

The Bible Companion Series

# Soteriology

*Conversion   Substitution   Reconciliation   Propitiation   Remission   Redemption*  
*Regeneration   Imputation   Adoption   Supplication   Justification   Sanctification*  
*Glorification   Preservation   Origination   Salvation*

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## The Doctrine of Salvation

A Bible-Believing Study Guide

The Bible Companion Series of Bible Studies

These Study Notes Belong to: \_\_\_\_\_

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#### *A Note Concerning the Cork Bible Institute*

*This study course is intended to be used in conjunction with the Cork Bible Institute and contains Chapter Quizzes and a Final Exam that can be applied towards credit in the Institute. If you want your participation in this course to be part of an overall course accreditation, please inform Pastor Ledbetter and he will make sure your records are retained. Your attendance will be recorded, and there will be a class project for you to complete by the end of the ten week course.*

## REQUIREMENTS FOR THIS CLASS

### **Class Projects:**

*To pass this course, you will need to complete the following:*

- 1. Fill-in all the following notes*
- 2. Attend 80% of the classes*
- 3. Write a 3 page report on one of the following subjects:*
  - a. How to prove Calvinism wrong (you have to explain first just what Calvinism teaches, and then clearly prove it wrong from the Bible*
  - b. The Eternal Security of the Believer*
  - c. The sure signs that a person is born again*
- 4. Memorize the Scripture verses that will be announced throughout the course*



# The Doctrine of Salvation

## I. The Meaning of Salvation.

- A. Salvation means to successfully \_\_\_\_\_ (set free, release, rescue, liberate) someone or something from impending danger. The very word carries with it a twofold implication:
1. That someone or something \_\_\_\_\_ to be saved.
    - a. Only a sick person needs a doctor. Man is desperately ill. (See Isa. 1:6; Mt. 9:12.)
    - b. Only an accused person needs a lawyer. Man stands condemned in God's court of law (Rom. 3:10-19).
    - c. Only a drowning person needs a lifeguard. Man finds himself flooded by the waters of sin (Ps. 69:1, 2).
    - d. In his excellent book, *Salvation Is Forever*, Robert Gromacki lists the following reasons why men are lost.
      - 1) They are lost because of their rejection of biblical revelation (Ps. 19:1; Acts 14:17; Rom. 1:19, 20).
      - 2) They are lost because of disobeying their own conscience (Rom. 2:14-16).
      - 3) They are lost because of their relationship to the world (Eph. 2:2; Jas. 4:4; 1 Jn. 2:15-17).
      - 4) They are lost because of their relationship to Satan (Mt. 4:8, 9; Jn. 8:42-44; 12:31; 2 Cor. 4:4; Col. 1:13; 1 Jn. 3:10; 5:19).
      - 5) They are lost because of their relationship to sin (Gen. 2:17; 8:21; Job 14:4; Eccl. 7:20; Jer. 17:19; Mk. 7:20-23; Rom. 5:12; 7:14; Eph. 4:18).
        - a) A sinner may not be as bad as he can be (like an Adolf Hitler) but he is nevertheless absolutely \_\_\_\_\_ in comparison to God.
        - b) Man is both dead (spiritually) and dying (physically). (See Gen. 2:17.) This can be likened to a condemned criminal in death row awaiting the electric chair and suffering from terminal cancer.
    - e. They are lost because of their lack of relationship to God (Jn. 3:36; Eph. 2:12; 1 Jn. 5:12; Jude 1:19).
  2. That someone is \_\_\_\_\_ and \_\_\_\_\_ to save. Such a Saviour must fulfill both requirements.
    - a. He must be able to save.
      - 1) It is possible for a person to have the desire but not the ability to save another individual.
      - 2) Many a physician has stood in utter frustration beside the bed of his dying patient, wanting so much to give aid, but totally helpless to do so.
    - b. He must be willing to save.
      - 1) It is possible for a person to have the ability but not the desire to save another individual. In 1978 a man in the United States, in desperate need of a rare blood transfusion, died. The tragedy of the story was that he suffered and died needlessly, for one of his own relatives possessed that rare type of blood and could have easily donated some, but stubbornly refused. Perhaps the greatest ability after all is availability.

## II. The Source of Salvation.

- A. Jesus Christ is the only source of salvation. He meets both requirements.

- B. He is able to save.
1. "For in that he himself hath suffered being tempted, he is able to help them that are tempted" (Heb. 2:18). "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).
  2. "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).
  3. "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).
  4. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).
- C. He is willing to save.
1. "And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (Mt. 8:2, 3).
  2. "...God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).
  3. "The Lord is not slack concerning his promise ... but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

### III. The False Hopes Of Salvation.

- A. MEMORIZE - "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).
- B. Things that People Think They Can Do
1. **Get a Good \_\_\_\_\_.** On two separate occasions Paul warns Timothy about the folly of depending on education (1 Tim. 6:20; 2 Tim. 3:7).
  2. **Have Church \_\_\_\_\_.**
  3. **Do Good Works** (Eph. 2:8, 9).
  4. **Get Baptized** (1 Cor. 1:17).
  5. **Live in a Proper \_\_\_\_\_.**
  6. **Keep the Law** (Gal. 2:16).
  7. **Get religiously Confirmed.** Religious confirmation is as far removed from redemption's transformation as a lump of coal from a glittering diamond. Charismatics use the speaking in tongues as a sort of confirmation that you are saved!
  8. **Live by the Golden Rule.**
  9. **Tithing.** Giving to the poor, etc.
- C. Things that People Think They Are
1. Sincere
  2. Good Enough
  3. Well Meaning
  4. Not overtly
  5. Not having many problems – in comparison with others
- D. Things that they see that are good around them

1. **Successful Secular Organizations** (the Peace Corps, United Nations, etc.; see Ps. 2; Rev. 18). During the coming great tribulation the combined "good works" secular organizations of this world will turn against the Father and attempt to dethrone his Son, only to be themselves utterly destroyed by the brightness of his coming.
2. **Many Religious Organizations** (the World Council of Churches, etc.; see Rev. 17). The unified religious movement will likewise suffer destruction during the tribulation.
3. None of the above can help any man or woman please God!

#### IV. The Threefold Method Of Salvation.

- A. While God has indeed dealt with his creatures under different dispensations (the pre-law stages, the age of the law, the post-law stage, etc.), He saves them all by the identical threefold method:
  1. This blood must be innocent, shed, and applied.
  2. This blood has to be personally accepted – not imposed
- B. Salvation is always by \_\_\_\_ (Heb. 9:22).
  1. This blood must be innocent, shed, and applied.
  2. This blood has to be personally accepted – not imposed
- C. Salvation is always through \_\_ (Luke 5:21; Jonah 2:9; Acts 4:12; 1 Thess. 5:9; Heb. 5:9).
  1. No prophet, priest, king, wizard, healer, preacher, doctor, etc ever saved anybody
  2. The only way that JESUS could save anyone would be if He were GOD! Which he is!
- D. Salvation is always by \_\_\_\_ (Eph. 2:8, 9; Titus 2:11).
  1. Grace is the attitude of giving a gift simply because of love, and without ANY effort on the part of the recipient to earn it!
  2. This grace is preceded by the sinner's faith (Rom. 5:1; Heb. 11:6) – activates the gift.
  3. This grace is followed by the Saviour's peace (Rom. 1:7; 1 Cor. 1:3; Gal. 1:3) – proves the gift was received.

#### V. The Work Of The Trinity In Salvation.

Stephen D. Swihart offers the following helpful information: "The relationship of the Father to the Son, and the Son to the Holy Spirit in the plan of salvation is unique. A careful study of the following outline will make this association plain."

- A. The Father's work: He DESIGNED the plan in eternity.
  1. \_\_\_\_\_ (Rom. 8:29; 11:2; 1 Pet. 1:2, 20).
  2. \_\_\_\_\_ (Acts 4:28; Rom. 8:29, 30; 1 Cor. 2:7; Eph. 1:5, 11).
  3. Choose/elect (Mt. 20:16; 22:14; 24:22, 24, 31; Mk. 13:20, 22, 27; Lk. 18:7; Acts 9:15; 22:14; 26:16; Rom. 8:33; 9:11; 11:5, 7, 28; 16:13; Eph. 1:4; Col. 3:12; 1 Thess. 1:4; 2 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:2; 2:4, 6, 9; 2 Pet. 1:10; Rev. 17:14).
  4. \_\_\_\_ (Mt. 20:16; 22:14; Acts 2:39; Rom. 1:6, 7; 8:29, 30; 9:7, 11, 24; 11:29; 1 Cor. 1:2, 9, 24, 26; Gal. 1:6, 15; 5:8, 13; Eph. 1:18; 4:1, 4; Phil. 3:14; Col. 3:15; 1 Thess. 2:12; 5:24; 2 Thess. 1:11; 2:14; 1 Tim. 6:12; 2 Tim. 1:9; Heb. 3:1; 9:15; 11:18; 1 Pet. 1:15; 11:9, 21; 3:1; 5:10; 2 Pet. 1:3, 10; Jude 1; Rev. 17:14).
- B. The Son's work: He DISCHARGED the plan in the fullness of time.
  1. God's eternal covenant with Christ – that He would Save

- a. Matthew 26:54; Mark 14:21; Luke 22:22 with Luke 24:25-27, 46; Acts 2:23; 4:25-28; 13:27, 28; 26:22, 23; 1 Corinthians 15:3, 4; 1 Peter 1:11, 20.
  - b. 2 Corinthians 1:20; Galatians 3:17; cf. Luke 1:68-79; Hebrews 11:13, 17-19, 39, 40.
  - c. Romans 8:28-30; Ephesians 3:11; cf. Ephesians 1:3-14; 2 Timothy 1:9.
  - d. Philippians 2:6-8; Hebrews 10:5-9; cf. John 4:34; 5:30; 6:38; 17:14; 18:11.
  - e. Isaiah 42:6; cf. Malachi 3:1.
  - f. Hebrews 7:22; cf. Hebrews 9:15, 16; 12:24; 13:20.
2. God's eternal covenant with Christ explained.
- a. That Christ should be the second federal Head of the human race (1 Cor. 15:45-47).
  - b. That Christ would partake of flesh and bones (Heb. 10:5-9).
  - c. That Christ would function in a Son and Servant relationship to God (Isa. 43:10; 49:3-6; 52:13; Mt. 12:8-20; Jn. 10:17; 12:49; 14:28, 31; Acts 3:26; Phil. 2:7).
  - d. That Christ would die for the sins of the world (Mt. 1:21; 18:11; Jn. 1:29; 12:23, 47; 17:1-5; Acts 3:26; Rom. 5:6; 1 Tim. 1:15; Heb. 2:14, 15; 10:5-10; 1 Jn. 3:5, 8; 4:9, 10).
  - e. That Christ would receive as his inheritance the nations, along with all power and authority (Ps. 2:6-8; 8:5-8; 22:27; 110:1-7; Dan. 7:13, 14; Mt. 11:27; 28:18; Jn. 3:35; Eph. 1:20-23; Rev. 1:5).
3. The Spirit's work: DECLARE the plan daily.
- a. \_\_\_\_\_ (Lk. 8:5-15; Rom. 1:16; 10:14-17; 15:18-21; 1 Cor. 1:18-24; Col. 1:4-6; 1 Thess. 1:5, 6; 2:13; 2 Thess. 2:13, 14; Heb. 4:12; Jas. 1:18, 21; 1 Pet. 1:23-25).
  - b. \_\_\_\_\_ (Zech. 12:10; Jn. 16:7-11; 1 Cor. 14:24).
  - c. \_\_\_\_\_ (Jn. 3:3-7; Titus 3:5, 6).
  - d. \_\_\_\_\_ (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2). (The Victor Bible Source Book, pp. 120,121)

## VI. The Costliness Of Salvation.

- A. Creation was easy for God, and came about through his spoken word. Note:
1. "And God said, Let there be light: and there was light" (Gen. 1:3; see also 1:6, 9, 11, 14, 20, 24,26).
  2. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him?" (Ps. 8:3, 4).
  3. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth ... for he spoke, and it was done; he commanded, and it stood fast" (Ps. 33:6, 9).
- B. Salvation was expensive, and came about through His own shed blood. Note:
1. "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1).
  2. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:4-6).
  3. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18,19).
  4. In the book of Revelation John records all of heaven praising Christ for his work in *creation* (4:11) and *salvation* (5:9).

5. The only blood that could purchase the payback of all sins ever committed would have to be the blood of an eternal being (Acts 20:28) that lived perfectly, and suffered under all authorities: man's authority, Satan's authority, and especially God's authority. Therefore, it was GOD who had to pay the highest price

## VII. The Old Testament Types Of Salvation.

A. \_\_\_\_\_.

1. They illustrate that salvation clothes us (Gen. 3:21; Zech. 3:1-5; Rev. 3:5, 18; 19:7, 8).
2. Their sin was that of disobedience – because they were convinced they could live independent of God and His laws!
3. The first terrible result of sin upon Adam and Eve was the realization of their shame and nakedness before God (Gen. 3:7). But the gracious Creator then forgave and clothed his two sinful citizens in Eden (3:21).

B. \_\_\_\_\_.

1. They illustrate that obedient faith in lamb blood guarantees us acceptance.
2. It also demonstrates (in Cain's example) the wrong way to be accepted (Gen. 4:4; Eph. 1:6).
3. Abel made the first recorded "public profession of faith" on earth when he offered the blood sacrifice while Cain became the first religious rebel by offering a bloodless sacrifice.

C. The \_\_ and the \_\_\_\_\_.

1. They illustrate that salvation protects us from God's wrath (Gen. 7:1; Ex. 12:23; see also Rom. 1:18; Col. 3:6; 1 Thess. 1:10; Rev. 6:17).
2. The unprotected will be subjected to a future world judgment wrath (the message of the Ark) and to a personal great white throne judgment (the lesson from the Passover).

D. \_\_\_\_\_ and \_\_\_\_\_.

1. They illustrate that salvation provides for us an acceptable substitute (Gen. 22:12-14; see also Isa. 53:4-6; 1 Pet. 3:18).
2. Some twenty centuries after Abraham was asked to offer up Isaac, another Father lifted up his only Son on that same spot, but this time there was no last-minute reprieve.

E. The \_\_\_\_\_ and the smitten \_\_\_\_\_.

1. They illustrate that salvation satisfies US (Ex. 16:14; 17:6; see also Ps. 103:5; 107:9). Bread from the sky and water from a rock.
2. These were not just rain and sunshine blessings, but miraculous provision because of God's grace in spite of their lack of faith
3. Oh, the total and tender satisfaction of God's salvation!

F. The \_\_\_\_\_.

1. This illustrates that salvation cures us (Num. 21:9; Jn. 3:14).
2. In the New Testament Christ applied this Old Testament event to himself and led Nicodemus to salvation (John 3:14,15).

G. \_\_\_\_\_.

1. He illustrates that salvation cleanses us (1 Ki. 5:1-14; Ps. 51:7).
2. This Syrian pagan was the only man in the entire Old Testament to be cleansed from the dreadful scourge of leprosy.

3. His is a great picture of what salvation is like.

H. The Tabernacle.

1. This illustrates that salvation restores lost fellowship (Ex. 25:22; Ps. 23:3).
2. One of Israel's most tragic moments in the Old Testament was the worship of a devilish Egyptian golden calf god. (See Ex. 32.) Both idolatry and immorality were involved in that sordid affair. But the newly constructed tabernacle was able to once again assure Israel's fellowship with God.
3. Jesus is our Tabernacle – our way to fellowship with God!

## VIII. The Vocabulary Of Salvation.

A. There are sixteen key words in the vocabulary of salvation. These are:

1. Conversion
2. Substitution
3. Reconciliation
4. Propitiation
5. Remission
6. Redemption
7. Regeneration
8. Imputation
9. Adoption
10. Supplication
11. Justification
12. Sanctification
13. Glorification
14. Preservation
15. Origination
16. Salvation

**B. Conversion.**

1. "The law of the Lord is perfect, \_\_\_\_\_ the soul" (Ps. 19:7).
2. "Restore unto me the joy of thy salvation, and uphold me with a willing spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee" (Ps. 51:13; see also Mt. 18:3; Acts 3:19; 15:3; Jas. 5:20).
3. 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). It HAS to be in that order!
  - a. \_\_\_\_\_ (Greek, metanoia).
    - 1) "The prominence given to the doctrine of repentance in the Scriptures can hardly be overestimated. John the Baptist began his public ministry, as did Jesus also, with the call to repentance upon his lips (Matt. 3:1,2; 4:17). When Jesus sent forth the twelve and the seventy messengers to proclaim the good news of the kingdom of heaven, He commanded them to preach repentance (Luke 24:47; Mark 6:12). Foremost in the preaching of the apostles was the doctrine of repentance: Peter (Acts 2:38); Paul (Acts 20:21). The burden of the heart of God, and His one command to all men everywhere, is that they should repent (2

Peter 3:9; Acts 17:30). Indeed, failure on the part of man to heed God's call to repentance means that he shall utterly perish (Luke 13:3)." (The Great Doctrines of the Bible; William Evans; pp. 139,140)

- 2) What repentance is not:
    - a) It is not \_\_\_\_\_, that act of turning over a new leaf.
    - b) It is not \_\_\_\_\_ only, that act of regretting the fruit of one's crime, but not the root. Here we have two biblical examples.
      - (i) Esau: "He found no place of repentance, though he sought it carefully with tears" (Heb. 12:17; for the full background of this, read Gen. 27).
      - (ii) Judas: "Then Judas, who had betrayed him, when he saw that he was condemned, repented, and brought again the thirty pieces of silver to the chief priests and elders" (Mt. 27:3).
      - (iii) That this was only remorse and not true repentance is shown in verse 5 of Matthew 27 where we are told: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."
    - c) It is not \_\_\_\_\_, that act of attempting to make up for one's sins through good works.
  - 3) What repentance is:
    - a) It is a voluntary and sincere change in the \_\_\_\_\_ of the sinner, causing him to turn from his sin out of \_\_\_\_\_ of it. It should be noted here that we said sin and not sin(s), plural. True repentance involves the turning from one specific sin - the sin of previously rejection of Christ. Jesus spelled this out very clearly for us.
    - b) "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **of sin, because they believe not on me;** of righteousness, because I go to my Father, and ye see me no more. Of judgment because the prince of this world is judged" (Jn. 16:7-11).
    - c) God is not primarily interested in only convincing a sinner to give up smoking, swearing, drinking, and illicit sex, as bad as these may be, for this will never save him. God intends to convict us of even just one sin, to convince us that we are sinners, and are separate from God. The great sin that will eventually condemn a person forever is the rejection of Jesus Christ as the payment for even that one sin! Repentance therefore deals with a turning from this horrible crime of ignoring and rejecting Calvary's cross.
  - 4) In the ministry of \_\_\_\_\_: "Repent ye: for the kingdom of heaven is at hand" (Mt. 3:2). "Bring forth therefore fruits meet for repentance" (Mt. 3:8).
  - 5) In the ministry of \_\_\_\_\_: ". . . for I am not come to call the righteous, but sinners to repentance" (Mt. 9:13). "I tell you, nay; but, except ye repent, ye shall all likewise perish" (Lk. 13:5). "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Lk. 15:7). "And [he] said unto them ... that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:47).
  - 6) In the ministry of \_\_\_\_\_: "Then said Peter unto them, repent and be baptized" (Acts 2:38). "Repent ye therefore and be converted" (Acts 3:19).
  - 7) In the ministry of \_\_\_\_\_: "But [I] showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent" (Acts 26:20). "And the times [prior to the cross] of their ignorance God winked at [overlooked]; but now commandeth all men everywhere to repent" (Acts 17:30).
- b. \_\_\_\_\_.
- 1) What it is not.

- a) It is not a “blind leap into the dark.”
  - b) It is not supposition.
  - c) It is not speculation.
  - d) It is not opinion or hypothesis.
- 2) What it is. Saving faith is a voluntary and sincere decision to turn from believing in anything else and simply and only believing in Jesus the Saviour. Everyone has “faith” in everything. The believer must have faith only in Jesus Christ!
  - 3) The sinner is saved by faith (Rom. 5:1; Eph. 2:8,9).
  - 4) The saint is sanctified (grows in grace) by faith. Thus, by faith:
    - a) We live (Rom. 1:17).
    - b) We stand (2 Cor. 1:24).
    - c) We walk (2 Cor. 5:7).
    - d) We fight (1 Tim. 6:12).
    - e) We overcome (1 Jn. 5:4).
- c. We have now seen both sides of the coin of conversion. Repentance is a turning *from* sin, and faith is a turning *to* Christ. Paul includes both concepts during his farewell message to the Ephesian elders. “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21).
- d. How conversion is produced.
- 1) “So, then, faith cometh by hearing and hearing by the word of God” (Rom. 10:17).
  - 2) Here Paul is saying that faith comes from hearing the message, and the message comes through preaching Christ.
  - 3) Why conversion is so necessary. “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

### C. Substitution.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God” (1 Pet. 3:18).

1. \_\_\_\_\_ substitution. In Old Testament times, prior to Calvary, the \_\_\_\_\_ died for the \_\_\_\_\_ .
  - a. “And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son” Gen. 22:10-13).
  - b. “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house . . . And ye shall keep it up until the fourteenth day of the same month: and the whole congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it” (Ex. 12:3-7).
  - c. “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you a token upon the houses where ye are: and when I see the

blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (Ex. 12:12,13).

2. \_\_\_\_\_ substitution. In New Testament times, after Calvary, the Shepherd died for the sheep.
  - a. “For it is not possible that the blood of bulls and of goats should take away sins” (Heb. 10:4). As if to say, \_\_\_\_\_!
  - b. “I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn. 10:11).
  - c. Thus, Christ became on the cross what He was not—namely, sin—that we might become what we were not—namely, righteous.
  - d. The Son of God became the Son of man that sons of men might become the sons of God. (See 2 Cor. 5:21. Read carefully Isa. 53.)

#### D. Reconciliation.

“God was in Christ, \_\_\_\_\_ the world unto himself” (2 Cor. 5:19).

1. The meaning of reconciliation.
  - a. The Old Testament meaning: The Hebrew word *kaphar*, which means to cover something, is found some eighty-three times in the Old Testament. Of these, it is translated “\_\_\_\_\_” seventy-six times, and “reconciliation” seven times.
  - b. New Testament meaning. The Greek word *allasso* means to change from that of \_\_\_\_\_ to that of friendship. (See especially Eph. 2:16; Col. 1:20-22; also Mt. 5:24; Rom. 5:10, 11; 11:15; 1 Cor. 7:11; 2 Cor. 5:18-20.)
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. “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Cor. 5:18, 19).
  - b. Man is now to reconcile himself to God through Christ. “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (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 back toward God.

#### E. Propitiation.

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn. 2:2).

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 Jn. 4:10).

1. The meaning of propitiation. The Greek word *hilasmos* means “to render favourable, to satisfy, to appease.” In simple words, it means to make a full payment of a debt you owe.
2. The method of propitiation.

- a. "Being justified freely by his grace through the redemption that is in \_\_\_\_\_: Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25). "But now in Christ Jesus ye who sometimes were far off are made nigh by \_\_\_\_\_" (Eph. 2:13).
3. The necessity for propitiation. It was necessary because of God's \_\_\_\_\_ (that stern reaction of the divine nature to evil in man).
- a. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36).
- b. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).
- c. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).
- d. "For which things' sake the wrath of God cometh on the children of disobedience" (Col. 3:6).
- e. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).
- f. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18). "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10). "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).
4. The place of propitiation.
- a. The Old Testament had a \_\_\_\_\_ place—the mercy seat in the tabernacle (typically).
- 1) "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. 25:22).
- 2) "And over it the cherubims and glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God" (Heb. 9:5-7).
- b. The New Testament has a permanent place—the centre cross on Golgotha (actually). "For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). "And, having made peace through the blood of his cross, by him, to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20).
5. The results of propitiation.
- a. God is justified in forgiving sin. Because He required full payment, and it was \_ that paid it.
- b. God is justified in bestowing righteousness. "Whom God hath set forth to be propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

#### F. Remission.

"To him [Jesus] gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43; see also Mt. 26:28; Lk. 24:47; Heb. 9:22).

1. The meaning of remission.

- a. This concept is practically synonymous with the word \_\_\_\_\_. It refers to a sending back, a putting away, the removal of something (we use it today with cancer).
  - 1) In Matthew 1:19; 5:31; and Hebrews 9:26 it is translated “put away.”
  - 2) In Luke 6:37; Ephesians 4:32; and Colossians 2:13 it is translated “forgive.”
2. The Old Testament example of remission.
  - a. A classic illustration is found in Leviticus 16 where the high priest brought two goats to the tabernacle during the great day of atonement. One goat was killed and its blood sprinkled upon the mercy seat. Concerning the other goat we read:
    - b. “And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness” (Lev. 16:21, 22).
  - c. In light of this, carefully note Paul’s words in Hebrews 13:12,13:
  - d. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13:12, 13).
3. The problem of remission.
 

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:25).

  - a. As the Old Testament closed, a great problem remained to be solved. It centred around the two words remission and forbearance.
    - 1) The word *remission* (as we have already seen) refers to the act of letting something pass by, in this case the sins of the Old Testament saints.
    - 2) The word *forbearance* refers to the act of holding something back, in this case, the wrath of God upon those sins (Ps. 50:16-22; Acts 14:16; 17:30).
    - 3) How, then, could God possibly reconcile his *holiness* and *righteousness* to his *mercy* and *grace*? This problem was of course gloriously solved by Christ who was “set forth to be a propitiation” (Rom. 3:25).
    - 4) This then became the grand fulfillment of the prediction: “Mercy and truth are met together; righteousness and peace have kissed each other” (Ps. 85:10). Thus Paul could write with absolute confidence:
      - b. “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26).
  4. The uniqueness of remission. Of the sixteen key words in the vocabulary of salvation, remission alone has to do with \_\_\_\_\_, whereas all other terms speak of glorious

## G. Redemption.

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people” (Lk. 1:68).  
 “Christ hath redeemed us from the curse of the law” (Gal. 3:13).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9).

1. The threefold meaning of redemption.

- a. To pay a \_\_\_\_\_ price for something or someone. “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12).
  - b. To remove from a \_\_\_\_\_ marketplace. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree” (Gal. 3:13).
  - c. To effect a full \_\_\_\_\_. “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:22, 23; see also Rom. 3:24; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14).
2. The Old Testament example of redemption.
- a. One of the most important Old Testament offices was that of a goel, or \_\_\_\_\_.
  - b. Baker’s Dictionary of Theology describes this office as follows:
  - c. “It is used in the regaining possession of a property which had been sold for debt (Lev. 25:25). It is used in the restoring or preserving of the name of one who had died without offspring: his brother is then to take his wife (Levirate marriage), and raise up seed to him, that his name be not forgotten in Israel (Deut. 25:5). Boaz is the most familiar example of this” (Ruth 3:4). There were three requirements a goel had to fulfill.
    - 1) He must be a near kinsman (Lev. 25:48, 49; Ruth 3:12, 13).
    - 2) He must be able to redeem (Jer. 50:34).
    - 3) He must be willing to redeem.
  - d. Jesus Christ, of course, successfully fulfilled all three of these requirements.
    - 1) He became a near kinsman (Heb. 2:14-16; 4:15).
    - 2) He was able to redeem (Jn. 10:11, 18).
    - 3) He was willing to redeem (Heb. 10:4-10).
3. The costliness of redemption.
- a. “Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:18,19).

#### H. Regeneration.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the \_\_\_\_\_, and renewing of the Holy Ghost” (Titus 3:5).

- I. The definition of regeneration.
  1. It is that process whereby God through a second birth imparts to the believing sinner a new nature. “Jesus answered and said unto him [Nicodemus], Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God” (Jn. 3:3). “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn. 1:12, 13).
  2. “Whosoever believeth that Jesus is the Christ is \_\_\_\_\_ of God” (1 Jn. 5:1).
- J. The necessity for regeneration.
  1. It is necessary because of the corruptness of human nature.

- a. “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil” (Jer. 13:23; see also Rom. 3:10-18; 7:18; 8:7; Gal. 5:19-21).
  - b. By nature all men are:
    - 1) Dead to God (Eph. 2:1).
    - 2) Children of wrath (Eph. 2:3).
    - 3) Sons of disobedience (Eph. 2:2).
    - 4) Cursed with Adam’s sin nature (Rom. 5:12; 1 Cor. 15:47).
- K. The extent of regeneration.
1. Individual (Titus 3:5).
  2. Universal. By universal is meant the redemption of nature itself. This will transpire during the millennium. (See Mt. 19:28; Rom. 8:19-23.)
- L. The means of regeneration.
1. Three factors are vital for a sinner to experience redemption.
    - a. The \_\_\_ of God (Jn. 3:5; Eph. 5:26; Titus 3:5; Jas. 1:18; 1 Pet. 1:2,3).
    - b. The \_\_ of God (Rom. 10:13-15; 1 Cor. 4:15; 2 Cor. 5:18-20; Gal. 4:19; Phil. 1:10).
    - c. The \_\_\_\_ of God (Jn. 3:5, 6; 1 Cor. 2:14; Titus 3:5).
  2. These three factors should not be lightly passed over. They teach that no sinner has ever been saved since Adam apart from them. Some may deny the necessity of the second factor, however (the man of God), pointing out that people often came to Christ while alone, after reading a gospel tract. But just how was that tract written, printed, and distributed in the first place? Obviously saved human beings were involved. If the above is true, then it is not unreasonable to conclude that as the Holy Spirit looks for a human instrument (mothers) to bring living souls into this world, he likewise seeks out human instruments (soul-winners) to usher sinners into the kingdom of God.
- M. The biblical illustrations of regeneration.
1. Among the many conversions in the Bible the two which perhaps most vividly demonstrate the life-changing process effected by regeneration are those of Manasseh in the Old Testament and Saul of Tarsus in the New Testament.
    - a. \_\_\_\_\_ (2 Ki. 21:1-18; 2 Chron. 33:1-20).
      - 1) The fourteenth ruler of Judea was, without doubt, the most unique king ever to sit upon either the northern or southern throne. Note the following:
        - a) He was king longer than any other of either kingdom (fifty-five years).
        - b) He had the godliest father of all Judean kings up to that time (Hezekiah).
        - c) His grandson Josiah was the finest king of all.
        - d) He was the only wicked king to genuinely repent prior to his death.
        - e) He was the most wicked of all kings prior to his salvation.
      - 2) The preconversion reign (as recorded in 2 Ki. 21:1-18; 2 Chron. 33:1-20) of Manasseh would probably have surpassed that of Stalin and Hitler in terms of sheer wickedness. Consider the following information:
      - 3) He rebuilt all pagan Baalite altars his father had destroyed (2 Chron. 33:3).
      - 4) He set up a Zodiac center for the heathen worship of the sun, moon, and stars in every house of God (2 Chron. 33:4, 5).

- 5) He sacrificed his own children to satanic gods in the Valley of Hinnon as his grandfather Ahaz had done (33:6).
  - 6) He consulted spirit-mediums and fortune-tellers (33:6).
  - 7) Tradition says he murdered Isaiah by having him sawn asunder (Heb. 11:37).
  - 8) God said he was more wicked than heathen nations which had once occupied Palestine (2 Ki. 21:22).
  - 9) He shed innocent blood from one end of Jerusalem to another (2 Ki. 21:16).
  - 10) He totally ignored repeated warnings of God in all this (2 Chron. 33:10).
  - 11) He was imprisoned temporarily by the king of Assyria.
  - 12) He repented while in prison and was forgiven by God.
  - 13) He was later allowed to return as king of Judah.
- b. \_\_\_\_\_ . His war against the church:
- 1) He “kept the raiment” of those that murdered Stephen, and consented to his death (Acts 7:57, 58; 8:1, 2; 22:20).
  - 2) He made havoc of the church (Acts 8:3). This word describes the act of a wild hog viciously uprooting a vineyard.
  - 3) He entered the homes of Christians and dragged them out to prison (Acts 8:3).
  - 4) He hounded Christians to their death in various cities (Acts 22:5).
  - 5) He beat believers (Acts 22:19).
  - 6) He voted to have them put to death (Acts 26:10).
  - 7) He attempted through torture to force them into cursing Christ (Acts 26:11).
  - 8) He persecuted the church beyond measure and “wasted it” (Gal. 1:13). His conversion (Acts 9:1-19; 22:5-16; 26:12-20; 1 Cor. 15:7-10; *1 Tim. 1:12-16*):
  - 9) He was blinded by a heavenly light enroute to persecute “those of this way” in Damascus (Acts 9:2).
  - 10) He fell to the ground and heard
  - 11) Christ say: “Saul, Saul, why persecutest thou me?” (Acts 9:4). He also saw Jesus at this time.
  - 12) Paul was gloriously saved and led blinded into Damascus where he remained alone without food or water for three days.

#### N. The fruits of regeneration.

1. The twice-born person now loves the following:
  - a. Other Christians (1 Jn. 3:14).
  - b. Jesus (1 Jn. 5:1, 2).
  - c. The \_\_\_\_\_ (1 Jn. 2:15, 16; 5:4).
  - d. His enemies (Mt. 5:43-45).
  - e. The Word of God (Ps. 119:24, 40, 47, 48, 72, 97, 103, 111, 113, 127, 129, 140, 143, 159, 162, 165, 168; 1 Pet. 2:2).
  - f. The souls of men (Rom. 9:1-3; 10:1; 2 Cor. 5:14).
  - g. Prayer (Eph. 5:19, 20).

## O. Imputation

“Blessed is the man to whom the Lord will not impute sin” (Rom. 4:8).

## 1. Definition of imputation:

- a. To impute is the act of one person \_\_\_\_\_ something good or bad to the account of another person. In the Bible, it is a little more strict, meaning that a swap out is made: one person’s sins swapped out for righteousness, or vice-a-versa.

## 2. Kinds of imputation:

- a. In the Bible there are three main theological imputations:

## 1) The imputation of \_\_\_\_\_ sin upon the human race.

- a) “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).
- b) “For as in Adam all die” (1 Cor. 15:22; see also Rom. 3:23).
- c) This first imputation seems at first to be totally unjust. Why should Adam’s sin be imputed to me when it happened in a remote part of this world thousands of years before I was even born? If the story ended here it might be unjust, but it doesn’t. Read on.

## 2) The imputation of the race’s sin upon \_\_\_\_\_. “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed” (Isa. 53:5).

- a) “My righteous servant (shall) justify many; for he shall bear their iniquities” (Isa. 53:11).
- b) “That he, by the grace of God, should taste death for every man” (Heb. 2:9). “Who his own self bore our sins his own body on the tree, that being dead to sins, should live unto righteousness; by whose stripes ye were healed” (1 Pet. 2:24; see also 2 Cor. 5:14-21). The first imputation was an unwilling one (for no human would voluntarily accept Adam’s guilt), but the second imputation was effected upon a totally willing volunteer. “I am the good shepherd; the good shepherd giveth his life for the sheep” (Jn. 10:11).

- c) “No man taketh it from me, but I lay it down of myself . . .” (Jn. 10:18).

## 3) The imputation of \_\_\_\_\_ righteousness upon the believing sinner.

- a) “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:7-9).
- b) This imputation, like the second, must be voluntary. God forces the righteousness of Christ upon no one.

## 3. Biblical examples of imputation.

## a. Abraham.

- 1) “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God” (Jas. 2:23; see also Gen. 15:6; Rom. 4:3).

## b. David

- 1) “Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Rom. 4:6-8; see also Ps. 32:1, 2).

- c. Onesimus.
  - 1) Dr. J. Dwight Pentecost writes:
  - 2) “Paul’s prison cell in Rome became a pulpit from which the gospel went out to multitudes in the capital city of the Roman Empire. Among those to whom the gospel came in transforming power was a runaway slave, Onesimus, who had stolen from his master and made his way from the city of Colosse in Asia Minor over to Rome. While Paul could have used this newfound son in the faith to minister to his needs as a prisoner, he purposed to send Onesimus back to Philemon, his master. Paul wrote the letter to Philemon to exhort him to forgive and restore his runaway slave, and to count him as a brother in Christ. Paul recognized that before such a restoration could be made, the debt which Onesimus had incurred must be paid. Onesimus had nothing with which he could discharge that debt, and so in penning his epistle the Apostle says (vs. 17, 18), ‘If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it.’ And in those words the Apostle was giving a classic example of the great Christian doctrine of imputation.” (*Things Which Become Sound Doctrine*, p. 40)
- d. Stephen.
  - 1) “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep” (Acts 7:59,60).
- e. Paul.
  - 1) “At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge” (2 Tim. 4:16).

## P. Adoption.

“But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4, 5).

## 1. The theology of adoption.

- a. Adoption defined. The word literally means the placing of a son. Adoption logically follows regeneration. Regeneration gives one his nature as a child of God, whereas adoption gives him his position as a son of God (Rom. 8:15-23; 2 Cor. 6:18; Gal 4:4-6; Eph. 1:5).
- b. How spiritual adoption differs from civil adoption.
  - 1) Civil adoption usually provides comfort for the childless, but God already had a beloved Son (Mt. 3:17; 17:5) prior to adopting us.
  - 2) There are usually many pleasing characteristics in a civil adopted child, but not in God’s children prior to their adoption (Rom. 3:10-18).
  - 3) Civil adoption could never give the child the nature of the father, but God’s adopted are given the very mind of Christ (1 Cor. 2:16).
  - 4) In some special cases, civil adoption could be declared null and void, but God’s adopted are absolutely secure.
- c. How spiritual adoption compares with civil adoption.
  - 1) The Father must begin the action leading to adoption (Isa. 1:18; Jn. 3:16).
  - 2) Both adoptions give an inheritance to one who previously had none (Rom. 8:17; 1 Pet. 1:1-9).
  - 3) Both adoptions provide a new name (Jn. 1:42; Rev. 2:17).
- d. The Trinity in adoption.
  - 1) There is an intimacy toward the Father.
    - a) “Whereby we cry, Abba, Father” (Rom. 8:15).
    - b) This is a very personal name for one’s Father (Mt. 26:42; Mk. 14:36).
  - 2) There is an illumination by the Spirit. - He both leads us (Rom. 8:14) and assures us (8:16).
  - 3) There is an inheritance with the Son. “Joint heirs with Christ” (Rom. 8:17; see also Heb. 2:11).

## Q. Justification.

“How then can man be justified with God? or how can he be clean that is born of a woman?” (Job 25:4).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

## 1. The need for justification.

- a. In his epistle to the Romans, the Apostle Paul presents sinful man in a courtroom on trial for his very life.
  - b. The charge is \_\_\_\_\_ against the King of the universe (Rom. 3:23).
  - c. The presiding judge is the Lord Jesus Christ himself (Jn. 5:22; Acts 17:13).
  - d. The jury is God Himself
  - e. The evidence is made up of the Law of God and the deeds of man (Rom. 2:6, 12).
  - f. After proper deliberation a just and fair verdict of “guilty” is returned (Rom. 3:9-20).
  - g. A terrifying sentence is then imposed—spiritual death, meaning to be forever separated from God to suffer throughout all eternity in the lake of fire (Rom. 6:23; Rev. 20:11-15).
  - h. In light of all this it can be readily seen that a desperate need for justification existed.
2. The definition of justification.
- a. Negative considerations (what it is *not*):
    - 1) It does not mean to be \_\_\_\_\_, that is, to successfully defend oneself against all charges (Rom. 3:19).
    - 2) It does not mean to be simply \_\_\_\_\_, that is, to be found guilty, but given a second chance without further influence.
    - 3) It does not mean to be \_\_\_\_\_, that is, to be guilty and set free with certain restrictions, and still perceived as guilty.
  - b. Positive considerations (what it *is*): The great theologian, A. Strong, has defined justification in the following way:
    - 1) “By justification we mean that judicial act of God which, on account of Christ, to whom the sinner is united by faith, He declares that sinner to be no longer exposed to the penalty of the law, but restored to His favour.” (Systematic Theology, p. 849)
    - 2) Justification is thus that legal act whereby man’s status before God is changed for the good.
3. The method of justification.
- a. “Therefore it is of \_\_\_\_\_ that it might be by grace” (Rom. 4:16).
    - 1) It is of faith (Rom. 5:1), as this is the best way for the sinner to be saved (Num. 21:5-9; cf. Jn. 3:14-16). One of the great Old Testament examples of salvation can be found in Numbers 21 (and referred to in Jn. 3). At that time many sinning Israelites had suffered fatal wounds by poisonous snakes. But God offered a cure, requiring only that, by faith, the stricken victim gaze upon a brass serpent atop a pole.
    - 2) It is of grace (Rom. 3:24; Titus 3:7), as this is the best way for God to be glorified (Eph. 2:1-10).
4. The two great examples of justification.
- a. \_\_\_\_\_. He was justified apart from circumcision (Gen. 15:6). In Genesis 16:16 we are informed that he was eighty-six at the time of his conversion. In 17:24 we are told he was ninety-nine when circumcision took place (see especially Rom. 4:1-5, 9-25).
    - 1) Note: Some have imagined a contradiction between Paul (Rom. 4:4, 5) and James (Jas. 2:24) concerning the justification of Abraham. There exists no such contradiction. Let us note what these two men say about justification. Paul says that through *faith* a man is justified before God. James says that through *works* a man is justified before men. Paul says faith is the *root* of justification. James says works is the *fruit* of justification.
    - 2) The teaching of the Reformation was: “Good works make not a good man, but a good man doeth good works!”

- b. \_\_\_\_\_. He was justified apart from the Levitical offerings (Ps. 32:1, 2; 51:16, 17; Rom. 4:6-8).
5. The results of justification.
- a. The \_\_\_\_\_ 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 \_\_\_\_\_ to divine favor (Rom. 5:1-11).
- c. The \_\_\_\_\_ of Christ's righteousness (Mt. 22:11; Lk. 15:22-24; Rom. 4:11; 1 Cor. 1:30; 2 Cor. 5:21).
6. In conclusion, man justifies only the innocent, but God only the guilty. Man justifies on the basis of self-merit, but God on the basis of the Saviour's merit.

#### R. Sanctification.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jn. 17:19).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might \_\_\_\_\_ and cleanse it" (Eph. 5:25, 26).

"For this is the will of God, even your sanctification" (1 Thess. 4:3).

"And the very God of peace sanctify you wholly" (1 Thess. 5:23).

##### 1. Sanctification defined.

- a. Sanctification Means "\_\_\_\_\_"
- b. Negative considerations (what it is *not*):
- 1) It is not the \_\_\_\_\_ (complete removal) of the sinful nature. In fact, those who boast of the eradication of their sinful natures actually claim that which Paul, James, and John admit they had not attained.
    - a) "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12-14; cf. Jas. 3:2; 1 Jn. 1:8, 9; 2:1).
    - b) Note: The opposite (and equally erroneous) position of eradicationism is *antinomianism*, which means literally "against the law." This was the theory that a Christian was under no moral obligation whatsoever to observe the commandments. Thus, the first view was an attempt to *eliminate* sin, while the second simply *enjoyed* it.
    - c) Both sinless perfection and sinful imperfections are unscriptural doctrines. Although the Christian cannot be sinless, he can, nevertheless, through sanctification, sin *less*.
  - 2) It is not the "second blessing." In 2 Corinthians 1:15 Paul writes: "And in this confidence I was minded to come unto you before, that ye might have a second benefit." Some have taken their theology of the second blessing from this verse. However, Paul describes the Corinthian believers in his first epistle as already being sanctified (1:2; 6:11).
  - 3) It is not the \_\_\_\_\_. In 1 Corinthians 12:13 Paul says all believers have been baptized by the Holy Spirit, regardless of their personal spiritual condition. Compare this with 1 Corinthians 3:1-4.
- c. Positive considerations (what it is):
- 1) 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 "\_\_\_\_\_." Thus:
    - a) Days and seasons were sanctified (Gen. 2:3; Deut. 5:12; Neh. 13:19-22; Joel 1:14; 2:15).
    - b) Physical objects were sanctified. *These included:*

- (i) Mt. Sinai (Ex. 19:23).
  - (ii) The Levitical offerings (Ex. 29:27).
  - (iii) The fields (Lev. 27:22).
  - (iv) The tabernacle (Ex. 29:44).
  - (v) The city gates (Neh. 3:1).
  - (vi) Houses (Lev. 27:14).
  - (vii) People were to sanctify themselves (Lev. 11:44).
  - (viii) One man could sanctify another (Ex. 13:1, 2).
  - (ix) Evildoers sanctified themselves (Isa. 66:17).
  - (x) Moses was punished for not sanctifying God (Deut. 32:51).
  - (xi) God sanctified Christ (Jn. 10:36).
  - (xii) Christ sanctified himself (Jn. 17:19).
  - (xiii) A believing married partner can sanctify the unbelieving partner (1 Cor. 7:14).
  - (xiv) Carnal Christians are said to be sanctified (1 Cor. 1:2; cf. 3:3).
  - (xv) Believers are to sanctify God (1 Pet. 3:15).
2. Sanctification contrasted. At this point it may help to contrast sanctification with justification.
- a. Justification deals with our \_\_\_\_\_, 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 \_\_\_\_\_, 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.
- a. In Romans 6 Paul clearly lays out the program leading to that lifelong process of growing in grace and spiritual maturity, which is sanctification. The plan involves four simple commands.
  - b. “\_\_\_\_\_ ye!” (Rom. 6:1-10).
    - 1) That we have been “buried with him [Christ] by baptism into death” (6:4). Here Paul says Christ not only died for me, **but as me!**
    - 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).
      - c) Death cancels all obligations. Sin here is personified as a cruel tyrant who taxes his subjects beyond all endurance. The only way to beat the rap is to die! This then renders

inactive (but does not remove) the body of sin and makes it powerless. (See also Eph. 4:22-24; Col. 3:9, 10.)

- c. “\_\_\_\_\_ ye” (Rom. 6:11,12). This simply means that by faith we are to act upon these facts regardless of any personal feelings.
- d. “\_\_\_\_\_ ye” (Rom. 6:16-23).
- 1) We are to stop yielding (present tense) our body members as instruments of unrighteousness.
  - 2) We are to once for all (aorist tense) yield our body members as instruments of righteousness.
- e. “\_\_\_\_\_ ye.” Whom are we to obey?
- 1) The Christian is to obey his new Master and to ignore his old one (Rom. 6:16). We can serve but one master at a time (Mt. 6:24).
  - 2) The Christian is to obey that form of doctrine into which he has been delivered. (The Greek verb “delivered” is the second person plural.) He was originally saved by being poured into the mold of salvation. He is now to obey the precepts of this mold and let it fashion and shape his new life.
  - 3) Why are we to obey?
    - a) Because we are “\_\_\_\_\_” (6:22). There are three Latin theological terms which may clarify this precious doctrine. These are:
      - b) *Non posse non peccare*—not able not to sin. This refers to believers before their salvation.
      - c) *Posse non peccare*—able not to sin. This describes them after their salvation. They now have the power to live victorious lives. *Non posse peccare*—not able to sin. This describes their existence after the rapture.
    - d) Because God desires the fruits of justification from believers which can only come through \_\_\_\_\_ (6:21, 22).

#### S. Glorification.

“Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also \_\_\_\_\_” (Rom. 8:30).

“By whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God” (Rom. 5:2). “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

“It [the human body] is sown in dishonor; it is raised in glory” (1 Cor. 15:43). “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4).

“The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed” (1 Pet. 5:1).

#### 1. The meaning of glorification.

- a. It refers to the ultimate and absolute physical, mental, and spiritual \_\_\_\_\_ 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.

- a. It will begin at the rapture/resurrection and continue throughout all eternity (1 Cor. 15:51-53; 1 Thess. 4:13-18.)

#### 3. The purpose of glorification.

- a. Glorification is both the logical and necessary final side of the great salvation triangle. It completes justification and sanctification. Note:
  - b. In the past, Christ the Prophet saved us from the penalty of sin through \_\_\_\_\_.
  - c. In the present, Christ the Priest saves us from the power of sin through \_\_\_\_\_.
  - d. In the future, Christ the King shall save us from the presence of sin through glorification
4. The results of glorification.
- a. What kind of body will the believer possess?
  - b. It will be a body like Christ's body (Phil. 3:21; 1 Jn. 3:2).
  - c. It will be a body of flesh and bone (Lk 24:39).
  - d. It will be a recognizable body (1 Cor. 13:12).
  - e. It will be a body in which the Spirit predominates (1 Cor. 15:44, 49). "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Cor. 15:44).
  - f. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). This situation is of course reversed today, as Mark 14:38 brings out: "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mk. 14:38).
  - g. It will be a body unlimited by time, gravity, or space.
    - 1) On at least three occasions during the early days following his resurrection, our Lord defied all natural laws by suddenly appearing in and out of locked rooms to comfort his disciples.
      - a) First occasion: He disappears from the home of two disciples in Emmaus. "And their eyes were opened, and they knew him; and he vanished out of their sight" (Lk. 24:31).
      - b) Second occasion: He appears to the apostles in Jerusalem.
      - c) "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (Jn. 20:19).
      - d) Third occasion: He appears (eight days later) to eleven apostles in Jerusalem. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (Jn. 20:26).
    - 2) It will be an eternal body (2 Cor. 5:1).
    - 3) It will be a glorious body (Rom. 8:18; 1 Cor. 15:43).
      - a) The Hebrew word for "glory" is kabod, which means literally "to be heavy," lending itself to that one laden down with riches (Gen. 31:1), power (Isa. 8:7), and position (Gen. 45:13). It can also refer to moral beauty (Ex. 33:18-23).
      - b) The Greek word for glory is doxa, which means literally "to manifest an honorable opinion." Both words often suggest the brightness and brilliance of supernatural light. Putting all these meanings together it may be suggested that the believer's glorified body will be supernaturally enriched and empowered to serve God in an appointed position by radiating the brightness of grace to angels and the universe.