALVATION”?

A. HEBREW: [יָשָׁא (YASHA). See attached article from *Theological Wordbook of the Old Testament*.

B. GREEK

1. ῥύομαι (hruomai). “To draw to oneself, to rescue, deliver.” Salvation is a deliverance from that which would harm us.
Col 1:13; 1Thes 1:10; 2Pet 2:7
2. σώζω (sodzo). Comes from a word meaning “healthy, sound.” Thus σώζω means to save from peril, injury or suffering. It is used of healing or restoring to health.

C. ELEMENTS INVOLVED IN GOD’S SALVATION:

1. It has both positive and negative aspects:
 - a. negative: _____
 - b. positive: _____ (John 3:16)
2. It has different “tenses” or “stages”:
 - a. past tense: we were _____ (Eph 2:8)
 - b. present tense: we are _____ (1Tim 4:16; 2Tim 4:18)
 - c. future tense: we will _____ (Rom 5:9,10; 8:18ff)

II. WHAT OTHER IMPORTANT BIBLICAL CONCEPTS ARE RELATED TO MAN’S SIN PROBLEM? James 4:12; Acts 10:42; 17:31

The following definitions and relationships will be helpful:

1. Judge: κριτής (krites) — *one who has authority to sift through the facts and whose decision is final in authority.* Acts 10:42; 2Tim 4:8; Heb 12:23; Ja 4:12 (God is the judge of the highest court in the universe).
2. Judgment: κρίμα (krima) — after sifting through and discerning the facts the judge makes a *decision.* 2Tim 4:1; 1Pet 2:23; Rev 20:13; Rom 2:2,3.
3. Condemnation: κατάκριμα (katakrima) — lit. *a judgment against.* The decision of the judge is “Guilty!” Rom 5:16, 18.
4. Guilt: ἔνοχος (enochos) — *bound under obligation to a penalty.*
Mark 3:29; Ja 2:10
5. Penalty: δίκη (dike) — *punishment, execution of a sentence.*
2Thes 1:9
6. Expiation: *The removal of the penalty of guilt by someone bearing it.* 1Pet 2:24
7. Justification: δικαίωσις (dikaiosis) — *to declare, receive and treat as righteous; acquit.* Rom 6:7

III. HOW IS MAN'S SIN PROBLEM DESCRIBED IN SCRIPTURE?

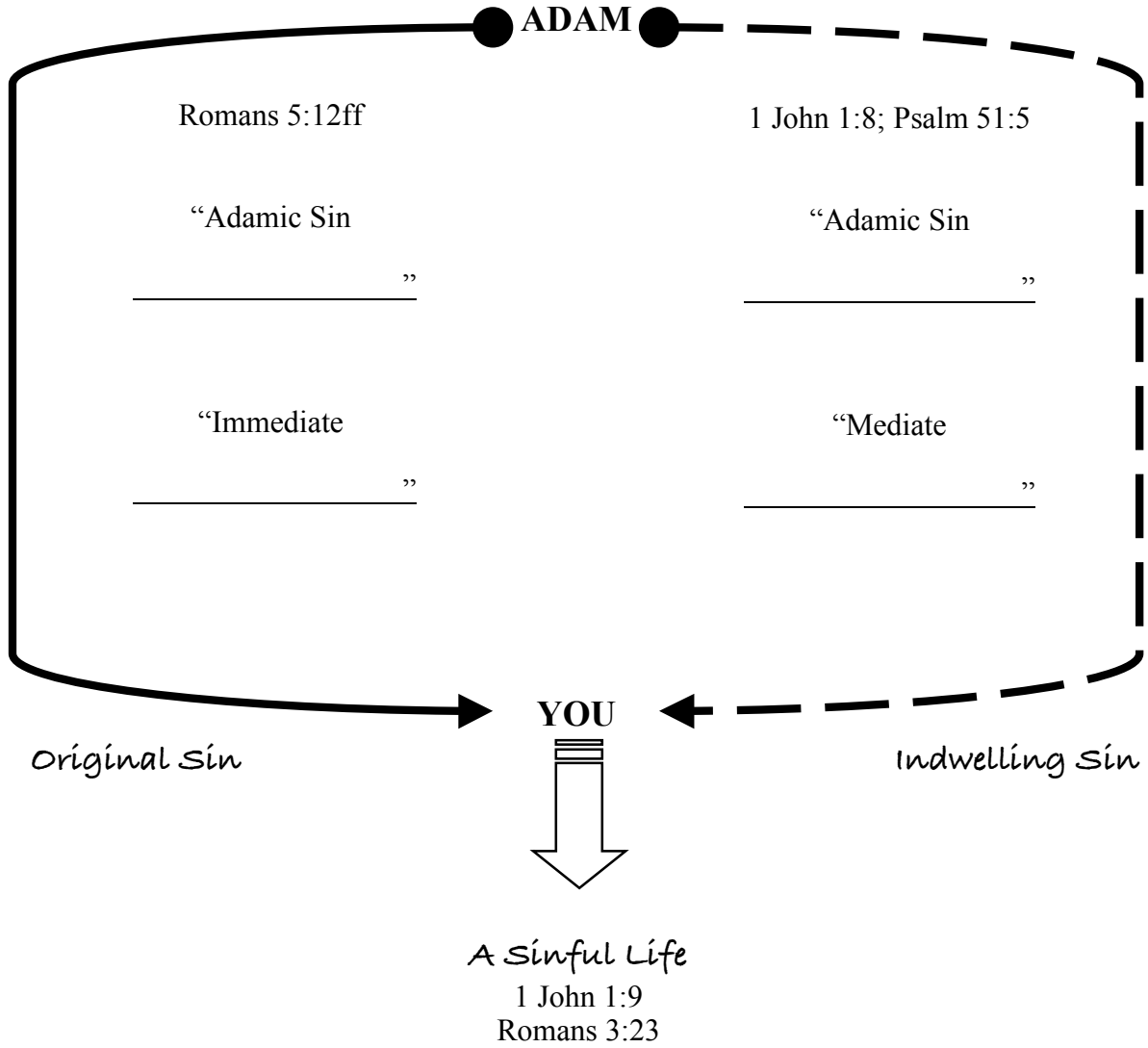
What are some of the ways the Bible describes man's lostness? i.e.
Rom 5:6-10

Sin is only one aspect of all that displeases God (1Jn 1:9).
What is sin? (1Jn 3:4)

One distinct feature of the word sin ἁμαρτία (hamartia):

THE IMPACT OF ADAM'S SIN ON HIS POSTERITY?

"... through one man sin entered into the world..." Romans 5:12



4. The Effects of the Corruption—1Cor 2:14

As a result of this corruption a man in this fallen state cannot accept the things of the Spirit of God. Why? Because...

a. "They are foolishness to him."

b. "He cannot understand them."

Cf Carnal Blindness: 1Jn 2:11—

"Hidden agenda" (Jn 3:19; Rom 16:17).

c. "They are spiritually appraised."

Original State	Fallen State	Redeemed State

C. FALLEN MAN NEEDS TO BE SAVED BECAUSE OF HIS RECORD

- Personal acts of sin are the natural product of this corrupted human nature.

1. What is an act of sin? 1Jn 3:4

2. Every act of sin must be judged. Ecc 12:14; 1Jn 1:10

D. FALLEN MAN NEEDS TO BE SAVED BECAUSE OF HIS BONDAGE

Eph 2:2; Gal 1:4; Col 1:13; Eph 6:12; 2Cor 4:4; Rom 8:20; Eph 1:9,10; 1Cor 15:26

SUMMARY OF MAN'S NEED FOR SALVATION:

PROBLEM:	CONSEQUENCES:
“Sin _____” <i>who he is</i>	Spiritually _____ & Physically _____ Rom 5:12
“Sinful _____” <i>what he is</i>	_____ from God Col 1:21
“Sinful _____” <i>what he does</i>	Under God's _____ John 3:36; Rom 1:18
“In the domain of _____” <i>who he serves</i>	Under _____ Eph 2:2; Col 1:13

Does God care? 1 Timothy 2:4

Topic Two: The Origin of Salvation

SALVATION IS OF THE LORD - PSALM 2:8; REVELATION 7:10

I. THE MOTIVE OF SALVATION: LOVE

THINK THIS THROUGH: The death of Christ is seen in Scripture as an objective work of salvation. But it is also seen as a divine demonstration which influences men.

A. WHAT IS THE PRIMARY ATTRIBUTE WHICH MOTIVATED THE ATONEMENT? John 3:16; 1John 4:9-10; Rom 5:8; 8:32; Eph 2:4,5

1. The atonement is the provision of God's love John 3:16

“love” (ἀγάπη)

2. The fountain from which the atonement emanates is the Father's love John 14:31

3. Christ's suffering on the cross did not cause God to love us!

4. Romans 8:29-32 Lists all the things Paul says God has done for us because of He loved us:

- | | |
|--------------------------------|------------------------|
| (1) foreknew | (5) glorified |
| (2) predestined our conforming | (6) gave His Son up |
| (3) called | (7) gave us all things |
| (4) justified | |

Which is seen as the greatest expression of God's love?

B. HOW DID GOD INTEND THE ATONEMENT TO INFLUENCE US?

1. The Father's part — 1John 4:11
2. The Son's part — Phil 2:5-9

II. THE ARRANGEMENT OF SALVATION: ELECTION

A. THE THREE MAJOR VIEWS OF ELECTION

1. Election Based Upon Foreseen Faith (Arminianism).
"By election we mean that sovereign act of God in grace whereby He chose in Christ Jesus for salvation all those whom He foreknew would accept him"
(Henry C. Thiessen, *Introductory Lectures in Systematic Theology*, p 344).

2. Corporate Election (Barthiansim).

- An example of the evangelical form of Barthian Election: “What did God choose before the foundation of the world? The church. Not individuals, but the body of Christ” (Dan Esterline, “The Doctrine of Predestination,” *Moody Monthly*, February 1979, p 86).

3. Unconditional Election (Calvinism). Election is “that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation” (L. Berkhof, *Systematic Theology*, p 114).

B. THE MAJOR STEPS IN GOD’S WORK OF SOVEREIGN ELECTION

	Ephesians 1:3-6	Romans 8:28-30
1	(4)	(29)
2	(5)	(29)
3	-----	(30)
4	-----	(30)
5	(5)	(30)

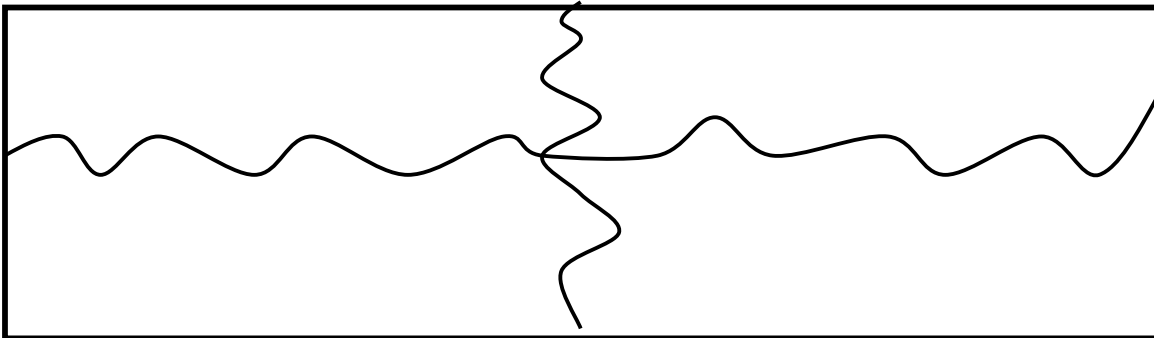
C. THE MAJOR TERMS RELATED TO ELECTION

1. Omniscience

2. Decree

How did sin get into the plan?

THE DECREE (4 pieces to the puzzle)



3. Sovereign, free

4. Election ἐκλέγω “to pick out, choose.”

5. Foreknowledge The word προέγνω (proegno) is used of...

- a. Acts 26:5; 2Pet 3:17
- b. Rom 11:2
- c. Acts 2:23; 1Pet 1:20
- d. Rom 8:29; 1Pet 1:2

√ Debate: Does foreknowledge mean God foresaw faith and not people? Or does it mean that He related Himself to people before time in some way so that there is a causative connection which makes foreknow practically equivalent to elect or foreordain?

• Rom 8:28-29

• 1Pet 1:2

• Acts 2:23; Rom 11:2

- Biblical usage of “know”

Verse	Hebrew	Greek LXX/NT	NIV
Gen 18:19	יָדַע	οἶδα	“chosen”
Exodus 2:25	יָדַע	γινώσκω	“be concerned”
Psalms 1:6	יָדַע	γινώσκω	“watch over”
Psalms 144:3	יָדַע	γινώσκω	“care for”
Jeremiah 1:5	יָדַע	γινώσκω	“knew”
Hosea 13:5	יָדַע	ποιμάνω	“cared for”
Amos 3:2	יָדַע	γινώσκω	“chosen”
1 Cor 8:3		γινώσκω	“known”
Gal 4:9		γινώσκω	“known”
2 Tim 2:19		γινώσκω	“knows”

- Acts 2:23

Conclusion: Foreknowledge Means...

6. Predestination

7. Other Related Theological Terms

a. Retribution -

b. Preterition -

c. Double Predestination or Reprobation -

None of these terms appear in Scripture, but notice what is clearly taught in the following verses:

• Romans 9:18-23 Notice the distinction:

(22) “prepared” (κατηρτισμένα Perfect Passive Participle)

(23) “prepared beforehand” (προητοίμασεν Aorist Active Verb)

- 1Peter 2:8

- Revelation 20:15

D. IMPORTANT FEATURES OF ELECTION

1. Election Is Consistent With God's Character

God's Act of electing a people has to be compatible with all of His attributes:

- Omniscience

- Sovereignty

- Love

- Glory

2. Election was of Individuals

3. Election was not based on foreseen faith

4. Election was before the foundation of the World

5. Election alone does not save anyone

6. Election has a high purpose

- For us:

- For God:

E. COMMON QUESTIONS RAISED BY ELECTION

1. Isn't Election a form of Fatalism?

2. Doesn't Election eliminate human freedom? Cf Romans 9:18

“An illustration: does God know the day you are going to die? The answer is yes, He does. Question: could you die a day sooner? The answer is no. Question: then why do you eat? Answer: to live. The means of eating is essential to the end of living to the preordained day of death. From this point on the illustration can easily and uselessly get into the realm of the hypothetical. Suppose I do not eat? Then I will die. Would that be the day God planned that I should die? These are questions that do not need to be asked or answered. Just eat.

“Or to change the illustration. Has God planned the answers to my prayers. Yes. Then why pray? Because those answers come when I pray.

“Or again. Does God know who are elect? Of course. He elected them. Can any of them be lost? No. Then why pray and witness? Because that is how they will be saved. Will any of them fail to believe? No. Then why do they have to believe? Because that is the only way they can be saved, and unless they do believe they will not be saved. Do not let your mind ask the theoretical and useless questions. Let your mind and your life concentrate on doing what is God's will and making sure you act responsibly.” (Charles Ryrie, *Basic Theology*, p. 315)

3. What's the relationship between election and faith?
Acts 13:48; Eph 2:8

4. What about human responsibility? 1 Peter 2:6-8

5. How does election effect the universal offer of salvation? Matt 11:25-28; Rom 10:11ff

Topic Three: The Nature of Salvation

According to Hebrews 9:26 the death of Christ was “the consummation of the ages.”
What makes the death of Christ so important?

INTRODUCTION: A HISTORICAL SURVEY OF THE DOCTRINE

Different theories of the Atonement:

1. Recapitulation Theory

2. Ransom to Satan Theory

3. Satisfaction Theory

4. Moral Example Theory

5. Governmental Theory

6. Penal Substitution

I. THE NATURE OF CHRIST'S DEATH AND RESURRECTION

A. THREE KINDS OF DEATH

1. _____ death (Luke 16:22)
2. _____ death (Eph 2:1)
3. The _____ death (Rev 20:11-15)

B. CHRIST EXPERIENCED PHYSICAL DEATH

Matt 27:50 - “yielded up His spirit” (αφῆκεν τὸ πνεῦμα) lit. “send away”

Luke 23:46 - “I commit my spirit” (παρατίθεμαι τὸ πνεῦμα μου) lit. “deposit with another”

John 19:30 - “gave up His spirit” (παρέδωκεν τὸ πνεῦμα) lit. “give up voluntarily”

C. CHRIST EXPERIENCED SPIRITUAL DEATH

☞ It is possible to experience spiritual death while being alive physically (Eph 2:1). It seems clear from Christ's own statements that He experienced spiritual death while hanging on the cross:

1. Third hour (9 A.M.) — Crucifixion begins: Mark 15:25; Luke 23:34, 43

“Father, forgive them; for they do not know what they are doing.”

“Truly I say to you, today you shall be with Me in Paradise.”

2. Sixth hour (12 Noon) - Darkness falls over the whole land. His spiritual death begins. Matt. 27:45; Mark 15:33; Luke 23:44; John 19:14, 27

“Woman, behold your son.”

3. Ninth hour (3 P.M.) - Darkness lifts. His spiritual death ends. His physical death begins. Matt 27:45, 46; Mark 15:33, 34; Luke 23:44

“My God, My God why hast Thou forsaken Me?”

“I am thirsty.”

“Father, into Thy hands I commit my spirit.”

D. CHRIST EXPERIENCED A SPIRITUAL QUICKENING AND A PHYSICAL RESURRECTION

1. Christ was quickened spiritually when He died physically

- 1 Pet 3:18, 19 - Note the order of events: “having been put to death in the flesh (physical death), but made alive in the spirit (spiritual quickening implies spiritual death).” Peter describes what Christ did while He was physically dead and spiritually alive.
- Eph 4:7-10

2. Christ was physically resurrected

- Rom 1:4
- Rom 4:25
- 1Cor 15:1-8

✍ Conclusion: Christ experienced both spiritual and physical death. The penalty of sin includes both.

II. THE NATURE OF THE ATONEMENT

There are several words used to describe the crosswork of Christ in the Bible.
Each of these words emphasizes a particular aspect of this work.

A. OBEDIENCE

1. Romans 5:12-19

How did sin enter the world? v 14

Why do all men die? v 12

What is Paul proving in the parenthesis of vv 13-17?

In what ways is the First Adam and the Second Adam contrasted in vv 15-19?

ADAM
“Offence”

CHRIST
“Free gift”

16		
17		
18		
19		
	Disobedience: παρακοῆς to ignore, pay no attention to, refuse to listen, disobey	Obedience: ὑπακοῆς to listen attentively, follow, be subject to, the obedience which every slave owes his master, obey

2. Isaiah 52:13-53:12

What relationship does the person described here have to Jehovah? (cf 52:13; 53:11)

What does this role imply?

Servant defines His commitment

Obedience defines the execution of the commitment

3. Psalms 40:6-8 What does the Servant find delight in doing?

4. John 6:38 cf 4:34; 10:17, 18

5. Phil 2:5-8 (The fulfillment of Isa 52:13-53:12)

What were the steps of obedience and where did the path of obedience lead Him?

God ⇔ _____ ⇔ _____ ⇔ _____ ⇔ _____ ⇔ _____

“This is evidence that our thought respecting the nature of the atonement is not biblically based unless it is guided by the concept of the obedience of Christ in His capacity as the Servant fulfilling the Father's commission.

“This is not just mechanical or quantitative obedience. It didn't merely consist of the sum total of formal acts of obedience. Obedience springs from the heart. Since Christ was truly human and fulfilled the Father's will in human nature, we need to see the progression in knowledge, understanding, desire and determination which was necessary to and came to expression in the carrying out of the Father's will in its increasing demands on Him until these demands reached their climax in the death upon the cross. ‘He learned obedience from the things which He suffered’ (Heb 5:8 cf Luke 22:42-44; Heb 5:7).

“At no point was He disobedient. But the learning of obedience was His experience as the command of the Father became progressively expansive and exacting and He went through trial, temptation, and suffering in carrying them out. His obedience became ‘perfect’ or complete at the point of total self-sacrifice. According to Heb 2:10 and 5:9 it was by obedience that He accomplished the salvation of the many sons who are to be brought to glory, and we see how integral to salvation secured is the obedience of Christ.”

SUMMARY:

1. Adam's one act of disobedience resulted in the fall of the entire human race (Rom 5:19). Every unsaved man will stand before God and will be judged based on his obedience or disobedience to God (Rom 2:5-8).

2. Jesus Christ obeyed God to the fullest extent (Heb 5:7-9). This obedience culminated in His vicarious death on the cross (Phil 2:5-8). My identification with

Adam's disobedience is done away and I am given credit for Christ's obedience when I "obey" the Gospel (2Thes 1:8; Heb 5:9).

3. Based upon my perfect obedience in the person of my substitute God declares me righteous, receives me as righteous and treats me as righteous (Justification).

B. SACRIFICE

THE REMAINING FOUR WORDS WHICH DESCRIBE THE ATONEMENT EXPRESS FACETS OF SALVATION IN CHRIST WHICH ARE DISTINCT:

MY PROBLEM:		CHRIST'S PROVISION:
I WAS GUILTY	.	
I WAS UNDER GOD'S WRATH	.	
I WAS ALIENATED	.	
I WAS IN BONDAGE	.	

THE FACT THAT CHRIST'S WORK WAS A SACRIFICE IS DIRECTED TO THE NEED CREATED BY GUILT...LIABILITY TO A PENALTY. THIS CONCEPT IS SOLIDLY ROOTED IN THE OLD TESTAMENT.

1. Sacrifice: The General Concept

Was sacrifice instituted by God or man? Gen 3:21; 4:4 cf Heb 11:4

There are at least 17 different Hebrew words used to describe sacrifices in the Old Testament. There are many elements involved but certain general characteristics of Old Testament sacrifices are of special importance to our study:

First: The victim was to be without blemish (Lev 4:4; 22:24, 25)

- Looking forward to Christ's _____.

Second: The offerer was to lay his hands on the victim (Lev 4:4, 15, 24, 29, 33).

- Looking forward to the acceptance of our _____ by Christ.

Third: The victim was slain (Lev 4:4, 15, 24, 29, 33)

- Typifying the death of Jesus on the sinner's behalf.

Fourth: The Blood was applied (Lev 4:6, 7)

- Looking forward to Christ's presenting His own _____ to the Father as proof of His sacrificial death (Heb 9:11ff).

2. Sacrifice: Its Importance

a. Expiation:

b. Substitution:

3. Sacrifice: Its Implications

- a. The Concept: Biblically, “sacrifice” is a provision whereby guilt is removed. It is the substitutive endurance of penalty and transference of liability from the offerer to the sacrifice.
- b. The Emphasis: Christ's work being called a “sacrifice” emphasizes the fact that it is a vicarious atonement.
- c. The Point: Because of man's guilt he owes God reparation; the penalty must be paid.
- d. The Options:

Personal Expiation	Vicarious Expiation

4. Sacrifice: The Objections

- a. “It isn't fair!” No Judge is under any obligation to allow vicarious atonement but he may under certain circumstances:
 - The “vicar” must be _____... i.e. under no obligation himself (“without blemish”)
 - The “vicar” must be _____ (He was obedient to death)
 - The offended party must be _____ (“God so loved the world”)
- b. “It isn't an adequate payment!” How could the brief suffering of one remove the guilt of the many who owe the debt of eternal suffering and separation?

√ **Mark 10:45** He could offer Himself as the ransom for many because of the _____ of His life. This is not the statement of an egomaniac...It is because of who He is. John could say correctly: “Behold the Lamb of God that beareth away the sin of the world.”

5. Sacrifice: The Uniqueness of Christ's Sacrifice

The New Testament views Christ's giving of Himself as a sacrifice (1Cor 5:7;

Eph 5:2; Heb 13:10-13).

The sacrificial ritual of the Levitical economy provides the type in terms of which the sacrifice of Christ is to be interpreted.

Note: Heb 5:1; 8:3 Christ is said to be a High Priest. What is the function of a High Priest?

Heb 8:3 Our High Priest must have something to offer.

Heb 9:26 That something was Himself! Only He could be both priest and victim.

Levitical Sacrifices		Christ's Sacrifice
	Heb 9:25-26	
	Heb 10:11, 14	
	Heb 4:14; 9:24	
	Heb 10:4-10	
	Heb 10:19-22	

C. PROPITIATION

The biblical doctrine of propitiation has come under an unusual type of attack in modern times. Many have changed the basic meaning of the word in order that they might “protect” the character of God.

The basic meaning of the Greek word ἱλάσκομαι (*hilaskomai*) and the Hebrew word כָּפַר (*kaphar*) which stand behind the English word “propitiation” is:

To appease or to avert wrath by means of an appropriate transaction or sacrifice.

In relation to salvation, propitiation signifies the satisfaction of divine wrath against sin and thus the averting of God's punishment by means of an appropriate offering or ransom. But to many modern-day theologians such a concept is entirely foreign to a God of love. To them it is entirely foreign to God's very character.

What is God's character? Holy, Righteous, Good, Love, Truth
Can such a God experience genuine wrath?

1. The Wrath of God

a. The Prominence of God's Wrath

Old Testament: 20 different Hebrew words; 580 occurrences

New Testament: Specifically named many times (Lk 21:23; Matt 3:7; Tom 1:8); Alluded to many other times (Matt 5:22; 18:8)

Dr. Maldwyn Hughes (*What is the Atonement*)

“Let it be granted that anger is not an ideal word for our purpose and that we use it only, as Augustine would say, ‘in order that we may not keep silent.’ Our concern is with facts not with words... The fact which we must face is that in the nature of things there must be an eternal recoil against the unholy on the part of the all-holy God.”

The Wrath of God=A reality to be reckoned with

Propitiation=The means of averting that wrath

b. New Testament words for “wrath”

In the NT there are two primary words for God's wrath:

- ὀργή (*orge*)—An emotional state. A natural disposition or character. An abiding slow burning anger (Rom 1:18).

- θύμος (*thumos*)—An emotional reaction. “To breathe violently; be in a heat of passionate anger; RAGE (Rev 14:10).

ὀργή is used most frequently of God's attitude about sin. θύμος is used of the display of God's wrath in revelation during the tribulation.

c. Examples of God's Wrath

(1) On His people: Jer 6:9-17

- The concept of God's wrath cannot be eradicated from the OT. It is not just one or two writers. It is found throughout. Above all, the concept of the wrath of God stresses the seriousness of sin in light of the holiness of God.
- The OT views God as loving righteousness and hating unrighteousness (Zech 8:14-17).
- Modern man finds difficulty with this concept—partly because they have learned so well that God is love. But the two truths go hand in hand (Matt 6:24). The Picture is clear: God hates sin!

(2) On Gentiles: Ezek 25

(3) Today: Rom 1:18-32

(4) Future: Rev 6:15-17

2. The Meaning of Propitiation

a. Romans 3:25-26 - Christ died as a propitiatory sacrifice to satisfy an offended God.

- Theme of Romans 1-3 How a man comes to be accepted by God
- Romans 1:15-3:20 All men lie under the condemnation and wrath of God.

1. Summary of whole epistle 1:15-17

2. The Fact of God's Wrath 1:18

3. The Wrath of God rests on the pagan world 1:19-32

4. The Future of God's wrath 2:1-16

5. The Jew is also in danger of God's wrath 2:17-3:8

6. A Summary of the charge being made 3:9-20

3:9— the charge

3:10-18—the proof (Scripture is the proof!)

3:19—the purpose of the Law (which he just quoted) “That every mouth might be sealed and all the world be brought to trial before God”

All men, Jew and Gentile alike, lie under the condemnation and wrath of God.

- Romans 3:21-24 *But now* God is manifesting His righteousness in a new way. How had God revealed His righteousness before Christ?

How? *By His ongoing activity of justification!*

(1) *APART FROM LAW* (21) (anarthrous)

(2) *THROUGH FAITH* (22)

(3) *FREELY* (24) cf John 15:25

(4) *BY GRACE* (24)

(5) *THROUGH THE REDEMPTION ACCOMPLISHED BY CHRIST* (24)

- Romans 3:24-26 **But what about God's Wrath? How has God's wrath against the sinner been turned away? PROPITIATION.**

In chapter 1-3 God's wrath on sinners is emphasized. In 3:25 we find the only solution.

R.W. Dale, "St. Paul's intention was to demonstrate that the whole world was exposed to the Divine wrath, and that if men are to be saved, that wrath must somehow be averted. That this was his intention becomes clearer the more rigorous the examination to which the whole argument is subjected."

Horace Bushnell (Forgiveness and Law, 1894), "We propitiate only a person and expiate only a fact, or act or thing."

- What this verse teaches about Propitiation:
 - (1) Motive of Propitiation:
 - (2) Means of Propitiation:
 - (3) Method of Propitiation:
- This method of satisfying God's wrath declares His righteousness in two ways:
 - (1) v 25 PASSING OVER of sins in the past by his forbearance
 - (2) v 26 JUSTIFYING those who believe in the present

b. Hebrews 2:17 - Christ does the work of propitiating.

c. 1John 4:10 - Christ is the propitiation.

d. 1John 2:2 - Christ continues to provide for the ongoing need for propitiation. cf Eph 5:6; 2:3

D. RECONCILIATION

1. The Need For Reconciliation

a. We are trespassers!

(1) The meaning of "trespass"

Parapipto (παράπιπτω): to fall down, to fall away, fail to meet up to an obligation (a personal offence)

NT Translations: trespass, offence, sin, fall, fault, fall away

(2) The consequences of trespass: Matt 6 (14 explains 12)

Emphasis:

(3) We have trespassed

Rom 5 - As a race.

Eph 2 - As individuals.

b. Trespass results in alienation as a race and as individuals.

(1) An example of alienation: Rom 11:11, 12 cf v 15

(2) Our alienation: Eph 4:18

We were alienated from the life of God:

- In our intellect "*minds darkened*"
- In our emotions "*hardened heart*"
- In our volition "*given themselves over*"

(3) This alienation is total: Eph 2:1, 5 "*dead in trespasses*"

(4) This alienation is both passive/corporate and active/individual: Col 1:21

- "*having been alienated*" passive
- "*enemies in your mind by your wicked works*" active

Summary: By his own choice, man has made himself an enemy of God and is thus alienated from God. His basic need in this regard is to have the cause of enmity removed and thus be reconciled to God.

2. The Method of Reconciliation

a. What is reconciliation?

- Lexical definition: katallaso (καταλλάσσω): to change; in shipbuilding two parts were reconciled when they were made to fit together perfectly. When used of personal relationships it means to change in such a way that a proper or right relationship results.
- Theological definition: “Reconciliation is thus the work of God in bringing back sinful man into fellowship with Himself through the removal of that which caused alienation.” Dr. Robert Saucy

b. When did God act to reconcile us?

- (1) Rom 5:10 - While we were _____.
- (2) Col 1:21; Eph 4:18; 2:1-5 - While we were _____ towards Him.
- (3) Eph 2:1, 5 - While we were _____.

- Therefore how much were we capable of doing about our alienation?
Romans 5:6

c. How did God accomplish reconciliation?

- (1) Since trespasses had caused our alienation and enmity they must somehow be removed.
- (2) Trespass demands reparation. Romans 5:15-20 says three things have come to us because of our trespass:
 - 1 - “Judgment arose from one trespass” (16)
 - 2 - “resulting in condemnation” (16)
 - 3 - “death reigned” (17)
- (3) Christ was delivered up because of our _____ Rom 4:25
- (4) Christ reconciled all things to Himself Col 1:20

“having made peace through the blood of His cross”

Which means: By taking our place and suffering the penalty which resulted from our trespasses. Thus the cause of alienation was removed.

(5) Therefore God _____ our trespasses to Christ and is no longer _____ them to us! 2 Cor 5:19

(6) But when were you personally reconciled to God?

3. The Results of Reconciliation

a. On an alienated creation - Col 1:20 (cf Rom 8:19-22)

b. On an alienated humanity - 2 Cor 5:19 (cf Heb 2:5ff)

c. On the Individual 2Cor 5:18-20; Eph 2:18; Rom 5:1; 8:6
For the believer the effects are different in extent and results:

- God has reconciled us to Himself through Christ
- God has given us the ministry of reconciliation (2Cor 5:19). This is the ministry of announcing to men that the world is already reconciled to God in reference to all their unmet obligations .

But note: this ministry also includes the exhortation to this same world of lost men to “be reconciled to God” (2Cor 5:20).

So there is a deeper aspect of reconciliation that is for those who respond in faith to this plea. This is related to the fact that Christ “was made sin...on our behalf, that we might become the righteousness of God in Him” (2Cor 5:21)

- This personal and eternal reconciliation is limited to the believer, who is in Christ (2Cor 5:15,17,18).

Summary: The Crosswork of Christ accomplished a corporate and limited reconciliation for all of creation and a personal and eternal reconciliation for those who are in Christ.

d. The Privileges of Reconciliation for the Believer:

(1) We are now at peace with God - Eph 2:18 cf 3:12

(2) God invites us to enjoy this peace - Rom 5:1

(3) We experience this peace through the Spirit - Rom 8:6

E. REDEMPTION

1. The Need of Redemption

- John 8:34
- Rom 7:14
- Rom 6:17

The sinner is a “bondservant” to sin, yielding to its power, and unable to escape by himself. God’s reversal of this pitiful condition becomes the basis for His appeal to us to respond to Him with our lives. Redemption is designed to lead to eager obedience to God.

2. Redemption in the Old Testament: The OT concept of redemption centers around three Hebrew words:

- a. ga'al (גָּאֵל) — The basic idea of this word has to do with family relationships. It signifies acting as a kinsman, whose responsibilities include:

(1) Ruth 3:13

(2) Lev 25:48ff

(3) Lev 25:25

(4) Lev 27:13ff

“Thus in the Old Testament use of the word we find two distinct ideas. The primary thought is the general one of family obligation, and arising out of this is the narrower concept of the payment of a price, redemption.” Leon Morris

- b. padah (פָּדָה)— The basic meaning of this word is “ransom by the payment of a price.” This word speaks of a commercial transaction not a kinship obligation. The lack of obligation or duty to redeem suggests the element of grace in this term (Ex 13:13).

The Lord is a Redeemer and both words are used of Him in the Old Testament:

ga'al (גָּאֵל)

HE REDEEMS ISRAEL FROM:

- Egyptian Bondage Exod 6:6; 15:13
- Babylonian Bondage Psalm 107:2

HE REDEEMS INDIVIDUALS FROM:

- Evil Gen 48:16
- Death Psalm 103:4
- Trouble & enemies Psalm 69:17, 18
- Deceit & violence Psalm 72:14
- Affliction Psalm 119:154

padah (פָּדָה)

HE REDEEMS ISRAEL FROM:

- Egypt 2Sam 7:23
- Power of the grave Hosea 13:14
- All iniquities Psalm 130:8
- All troubles Psalm 25:22

c. kopher (כֹּפֶר)—the ransom price by which a life is redeemed. From the verb kaphar: to cover, propitiate. Exod 21:28ff; 30:12; Isa 43:2ff

√ To whom is the ransom paid? Exod 6:6

√ What do these words imply concerning...

◇ The Redeemer:

(1)

(2)

(3)

◇ The Redeemed:

(1)

(2)

(3)

Summary: In all three words redemption consistently signifies deliverance by payment of a price. There may be other ideas, like that of family obligation in *ga'al*, or the element of grace in *padah*, but as a stubborn underlying principle in every case there is the basic price-paying conception.

3. In the New Testament. The NT uses three word groups for redemption: *lutróo* (λυτρόω), *agoradzo* (ἀγοράζω) and *peripoieomai* (περιποιέομαι)

a. *agoradzo* (Rev 5:9-10)

b. *lutróo* (Matt 20:28)

c. *peripoieomai* (Acts 20:28).

√ The combined picture of these words is that those in bondage to and under sin (we were indebted and couldn't help ourselves) have been purchased, released, removed, and acquired for possession. In each case the transaction was made with the sufficient price, the blood of Christ.

Based on the following verses answer the questions that follow:

√ *agoradzo* (to buy) 1Cor 6:20; 7:23; Rev 5:9

√ *lutron* (the payment for loosing; ransom price) Matt 20:28; Mark 10:45

√ *lutróo* (to release by payment of a ransom) Titus 2:14; 1Pet 1:18; Rev 1:5

√ *lutrosis* (the act of setting free by paying a ransom) Heb 9:12

√ *apolutrosis* (the act of setting free completely by paying a ransom; emphasizing the total freedom that comes through the ransom) Luke 21:28; Rom 3:24; 8:23; Eph 1:7, 14; 4:30; Col 1:4; Heb 9:15

√ *antilutron* (a substitute ransom) 1Tim 2:6

1. What was the state from which we were redeemed? (i.e. bondage, oppression, obligation)
 2. What was the Ransom price paid?
 3. What is the result of this freedom?
 4. Is our redemption now complete? How will we be ultimately set free?
 5. How many presently enjoyed benefits of redemption can you list?
 6. Specifically what is our responsibility as a result of being redeemed?
-

3. The Results of Redemption. By His death Christ purchased all men.

a. The Effects on Creation - Rom 8:20-23

He redeemed Creation which had come under the “slavery of corruption” because of Adam's sin. Now creation has hope!

b. The Effects on All Men

- Rom 14:9-10 - Christ became the Lord of the living and the dead. As the conqueror over physical death Christ is able to resurrect both the believer and the unbeliever in their order and unto their respective ends (1Cor 15:22; Cf. John 5:28-29 and 2Peter 2:1 *agorodzo*).

c. The Effects on the Believer

- The full penalty for Adamic sin-guilt was both physical and spiritual death (Rom 5:12). Although the first part of that was “put away” for all men the second was not (Rev 20:14).
- The believer receives certain results of Redemption which the unsaved will never receive:
 - (1) Col 1:14 — “forgiveness of sins”
 - (2) Eph 1:7 — “forgiveness of trespasses”
 - (3) Eph 4:30 — The sealing ministry of the Spirit which will keep the Christian to the day of redemption...i.e. that day in which we will receive the physical redemption of our bodies (Rom 8:23).
 - (4) The possession of eternal life (1John 5:11, 12). This eternal life is the present application of the removal of the second part of the penalty for Adamic sin-guilt. Compare the continuing state of the unsaved in Eph 2:1ff.

B. A Defense of Limited Atonement

And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased (ἡγόρασας) for God with Your blood men from (ἐκ) every tribe and tongue and people and nation. Rev. 5:9

1. If Christ died for the sins of all people, then their sins have been paid for by virtue of Christ’s vicarious atonement for their individual sins. If all people’s sins have been paid for, then all people stand blameless before God and will be saved.

But this is _____ and contrary to biblical revelation (Matt. 7:14).

2. Christ explicitly stated that he only came to die for the _____.

- John 6:39
- Matt 1:21
- Acts 20:28
- Eph. 5:25
- Jn. 17:9

3. If Christ’s intent was to die for all people, then He failed, since not all people will be saved. This would be the only aspect of salvation in the *ordo solutis* that falls short of its intended goal.

- Rom. 8:29-30

	Atonement (God)						
Election →	✝ →	Calling →	Regeneration →	Conversion →	Justification →	Sanctification →	Glorification →
(God)		(God)	(God)	(God-man)	(God)	(God-man)	(God)
				Faith Repentance			
			Past		Present		Future

4. Why would God knowingly pay for the sins of someone He has not elected?
5. How could we believe that people are being punished in hell for sins that have been paid for by Christ? Isn't this double jeopardy? If God's righteous requirements have already been satisfied by Christ, there is no justifiable reason for God to send them to hell. God would be unjust.

II. Unlimited Atonement

A. A Description of Unlimited Atonement

Description:	Christ died for every individual, elect and non-elect, in order to make salvation possible for all.
Proponents:	Arminians, most dispensationalists, some Reformed theologians

B. A Defense for Unlimited Atonement

While the rational arguments behind the Limited Atonement/Particular Redemption Theory are convincing, the scriptural support for unlimited atonement is overwhelming.

- 1 Jn 2:2
- 2 Cor. 5:18
- Jn. 1:29
- 1 Tim. 2:5-6
- Heb. 2:9
- 2 Pet. 2:1
- Jn. 3:16

III. Implications

Topic Four: The Application of Salvation

We have looked at many details of the Atonement. Scripture teaches that Jesus Christ took the place of sinners and suffered the penalty of sin. He died on a cross and was buried and because of His substitutionary work was accepted by God the Father he was raised from the dead and made Lord of the living and the dead. But how is this great salvation applied to an individual?

There are two major features of Soteriology (a) the finished work of the Savior on the Cross and (b) the application of that work to those who believe. Each of these factors is declared to have been determined divinely from a dateless past. Of the Savior's work it is written that He was a Lamb slain from the foundation of the world (Rev 13:8). Of the saved it is said that he was "chosen in Him before the foundation of the world" (Eph 1:4). To this is added a third aspect of the eternal purpose, namely that the good works of the saved one are foreordained that he should walk in them (Eph 2:10). These three—a foreordained Savior, a foreordained Salvation, and a foreordained Service—constitute the essential elements in the eternal counsels of God respecting the Church which is His body. Lewis Sperry Chafer

The Bible presents salvation as a divine undertaking; a part of the plan of God. It must be seen in light of eternity. The plan of salvation is not a last minute, stop-gap measure or a divine afterthought. Salvation is an eternal program. Because of this we need to keep several things in mind:

1. WE MUST SEE SALVATION AS A PART OF AN ETERNAL PLAN.
EPH 1:4-7, 13; ROM 8:29-32 CF HEB 10:7

Eternity Past	Salvation 30AD	Upon Believing
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2. WE MUST SEE THAT SALVATION HAS DIFFERENT ASPECTS

Past	Salvation Present	Future
Eph 2:8,9	2Cor 7:10 Rom 6	Rom 13:11

3. WE MUST SEE THE DISTINCTION BETWEEN SALVATION **ACQUIRED**
AND SALVATION **APPLIED**.

MAN'S PROBLEM "A Sinner"	GOD'S PROVISION "The Atonement"
IN STANDING... "Condemned"	Obedience Sacrifice Propitiation Reconciliation Redemption
IN CHARACTER... "Corrupt"	

CONCLUSION: This salvation that Christ purchased for us on the tree and that is applied by the Holy Spirit, and that is going to be completed in the future is God's doing:

- He planned it in eternity past
- He provided it in Christ
- He applies it to the Elect

- He will complete it in every believer

And it is based on Grace! Eph 2:8

Alexander the Great once made a royal gift to one of his servants. Overwhelmed with confusion the recipient protested his unworthiness to receive so rich a present and so royal a favor. But imperviously Alexander hushed his protests saying, “You may not be worthy to receive, Alexander is worthy to give.”

You're not worthy of so great a salvation—but our Great God could give no other kind!

With these things in mind we now turn our attention to the APPLICATION OF CHRIST'S REDEEMING WORK, the way of Salvation.

I. CALLING

ACCORDING TO ROMANS 8:30 “CALLING” IS GOD'S INITIAL ACT IN APPLYING SALVATION. THE SCRIPTURAL DOCTRINE OF REDEEMPTIVE CALLING IS TWOFOLD IN ASPECT.

A. THE GENERAL CALL

The general call is a call which comes through the preaching of the gospel; it is an invitation which urges sinners to receive salvation (Jn 7:37). This message (The Gospel) is to be proclaimed with authority and it contains three essential elements:

1. It is an historical proclamation: Christ died, was buried, and rose (1Cor 15:1-4).
2. It is a theological interpretation: Christ died for our sins.
3. It is a divine command: “Believe”

B. THE EFFECTUAL CALL

The effectual call is that summons given by God to the individual that always results in salvation. As the gospel is proclaimed externally to all, God works in the heart of certain individuals by means of a “creative” summons to believe which cannot be resisted. This “calling” has in it the inherent “power to deliver one to the divinely intended destination.”

1. The Cause of the Call

- The Efficient Cause — 1Cor 1:9 Who called you? “through God”
- The Moving Cause — 2Tim 1:9
 - √ According to what did He call you?
 - √ When was this plan laid out?
- The Order of the calling — Rom 8:28-30
 - √ According to the previously arranged steps of this plan or purpose what steps precedes calling?
 - √ What steps follow?
- The Instrumental Cause — 2Thes 2:14
 - √ What is the specific instrument God uses?

2. The Nature of the Call

- Gal 1:6 What was the motivating principle behind the call?
- Rom 11:29
 - √ Under what circumstances will this call be revoked?
 - √ What does this imply concerning the guaranteed results of evangelism?
 - √ What does this imply concerning the security of our salvation?

3. The Effects of the Call

The following verses indicate that we have been called “out of” something and “unto” something.

Verse	Called out of...	Called unto...
2Tim 1:9		
2Thes 2:14		
Heb 3:1		
1Pet 2:9		
Gal 5:13		
1Cor 1:9		
1Cor 7:15		
1Thes 4:7		

C. THE DRAWING

Another biblical term that is related to this truth concerning the Effectual Call of God is “Draw.” Both “call” and “draw” refer to the initial saving act of God. But where “call” emphasizes the fact that it is an *invitation to* the individual from God, “draw” emphasizes it is an exercise of *God's power in* the individual.

1. A Definition: ekluo (ἐκλύω) meaning: to drag, to draw. It assumes (1) resistance by the object, (2) a taking of possession by the subject, and (3) a bringing near.
2. Implications: This word indicates several things about act of God “drawing” individuals to Himself:
 - a. It's an exertion of God's power! John 21:6
 - b. Although it results in the individual exercising their will it is not dependent on his/her will but on God's! James 2:6
 - c. It is not just a mystical wooing but a display of force! John 12:30-32; Acts 21:30
3. Explanation:
 - a. It is a necessity in regards to Salvation (Rom 3:11)
 - b. It is a reality in regards to Salvation (John 6:44)

To say that I came to Jesus of my own free will is to declare that I have at least some merit. The fact is if you are a born-again believer it is because the Father drew you, and not because you were self-motivated.

I sought the Lord, and afterwards I knew
He moved my soul to seek Him, seeking me!
It was not I that found, O Saviour true;
No, I was found of Thee!

George Chadwick (1854-1931)

II. CONVERSION

CONVERSION INVOLVES A TURNING IN TWO ASPECTS:

ACTS 3:26 — APOSTREPHO (ΑΠΟΣΤΡΕΨΕΩ): TURNING AWAY FROM SIN.

ACTS 9:35 — EPISTREPHO (ΕΠΙΣΤΡΕΨΕΩ): TURNING TOWARD GOD.

CF ACTS 14:15 & 1THES 1:9

A. REPENTANCE: A CHANGE OF MIND

2Cor 7:8-11

Metamelomai (μεταμέλομαι):

Metanoia (μετάνοια):

B. FAITH

1. In the Old Testament

`aman (ʾama): to be established, firm, certain

“In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant...In the Hiphil (causative), it basically means ‘to cause to be certain, sure’ or ‘to be certain about,’ ‘to be assured.’ In this sense the word in the Hiphil conjugation is the biblical word for ‘to believe’ and **shows that biblical faith is an assurance, a certainty**, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.” (J.B. Scott, Theological Wordbook of the Old Testament, p 116.)

- Isa 7:9

- Gen 15:6 “The Hiphil of `aman has a causative—productive sense, and the preposition (be) brings out that personal point at which this assurance sprang up was nothing else but the personal Jehovah, and that the same divine Person, in whom it sprang up, was also the One in Whom it came to rest.” (Vos, Biblical Theology. pp 98-99.)

2. In the New Testament

pisteuo (πιστεύω): to rely on, to take something as true

Usage: (1) simple mental assent - James 2:19

(2) temporal faith - John 5:35

(3) saving faith - Acts 16:31

3. The Elements of Saving Faith

a. Knowledge of the facts - Rom 10:17; 1Cor 15:3-4

b. Assent to these facts - Heb 11:6

c. Trust, personal commitment - 1Thes 2:4

√ In John 3:16 the preposition eis (εις) is used. It indicates “an absolute transference of trust from ourselves to another.”

√ Faith itself does not save. Faith in Christ does not strictly save, but Christ saves through faith. Faith is the instrument through which salvation is mediated.

4. The Object of Faith

a. Object: Who? God (Rom 4:3)

b. Content: What? God's Word or the revelation of God.

- The content of God's revelation has progressively increased during each dispensation/age. Heb 1:1-2; 1Pet 1:10-12
- Christ is God's full and final revelation of Himself. 1Pet 1:21; 2Cor 3:4
- The Scriptures are the God-breathed written word of God. John 17:20; 20:31

5. The Origin of Faith

a. Negatively

- (1) Not merely a product of sense experience
1Pet 1:8; 2Cor 5:7; Matt 16:17
- (2) Not merely the product of historical evidence
Acts 26:26-28
- (3) Not the product of human reason
1Cor 1:21; 2:4-5

b. Positively

- (1) Given of God Phil 1:29
- (2) Included in the gift of Salvation Eph 2:8; 2Thes 2:13
- (3) Empowered by the Spirit of God 1Cor 12:3; Matt 16:17

c. Faith does include sense experience, historical evidence and reason.

- (1) The object of faith was experienced by the senses.
John 20:27-29; 2Pet 1:16-18; 1Jn 1:1
- (2) The facts concerning our faith are verifiable by historical evidence. Luke 1:1-4
- (3) The facts were intended to work through man's reason.
John 20:31

d. Faith is still an act of man; an act of his will. Acts 16:31

e. Conclusion: Faith is an act of man in response to the message of the Word of God under the power of God.

6. The Evidences of Faith

- a. 1John 5:10; 2Tim 1:12
- b. Rom 10:10
- c. James 2:17, 26
- d. Titus 3:8; Gal 5:6; 2Pet 1:5-7
- e. 1John 5:4
- f. 1Pet 1:8
- g. John 8:31; 1Cor 15:2
- h. Rom 1:5

7. Is Faith the Sole Condition of Salvation?

a. "Repent and believe?"

Repentance is often used as a synonym for faith (Rom 2:4; 2Pet 3:9). When repentance and

belief are placed together it is only for the purpose of separating the various aspects of the full meaning of faith (Acts 20:21; 26:20).

b. “Believe and confess Christ?” (Oral confession)

(1) Rom 10:9-10 The one essential condition to salvation is belief, but with true belief confession will of necessity follow. Righteousness and salvation are not to be considered as absolute synonyms in this passage.

“Justification and salvation are here distinguished... Salvation presupposes continuance of the faith which justified, and a consequent realization of the effects of faith of which confession is one...” (Gifford, St Paul's Epistle to the Romans, p185).

(2) Matt 10:32; Luke 12:8 This “applies primarily, to these disciples (the twelve sent forth to preach the message of the kingdom of Israel) of themselves in respect to their faithful delivery of this kingdom proclamation and could be extended in its appeal only to the Israelites to whom they were sent. The carelessness which assumes that this Scripture presents a condition of salvation for a Jew or Gentile in the present age is deplorable.” (Chafer, Systematic Theology, Vol 3. p 379).

c. “Believe and be baptized”

Acts 2:38

- “for” - Greek: eis (εις) should be translated “because of, with respect to” Cf Matt 3:11; 12:41; Luke 11:32; Rom 4:20; 2cor 10:16; Gal 6:4
- Baptism is mentioned as the normal practice following belief without the thought of it being the cause of spiritual benefit.
- The thought of unbaptized believers is not entertained in the New Testament Cf F.F. Bruce, Acts, NIC, p 77
- Evidence that the result is not from baptism: (1) the primary demand is repentance - Acts 3:19; Luke 24:47 (2) the gift of the Spirit and forgiveness do not result from water baptism - Acts 10:44-47; 8:1ff

III. REGENERATION

As we have seen, the crosswork of Jesus Christ is applied to the individual the moment he places saving faith in Jesus Christ. All that is involved in this applicaiton can be seen in two of the Holy Spirit's ministries: (1) Regeneration and (2) Baptism. These works take place simultaneously and are an inseparable unity (John 14:20; 1Cor 12:13; Gal 2:20). However they are distinct.

A. THE CONCEPT OF REGENERATION

1. The various terms used to express this work of the Spirit:

- palingenesia (παλιγγενεσία): Titus 3:5 “regeneration”
- anagennao (ἀναγεννάω): 1Pet 1:3, 23 “born again”
- apokueo (ἀποκυέω): James 1:18 “brought...forth”
- gennao anothen (γεννάω ἄνωθεν): John 3:3, 7 “born again” or “born from above”

2. A Definition: Regeneration is the work of the Holy Spirit whereby he produces a spiritual birth in the believer by implanting eternal life in him. It is instantaneous and never repeated and results in the individual becoming a “child of God.”

3. The result is a person with a new relationship to God and a new orientation of life with new prevailing dispositions.

a. A new Father. John 1:12

b. A new Life. John 3:16

According to John 17:3 what is the purpose of this life?

According to 1John 5:11, 12 how can you possess this life?

c. A renewed mind. Rom 12:2

How does Scripture describe our unregenerate mind? Col 1:21

Alienated and hostile

Who renewed your mind? Titus 3:5 The Holy Spirit

What results should you expect from having a renewed mind?

Rom 12:2; Col 3:8 Able to approve the good, acceptable, perfect will of God, - possess a true knowledge

d. A New Nature. 1John 3:9

This provides a new possibility. 2Pet 1:4 partakers of the divine nature

This provides a new problem. Rom 7

B. THE NECESSITY OF REGENERATION

1. Eph 2:1-3 We were dead
2. Eph 4:18 Our natures were totally corrupted
3. John 8:42-44 The devil was our father and we were like him

C. THE NATURE OF REGENERATION - JOHN 3:8

1. It is an act in which man is passive. *Man can no more contribute to their spiritual birth than infants can to their own natural birth. cf John 1:13*
2. It is instantaneous. The aorist tense pictures action as a snap shot, that is action viewed as a simple completed act, not a process. Regeneration is viewed in this way in the following verses: John 1:13; 3:3, 5, 7
3. It is invisible. *Irresistable & mysterious. No man can really understand this wonderous work of God's grace. Spirit's work like the wind.*
4. It is observable by what it produces. The perfect tense emphasizes the ongoing effects of a past completed action. When referring to the results of regeneration the perfect tense is used. The concept presented is that at one point in the past I was born of God and as a result I am now in the state of being a “born one.” Certain things continue to be true of me as a result of this past event. First John presents the following results of regeneration:
 - 2:29 You will practice righteousness
 - 3:9 You won't practice sin
 - 4:7 You will love & know God
 - 5:1 You will believe that Jesus is the Christ
 - 5:18 You will be kept by Jesus & Satan can't touch you!

D. THE WORK OF REGENERATION

1. The author is God the Father John 1:12-13
2. The agent is God the Holy Spirit John 3:5-8
3. The life implanted is God the Son 1John 5:11, 12, 20
4. The instrument is the Word of God 1Pet 1:23-35; Ja 1:18, 21

E. THE DISPENSATIONAL CHARACTER OF REGENERATION

1. John 14:16-19 He abides with you but He will be in you
2. John 14:20 At that day you will know...
3. Acts 11:15, 16 Peter points to Pentecost as the fulfilling of Christ's promise that they would be baptized in the Spirit
4. 1John 5:11, 12 Indwelling Christ = possession of eternal life

IV. THE BAPTISM OF THE HOLY SPIRIT

“Since by the Spirit's baptism the greatest transformations are wrought in behalf of the believer, it is to be expected that Satan, the enemy of God, will do all within his power to distract, misdirect, and confuse investigation respecting this specific ministry of the Holy Spirit... This nullifying of the truth is seen in at least three most important fields of doctrine, namely, the believer's positions and standing in Christ, his eternal security, and the ground of the only effective motive for a God-honoring daily life.”
Lewis Sperry Chafer

A. THE CONFUSION CONCERNING BAPTISM

1. Who does the baptizing? Matt 3:11 cf 1Cor 12:13
2. Is there more than one baptism?
3. Should a believer tarry for the baptism? Acts 1:4
4. Wasn't Peter saved but powerless before he “received the baptism”?

B. THE CHARACTER OF BAPTISM

1. It is dispensational in Scripture

- a. Prior to Pentecost it is viewed as Future. Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5
- b. After Pentecost it is viewed as already Past. Acts 11:16; Rom 6:1-4; 1Cor 12:13; Gal 3:27; Eph 4:5; Col 2:12

2. It is distinct in Scripture

- a. Prophesied by John the Baptist Matt 3:11-12
- b. Clarified by Christ John 14:20-23 cf 14:26; 15:26; 16:7; Acts 1:4-5
- c. Identified by Peter Cf Acts 1:4-5 & 10:45-11:18
- d. Amplified by Paul 1Cor 12:13

3. It is detailed in Scripture

- a. When does it take place?
 - When I rested my faith in Christ. Gal 3:6
 - When the Holy Spirit began to indwell me. 1Cor 12:13
 - When Christ became my life. Gal 2:20; 1Jn 5:11-12
- b. Why does it take place?
 - To make me a part of the New Creation. 2Cor 5:17
 - √ A member of Christ's body 1Cor 12:12, 27
 - √ A son of God Gal 3:26
 - √ A person dressed for eternity with God Gal 3:27
 - To make me accepted. Eph 1:6 *lit. "made an object of favor in the beloved"*
 - To bring me near to God. Eph 2:13
 - To seat me in the heavenlies. Eph 2:6
 - To guarantee me freedom from condemnation. Rom 8:1
 - To make me a saint. Phil 1:1
 - To make me one with all other believers. Rom 12:4-5; John 17:21-23; Gal 3:28
 - To give me credit for already having...
 - died with Him Rom 6:3

been buried with Him Rom 6:4

been raised with Him Rom 6:4, 5

Because of this death I have been justified from the sin principle (Rom 6:7).

Because of this resurrection I am alive to God. Rom 6:10

V. JUSTIFICATION

A. THE MEANING OF JUSTIFICATION — TO PRONOUNCE, ACCEPT, AND TREAT AS JUST.

1. It is Judicial (Forensic): Denotes a judicial act of administering the law— in this case by declaring a verdict of acquittal, and so excluding all possibility of condemnation. Justification settles the legal status of the person justified (Deut 25:1; Prov 17:15; Rom 8:33-34).
2. It is not Creative: Does not mean “to make righteous” (by subjective spiritual renewal). Cf The Catholic error as expressed in the Tridentine definition: “not only the remission of sins, but also the sanctification and renewal of the inward man” (Sess VI, ch vii).

B. THE NATURE OF JUSTIFICATION...*BOTH NEGATIVE AND POSITIVE*

1. It is a justification
 - of sinners
 - by grace
 - through faith in Jesus Christ,
 - apart from all works and despite all demerit (Rom 3:21ff).
2. It is a justification
 - occurring at the time faith is exercised (Rom 3:2; 5:1)
 - a bringing of the final judgment into the present (Rom 5:9 cf John 5:24)

√ This means that the judgment that is presently going on in the “household of God” is not for condemnation but for purification (1 Pet 4:17 cf 1 Cor 11:32).

√ This means that the believer’s judgment before the “Judgment Seat of Christ” may deprive him of certain rewards (1 Cor 3:15) but never of his justified status. Christ will not call in question God’s justifying verdict, only declare, endorse and implement it.
3. It is a justification
 - That removes our guilt. That means pardon, remission, and nonimputation of all sins, reconciliation to God, and the end of his enmity of wrath (Acts 13:39; Rom 4:6-7; 2 Cor 5:19; Rom 5:9).
 - That bestows a righteous status. We are given a title to all the blessings promised to the just:
 - √ Adoption as God’s sons and heirs (Rom 8:14ff; Gal 4:4ff).

- √ Sealed as God's possession by the Holy Spirit (Eph 1:13)
- √ Experience eternal life now (Rom 5:18; John 5:24)

C. THE GROUND OF JUSTIFICATION...*CHRIST'S RIGHTEOUSNESS*

- On what basis could God “justify the ungodly” (Rom 4:5) since this is exactly what He will not tolerate in others (Exod 23:7; Isa 5:23)?
- Romans 3:25-26 Paul is saying that the gospel which proclaims God's apparent violation of his justice is really a revelation of his justice.
- 2 Cor 5:21 Identification - Justification The Baptism of the Holy Spirit identifies us with Christ and thus clothes us in His righteousness. Justification is God's declaration that we are righteous as a result of this identification with Christ.

VI. SANCTIFICATION

Is it important? Eph 1:4; 5:25, 26; 2:10 & Rom 8:29

A. THE MEANING OF SANCTIFICATION

Sanctification means “to make holy.”

Holiness signifies, first, all that marks out God as set apart from men and, second, all that should mark out Christians as set apart from God.

In reference to God we may distinguish between majestic holiness and ethical holiness.

1. Majestic Holiness: God as separate from His creatures. He is infinitely exalted above His creation; He is the transcendent one, wholly-other (Ex 15:11; Is 40:26; 57:15)
2. Ethical Holiness: God as separate from sin. “God cannot compromise with sin in any form. He must demand conformity with His moral laws, and anyone who would have dealings with Him must be pure in thought, word and deed.” (Ps 24:3-4; Is 6:1-5; Heb 1:12.)

B. BASIC PRINCIPLES OF SANCTIFICATION

1. The Nature of Sanctification is Transformation through Consecration

a. The Two Sides of Sanctification

- Sanctification is relational (*hagiasmos*...sanctification, saint, sanctify), signifying the state of being separated and set apart for God—on the human side, consecrated for service; on the divine side, accepted for use. (Eph 1:4)
- Sanctification is transformational (*hosios*... holy), signifying an intrinsic moral and spiritual quality, that of being both righteous and pure, inwardly and outwardly, before God. (Eph 4:24)

b. The Process of Sanctification:

Relational - transformational. Moral and spiritual purification flows out of consecration and dedication to Christ. (2 Cor 3:18).

c. The Place of Repentance in Sanctification:

Our acceptance perfect from the start but repentance always needs to be extended further as long as we are in this world. Repentance: *turning from as much as you know of your sin to give as much as you know of yourself to as much as you know of your God.* As our knowledge grows in these three areas our practice of repentance has to be enlarged.

Phil 2:12, 13 “fear and trembling” not panic and fright, but reverent awe at what God is up to in our lives as he works within us by His Spirit to make us will and work for his good pleasure.

2. The Basis of Sanctification is justification through Jesus Christ.

The entire sanctifying process rests on our pardon and acceptance through Christ's substitutionary death for us. Holy people do not glory in their holiness, but in Christ's cross; the holiest saint is never more than a justified sinner and never sees himself in any other way.

John Wesley on his deathbed was heard to whisper: "No way into the holiest but by the blood of Jesus."

A growth in holiness brings an increasingly vivid and humbling sense of one's own unworthiness. Cf Paul

I Cor 15:9 "I am the least of the apostles" (54 AD)

Eph 3:8 "To me the very least of the saints" (61 AD)

1 Tim 1:15 "I am foremost of all *sinner*s" (65 AD)

Why? Only you know the inside story of your own life—the moral defeats, hypocrisies, lapses into meanness, pride, dishonesty, envy, lust, manipulative communication, and cowardice at motivational level, and all the rest of the private shame—in a way that you know the inside story of no one else.

Increased holiness brings increased sensitivity to what God is, and therefore a clearer estimate of your own sinfulness and particular shortcomings, and therefore an intensified realization of one's constant need of God's pardoning and cleansing mercy.

Therefore...any idea of self-satisfied or self-righteous holiness or of a divinely imparted righteousness that in any way reduces our need for Christ's imputed righteousness are delusive and ungodly fantasies. They are Pharisaism not true sanctification.

3. The root of Sanctification is Co-crucifixion and Co-resurrection with Jesus Christ

Col 1:27 - Romans 6

- For the believer holiness is the natural way to live just as sin is the natural way to live for the spiritually dead man. In pursuing holiness by obeying God the Christian actually follows the deepest urge of his own renewed being (Rom 7:18). The result of this on the believer's inner man is sanctification (6:22).

Rom 8:7

- Loving God with heart, mind, soul, and strength is altogether beyond the unregenerate man's capacity. But for those in Christ motivational holiness is spontaneous and natural, and the unnatural thing is for him to do violence to his renewed nature by yielding to the desires of the flesh (Gal 5:16-26)—which explains why backsliders are so miserable inside.

Any idea of holiness as determined refusal to do all that one most wants to do must be dismissed as the unregenerate mind's misunderstanding. True holiness is doing that which, deep down, the believer most wants to do, according to the urging of his new, dominant instincts in Christ. The fact that few Christians seem to be sufficiently in touch with themselves to appreciate this does not alter its truth.

4. The Agent of Sanctification is the Holy Spirit

Ephesians 5:18 - fill up what is lacking in character

Phil 2:13 - The Spirit's active power...(Augustine) prevenient grace (creating in us a purpose of obedience) followed by cooperative grace (sustaining us in the practice of obedience).

By the Spirit's enabling, Christians resolve to do particular things that are right, and actually do them, and thus form habits of doing right things, and out of these habits comes a character that is right. "Sow an action, reap a habit; sow a habit, reap a character."

Two important Things to remember:

1. The Spirit works through means—through the objective means of grace (i.e. biblical truth, prayer, fellowship, worship, and the Lord's supper) and with them through the subjective means of grace whereby we open ourselves to change, namely, thinking, listening, questioning oneself, examining oneself, admonishing oneself, sharing what is in your heart with others, and weighing any response they make. Spirit does not show his power by constantly interrupting our use of these means with visions, impressions, or prophecies, which serve up to us ready-made insights on a plate but rather by making these regular means effective to change us for the better and for the wiser as we go along. Holiness teaching that skips over disciplined persistence in the well-doing that forms holy habits is weak; habit forming is the Spirit's ordinary way of leading us on in holiness. Fruit of the Spirit: habitual dispositions...accustomed ways of thinking, feeling, and behaving.
2. Holy habits, though formed in the natural manner by self-discipline and effort are not natural products. The discipline and effort must be blessed by the Holy Spirit, or they achieve nothing.

Holiness by habit forming is not self-sanctification by self-effort, but is simply a matter of understanding the Spirit's method and then keeping in step with him.

5. The Life of Sanctification is Conflict

- Gal 5:17 This verse points out the reality of tension, the necessity of effort, and the incompleteness of achievement that mark the life of holiness in this world. (desires of the Spirit: inclinations of our renewed heart; the desires of the flesh: the contrary inclinations of indwelling sin cf Rom 7:20). The anti-God energy that indwelling sin repeatedly looses in the form of moods, desires and distractions keep total perfection beyond our grasp.
- The life of sanctification is a fight. Any idea of getting beyond the conflict, outward or inward, in our pursuit of holiness in this world is an escapist dream that can only have disillusioning and demoralizing effects on us as waking experience daily disproves it. See Heb 12:3,4

6. The Standard of Sanctification is God's Revealed Will

Legalism means two things:

- (1) Externalism: Supposing that all the law's requirements can be spelled out in a code of standard practice for all situations, a code which says nothing about the motives, purpose, and spirit of the person acting.
- (2) Merit: Supposing that formal observation of the code operates in some way as a system of salvation by which we earn our passage to glory or at least gain a degree of divine favor that we would not otherwise enjoy.

Examples: Pharisees & Judaisers. Evangelicals are more likely to fall prey to the first than the second. We make up rules for ourselves and others, beyond what Scripture requires, and treat those who keep them as belonging to a spiritual elite. But this curtailing of personal Christian liberty by group pressure is not the way of holiness.

Opposite extreme which some jump into in reaction: lawless licence (worse than what we were fleeing). We certainly are to keep God's commands in a nonlegalistic way. From life rather than for life, not for gain but out of gratitude (Rom 12:1). We are to obey God not as a sinner trying to win salvation, but as a son of God rejoicing in the gift of salvation that is already his. Obedience is the proof of love (John 14:15) and is also the true path of true holiness, a path which we must be careful to follow without any cutting of corners. Moral carelessness is spiritual carnality (1 Cor 3:1-3) and is holiness negated rather than fulfilled.

7. The Heart of Sanctification is the Spirit of Love

Love to God and man is the whole burden of the law (Matt 22:35-40)

Love is the fruit of the Spirit (Gal 5:22)

Without love the Christian is nothing (1 Cor 13:1-3)

Love looks (not away from, but) beyond rules and principles to persons and seeks their welfare and glory. Love is not essentially a feeling of affection, but a way of behaving, and if it starts as a feeling, it must become more than a feeling if it is truly to be love. Love does something; it gives; that is how it establishes its identity. 1 Jn 3:16-17; 4:7, 10, 11

Hard, harsh, cold-hearted holiness is a contradiction in terms.

Love is the heartbeat of holiness.

Love to God - Prescribed in Matt 22:37

Love to neighbor - defined in 1 Cor 13:4-7