

Salvation

A Brief Study Outline



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Salvation

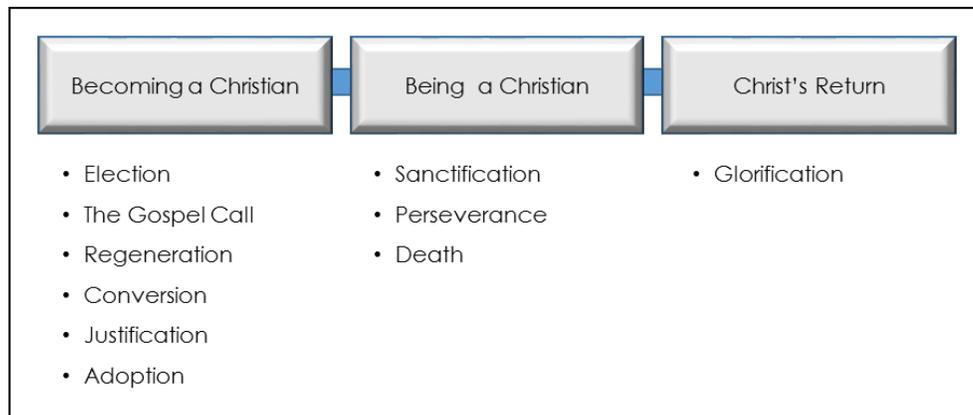
"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16

I. INTRODUCTION

Salvation is the transformation of a person's individual nature and relationship with God as a result of repentance and faith in the atoning death of Jesus Christ on the cross. All humanity stands in need of salvation, which is only possible through faith in Jesus Christ.¹

Wayne Grudem further explains salvation.²

- A. Salvation is a broad term referring to God's activity on behalf of creation and especially humans in bringing all things to God's intended goal.
 1. Salvation is one of the grandest themes in the Bible. It addresses all of time as well as eternity past and future.
 2. It is in this subject that we discover God's divine plan in bringing man to enjoy his divine purpose for existence.
- B. Anyone who comes to Christ for salvation must have at least a basic understanding of who Christ is and how he meets our needs for salvation. Therefore an explanation of the facts concerning salvation must include at least the following:
 1. All people have sinned (Rom. 3:23).
 2. The penalty for our sin is death (Rom. 6:23).
 3. Jesus Christ died to pay the penalty for our sins (Rom. 5:8).
- C. But understanding those facts and even agreeing that they are true is not enough for a person to be saved. There must also be an invitation for a personal response on the part of the individual who will repent of his or her sins and trust personally in Christ.
- D. The order of salvation³



"The order of salvation," deals with the steps or stages in the salvation of a believer (e.g., election, foreknowledge, predestination, redemption, regeneration, justification, sanctification, glorification—see especially Romans 8:29-30). Even though there is disagreement within the church concerning this order and about the causal connections among them, it is important to have a basic understanding of each term.

1. Election (God's choice and knowing of people to be saved)
2. The Gospel Call/Evangelism (proclaiming the message of the gospel)
3. Regeneration (being born again)
4. Conversion (faith and repentance)
5. Justification (right legal standing)
6. Adoption (membership in God's family)
7. Sanctification (right conduct of life)
8. Perseverance (remaining a Christian)
9. Death (going to be with the Lord)
10. Glorification (receiving a resurrection body)

II. ELECTION: GOD'S CHOICE OF PEOPLE TO BE SAVED

"Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness—" Titus 1:1

- A. Definition: Election (G. *eklektos*) is an act of God before creation in which he chooses some people to be saved, not on account of any foreseen merit in them, but only because of his sovereign good pleasure.⁴
- B. Other terms associated with election are:
 1. *Foreknowledge*: (G. *prognosis*) the personal, relational knowledge by which God thought of certain people in a saving relationship to himself before creation. This is to be distinguished from the mere knowledge of facts about a person.⁵ S. Michael Houdmann points out that the word foreknowledge (e.g. Rom. 8:29) is never used in terms of knowing about future events, times or actions (God's omniscience). What it does describe is a predetermined relationship⁶ in the knowledge of God whereby God brings the salvation relationship into existence by decreeing it into existence ahead of time.⁷
 2. *Predestination*: (G. *proorizo*) another term associated with "election" or "foreordain." Ephesians 1:5 tells us that God "predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will." According to this verse, the basis of our being predestined is not something that we do or will do, but is based solely on the will of God for His own pleasure.⁸
- C. Did God Choose Me or Did I Choose God?

The doctrine of election or predestination is one of the most controversial doctrines in the Bible. Consider the following two major views:

1. The view that man chooses God because he has a free will is often associated with Arminianism. Supporting scripture:

"...whoever believes" John 3:16

"...not wanting that anyone should perish." (implying man chooses). 2 Pet. 3:9

"This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth." 1 Tim. 2:3-4

2. The view that God is Sovereign, and therefore elects whom he will save is often associated with Calvinism.

"No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day." John 6:44

"And even if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." 2 Cor. 4:3-4

"As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath." Eph. 2:1-3

"The heart is deceitful above all things and beyond cure. Who can understand it? Jer. 17:9

- D. So which view is correct?

1. The Bible teaches that both are correct.
2. Both views are supported with Scripture and both, while in tension with each other, are beyond man's ability to fully comprehend.⁹
3. God does not force anyone to become a believer but works in a person's heart so that the individual freely chooses to receive Christ as Savior.¹⁰

III. THE GOSPEL CALL: PROCLAIMING THE MESSAGE OF THE GOSPEL

"And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified." Rom. 8:30 (NIV)

- A. Types of calling

1. General or Gospel Calling: Any preaching of the gospel to anyone, whether they respond or not. This call can be rejected.
2. Effective Calling: The act of God the Father, speaking through the human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith (cf. Rom. 8:30)

- B. The gospel call can sometimes presented as the "Four Spiritual Laws." Just as there are physical laws that govern the physical universe, so are there four *spiritual laws* that govern your relationship with God.

1. God loves you and offers a wonderful plan for your life (John 3:16; 10:10).
2. Man is sinful and separated from God (Rom. 3:23; 6:23).
3. Jesus Christ is God's only provision for man's sin (Rom. 5:8; John 14:6).
4. We must individually receive Jesus Christ as Savior and Lord (John 1:12; Eph. 2:8-9)

IV. REGENERATION: WHAT IT MEANS TO BE BORN AGAIN¹¹

"...not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" Titus 3:5 (NKJ)

- A. Definition: Regeneration is an act of God in which he imparts new spiritual life to us. This is sometimes called "being born again" (John 3:3-8).
1. Regeneration is totally a work of God where he gives a new heart and a new spirit (Ezek. 36:26-27; 2 Cor. 5:17).
 2. The exact nature of regeneration is mysterious to us. We know that somehow we who are spiritually dead (Eph. 2:1) have been made alive to God and in a very real sense we have been "born again" (John 3:3, 7; Eph. 2:5; Col. 2:13). But we don't understand how this happens or what exactly God does to us to give us this new spiritual life (John 3:8).
 3. Regeneration affects the whole person (2 Cor. 5:17), including the body (1 Cor. 15:42-44).
 4. Genuine regeneration must bring results to life (Gal. 5:22-23).
- B. The regenerated person is affected five ways:¹²
1. Intellectually: regeneration enables the mind once blind to spiritual truths to comprehend the things of God (1 Cor. 2:12, 14-16; 2 Cor. 4:4, 6; Col. 3:10)
 2. Volitionally: the new birth renews believers' wills, thus enabling them to choose and pursue godly goals (Phil. 2:13; 2 Thess. 3:5)
 3. Emotionally: regeneration produces feelings of confidence and power in God (2 Tim. 1:7)
 4. Ethically: regenerate believers progressively become more Christlike in thought and deed (Eph. 4:24; cf. 5:26-27)
 5. Relationally: regeneration establishes a right relationship with God (1 Cor. 1:9; Eph. 2:22) and with other believers (Rom. 12:5; 1 John 1:7)

V. CONVERSION: FAITH AND REPENTANCE

"...repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21 (NKJ)

- A. Definition: Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.
1. The word *conversion* itself means "turning."
 2. In this sense it represents a spiritual turn, a turning from sin to Christ. Faith is believing something in the absence of empirical data (Heb. 11:1).
 3. This turning from sin is called repentance (Gr. *metanoeo*), to change one's mind or purpose.¹³
- B. True saving faith includes knowledge, approval and personal trust.
1. Knowledge alone is not enough. While personal saving faith involves some knowledge of who Christ is and what he has done it is important to point out that knowing the facts of Jesus' life, death, and resurrection is not enough, for people can know facts but still rebel against them or dislike them (Rom. 1:32; Jas. 2:19). This element of faith is sometimes referred to as *Notitia* (intellectual)-a faith based on knowledge.¹⁴

2. Knowledge and approval are not enough. Merely knowing and approving of facts concerning Christ. Though the facts are true, agreeing with them does not bring salvation (John 3:1-10). This element of faith is sometimes referred to as *Assensus* (emotional) deep conviction.¹⁵
 3. I must decide to depend on Jesus to save me personally. Saving faith is trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God (John 3:16). This element of faith is sometimes referred to as *Fiducia* (volitional) a trusting faith, placing one's complete trust in God.¹⁶
 4. Faith should increase as our knowledge increases. When people have true information about Jesus Christ, they are better able to put their trust in him (Rom. 10:17).
- C. Faith and repentance must come together.
1. Repentance is heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Jesus Christ (2 Cor. 7:9-10).
 2. It is important to realize that mere sorrow for one's actions, or deep remorse over one's actions, does not constitute genuine repentance unless it is accompanied by a sincere decision to forsake sin that is being committed against God.
- D. Both faith and repentance continue throughout life.
1. Although it is true that initial saving faith and initial repentance occur only once in our lives, and when they occur they constitute true conversion, nonetheless, the heart attitudes of repentance and faith only begin at conversion.
 2. Faith and repentance are attitudes of the heart that continue throughout our lives as Christians (Matt. 6:12).

VI. JUSTIFICATION: A RIGHT STANDING BEFORE GOD

"He was delivered over to death for our sins and was raised to life for our justification." Rom. 4:25

- A. Definition: Justification is an instantaneous legal act of God in which he 1) thinks of our sins as forgiven and Jesus Christ's righteousness belonging to us, and 2) declares us to be righteous in his sight.¹⁷
- B. Simply put, to justify is to declare righteous, to make one right with God.¹⁸
1. Justification is God's declaring those who receive Christ to be righteous, based on Christ's righteousness being imputed to the accounts of those who receive Christ (2 Corinthians 5:21).
 2. Though justification as a principle is found throughout Scripture, the main passage describing justification in relation to believers is Romans 3:21-26.
 3. We are justified, declared righteous, at the moment of our salvation. Justification does not make us righteous, but rather pronounces us righteous.
 4. Our righteousness comes from placing our faith in the finished work of Jesus Christ. His sacrifice covers our sin, allowing God to see us as perfect and unblemished.
 5. Because as believers we are in Christ, God sees Christ's own righteousness when He looks at us. This meets God's demands for perfection; thus, He declares us righteous—He justifies us.
- C. God's declaration of a sinner's justification accomplishes several important things.¹⁹

1. Divine justification pardons those who believe from the guilt and penalty of all sins past, present and future (Eph. 1:7-8; John 5:24; Rom. 8:30).
2. Justification imputes to believers the perfect righteous standing of Jesus Christ Rom. 10:3; 2 Cor. 5:21).

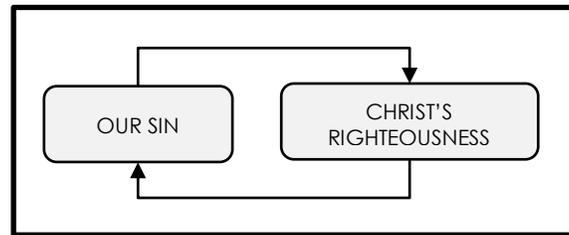


Figure 1: Justification, the Great Exchange

3. Justification legally unites believers to Christ (Phil. 3:9; Rom. 6:11).
 4. By the declaration of justification God also adopts believers into his family (John 1:12).
- D. In justification the divine judge acquits believers of moral charges.²⁰
1. Although justification changes one's legal status, it does not transform the heart; regeneration and sanctification do that. It does not change our internal nature or character at all.
 2. Justification is distinct from sanctification. See Table 1.
- E. Justification comes to us entirely by God's grace, not on account of any merit in ourselves.²¹

VII. ADOPTION: MEMBERSHIP IN GOD'S FAMILY

"...he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will..." Eph. 1:5

- A. Definition: Adoption is an act of God whereby he makes us members of his family.
- B. Scriptural evidences for adoption²²
1. Several New Testament passage talk about our adoption as God's children (John 1:12; Eph. 2:1-3)
 2. The status of adoption as God's children was not fully realized in the old covenant (Gal. 3:23-26)
 3. The Holy Spirit bears witness in our hearts that we are God's children (Gal. 4:4-7; Romans 8:14-17)
 4. There is a sense in which our adoption is still future (Romans 8:23)
- C. Adoption follows conversion and is an outcome of saving faith
1. The New Testament connects adoption with saving faith, and says that in response to our trusting in Christ, God adopted us into his family (Gal. 3:23-26)
 2. The Apostle John writes, "But to all who have received him, who have believed in his name, he gave power to become children of God." (John 1:12)
- D. Adoption is distinct from regeneration and justification

1. Adoption is distinct from regeneration.
 - a) Regeneration is being made spiritually alive to God
 - b) Angels are spiritually alive to God without having the status of being God's children
2. Adoption is distinct from justification
 - a) Justification is our right standing before God's law
 - b) Adoption is our relationship with God as our Father

E. The privileges of adoption

1. Being able to speak to God and relate to him as a good and loving Father
 - a) He loves us (1 John 3:1)
 - b) He understands us (Ps. 103:13-14)
 - c) He takes care of our needs (Matt. 6:32)
 - d) He gives us many good gifts, especially the Spirit (Luke 11:13)
 - e) He gives us a great inheritance in heaven (Gal. 4:7)
 - f) He forgives our sins (Matt. 6:9-12)
2. We are led by the Holy Spirit (Rom. 8:14)
3. God disciplines us as his children (Heb. 12:5-6)
4. The privilege of sharing both in Jesus' sufferings and in his subsequent glory (Rom. 8:16-17)
5. We relate to other believers as members of one family (1 Tim. 5:1-2)
6. We imitate and honor our Father in heaven (Eph. 5:1; Matt. 5:16; Phil. 2:14-15)

VIII. SANCTIFICATION: GROWING IN LIKENESS TO CHRIST

"But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth" 2 Thess. 2:13 (NKJ)

- A. Definition: Sanctification is a progressive work of God and man that makes us more and more free from sin and more like Christ in our actual lives.²³
1. It is the process where the believer's practice (behavior and attitudes) is progressively brought in line with his new position.
 2. God then begins to gradually make us more like his Son Jesus Christ, as we *cooperate with* the Holy Spirit (II Corinthians 3:18).
 3. The believer is set apart *from* his old sinful ways, and set apart *to* mature spiritually and take on Christ's qualities.
 4. Progressive sanctification depends upon the believer setting himself apart by an *act of his will* so that he is controlled by the Holy Spirit (Galatians 5:16-17).
 5. It also takes place as the believer understands the truth of God's Word, and by responding to life's problems in God's strength.
 6. Progress comes from the Holy Spirit, the truth of the Bible, and life's problems.
- B. What is my role in becoming like Christ?

1. My role is to recognize that it doesn't happen automatically.
 - a) Spiritual growth is not automatic.
 - b) It takes an intentional commitment. The process of becoming like Christ always begins with a decision.
 - c) It is at this point of commitment that most people miss God's purpose for their lives, and remain spiritually immature.
 2. My role is to accept the Bible's authority.
 - a) It is important that we accept God's Word as our absolute authority.
 - b) Unreliable authorities used by man include: *culture* ("everyone is doing it"); *tradition* ("we've always done it"); *reason* ("it seemed logical"); *emotion* ("it just felt right").
 - c) All four of these authorities are unreliable because man's intellect has been tainted by sin – the Fall.
 3. My role is to assimilate biblical truth.
 - a) You assimilate God's Word when you accept it with an open, receptive attitude.
 - b) You assimilate its truth when you read it.
 - c) You assimilate God's Word when you study it -- by asking questions of the text -- by writing down your insights.
 - d) You assimilate God's Word when you memorize it.
 - e) You assimilate God's Word when you reflect on it.
- C. How long does it take to become like Christ?
1. Becoming like Christ is a gradual process.
 - a) Spiritual maturity is neither instant nor automatic; it is a gradual, progressive development that will take the rest of your life (Ephesians 4:13; II Corinthians. 3:18).
 - b) God is more interested in what you *are* (character) than what you *do* (service). We are human *beings*, not human *doings*.
 2. Be patient with yourself.
 - a) Allowing yourself to mature at God's pace will prevent you from becoming discouraged.
 - b) Remain submitted to the Holy Spirit as he engineers the circumstances of your life to produce Christ-likeness!
 3. My role is to change the way I think (Prov. 4:23; Rom. 12:2)
 - a) The way you *think* determines the way you *feel*, and the way you *feel* influences the way you *act*.
 - b) To be like Christ you must develop the mind of Christ.
 - c) The NT calls this mental shift *repentance*, which in the Greek literally means "to change your mind."
 - d) You repent whenever you change the way you think by adopting how God thinks – about yourself, sin, God, other people, life, your future, and everything else.
 - e) There are two parts to this mental shift according to I Corinthians 14:20. First, stop thinking *like children*, self-centered and self-seeking, second, start thinking *like adults*, focus on others, not yourself.

Justification	Sanctification
Legal standing	Internal condition
Once for all time	Continuous throughout life (maturation)
Entirely God's work	We cooperate
Perfect in this life	Not perfect in this life
The same for all Christians	Greater in some than in others

Table 1: A Comparison of Justification and Sanctification

IX. PERSEVERANCE: REMAINING A CHRISTIAN

“...praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints” Eph. 6:18 (NKJ)

- A. Definition: All those who are truly “born again” will be kept by God's power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly “born again.”²⁴ This is sometimes also called the “perseverance of the saints.”
- B. This definition has two parts to it.
1. First, it indicates that there is assurance to be given to those who are truly born again, for it reminds them that God's power will keep them as Christians until they die, and they will surely live with Christ in heaven forever.
 2. On the other hand, the second half of the definition makes it clear that continuing in the Christian life is one of the evidences that a person is truly born again.²⁵

X. DEATH: GOING TO BE WITH THE LORD

“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—“ Rom. 5:12

- A. Definition: The termination of life brought about by the entrance of sin into the world. (For the Christian, death brings us into the presence of God because of Christ's payment of the penalty for our sins)²⁶
- B. Why do Christians die?
1. Death is not a punishment for Christians.
 2. Death is the final outcome of living in a fallen world.
 3. God uses the experience of death to complete our sanctification.
 4. Our experience of death completes our union with Christ.

- C. Since those who die will not have resurrected bodies until Jesus Christ returns, they will be in what some call an intermediate state—bodies which are incomplete and in an unnatural state.²⁷

“For I consider 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

XI. GLORIFICATION: RECEIVING A RESURRECTION BODY

- A. Definition: God's final removal of sin from the life of the saints (i.e., everyone who is saved) in the eternal state (Romans 8:18; 2 Corinthians 4:17).²⁸
- B. Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own.²⁹
- C. At Christ's coming, the glory of God (Romans 5:2) – His honor, praise, majesty, and holiness will be realized in us; instead of being mortals burdened with sin nature, we will be changed into holy immortals with direct and unhindered access to God's presence, and we will enjoy holy commune with Him throughout eternity.³⁰
- D. Until He returns, we are burdened with sin, and our spiritual vision is distorted because of the curse. “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known” (1 Corinthians 13:12). Every day, we should be diligent by the Spirit to put to death what is earthly in us (Romans 8:13).
- E. When we die, our souls are set free from indwelling sin and are made perfect (Hebrews 12:23).
- F. However, our salvation involves the whole person, including our bodies (2 Cor. 7:1; 1 Thess. 5:23).
- G. When Christ returns, believers will be given a resurrected body, and will be like him (2 Cor. 15:42-43; 1 John 3:2).³¹
- H. Then our practice and our experience will conform to our position.³²
- I. We will be presented by Jesus Christ as being faultless, and innocent of sin, before God the Father (Jude 24).
- J. New Testament evidence for glorification
1. 1 Cor. 15:22-23
 2. 1 Thess. 4:14-16
 3. John 5:28-29; 11:23-24
 4. Phil. 3:20-21
 5. Rom. 8:11
- K. Old Testament support for glorification

1. Job 19:25-26
2. Dan 12:2
3. Isa. 26:19
4. Acts 24:14-15 (referring back to the OT)
5. Heb 11:13-16 (referring back to the OT)

L. What will our resurrection bodies be like?

1. 1 Cor. 15:42-44, 49
 - a) They will be imperishable
 - b) They will be glorious (see also Matt. 13:14, Dan. 12:3, Ex. 34:35)
 - c) They will be powerful
 - d) They will be spiritual
2. Whatever remains in the grave from our own physical bodies will be taken by God and transformed and used to make a new resurrection body (1 Cor. 15:37-44)
3. Christ's own resurrection body, though it differed somewhat from the body he had before he died, was similar enough in appearance for the disciples to know who it was rather quickly
4. People will be able to recognize and know one another in heaven (Matt. 8:11; Luke 9:30, 33; Matt. 27:52-53)

M. The entire creation will be renewed as well (Rom. 8:19-23)

N. The unbelieving dead will be raised for judgment on the day of final judgment (John 5:28-29; Acts 24:14-15).

XII. CAN TRUE CHRISTIANS LOSE THEIR SALVATION?

Some Christians live in fear of losing their salvation. They often associate "losing one's salvation" with suicide, ceasing to believe, or some "unpardonable sin." Can salvation be lost? This question relates only to the genuine salvation of true believers. We all know of people who claimed to be Christians and then later indicated by their words or actions that they were not truly saved. Perhaps they were caught up with Christian friends in Christian activities but were never regenerated by the power of the Holy Spirit. This inquiry relates only to true believers. Can a true believer become lost? Are believers in Christ eternally secure? ³³

A. Scripture gives ample support for eternal security.

1. The Holy Spirit places believers into the body of Christ (1 Cor. 12:13). There is no evidence in Scripture that believers are ever removed from the universal body of Christ.
2. The Holy Spirit seals believers until the day of redemption (Eph. 1:13, 4:30). Losing one's salvation would involve breaking God's seal before the day of our final redemption.
3. Believers are secure in the hand of Jesus and the hand of the Father. Jesus teaches that "they shall never perish" and no one is able "to snatch them out" of His or the Father's hand (John. 10:28-29).
4. God has begun a process that leads from predestination to glorification without any possibility for loss (Rom. 8:28-30).

5. No one can charge God's elect with anything that could cause them to lose their salvation (Rom. 8:33).
6. The Lord Jesus continually intercedes for believers (Heb. 7:25, 1 John. 2:1), and that is sufficient to keep us saved.
7. Nothing can separate a believer from the love of God which is in Christ Jesus (Rom. 8:39).

B. Don't I need to earn part of my salvation?

1. The answer is "No."

"For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--not by works, so that no one can boast." Eph. 2:8-9

He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior." Titus 3:5-6

2. Why do some people feel they must earn part of their salvation? Society has taught us that nothing good is free and some people are living under legalistic thinking – they must keep certain rules in order to keep their salvation. No one can ever earn salvation.

C. What happens if I still have doubts?

There are several reasons why you may still have doubts about their salvation.

1. You may have never accepted Jesus Christ as your Savior.
2. You may be experiencing strong guilt from disobeying God.
3. You may be experiencing accusations from Satan that you are not saved.
4. Your decision to accept Christ as Savior may have taken place over a long period of time, and the exact moment of your decision may be unknown.

XIII. HOW DOES CHRIST'S DEATH RELATE TO SALVATION?

A. Christ's death was a substitution for sinners

1. Gal. 1:3-4 "Grace and peace to you from God our Father and the Lord Jesus Christ, who gave himself for our sins
2. Jesus died for you and for me...in our place
3. "Vicarious atonement"

B. Christ's death paid the price to redeem man.

1. Redeem: "buy back" from the bondage of sin into a relationship with God.
2. Gal. 3:13 "Christ redeemed us from the curse of the law by becoming a curse for us

C. Christ's death provided reconciliation.

1. Reconcile → to change our relationship from being an enemy of God's to having peace with God
2. 2 Cor. 5:19 "that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation."

3. Rom. 5:1 "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ..."

D. Christ's death appeased God's wrath

1. Rom. 5:9 "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!"

XIV. ARE CHILDREN SAVED?

The question arises from the fact that all are born in sin (Rom. 3:23). If all children and infants are born in sin, will they perish if they die before they are able to make a conscious decision to accept Christ? The answer may be found in the following:

- A. Jesus held children up as examples of those who will inherit the kingdom of God (Matt. 18:3; 19:14).
- B. David had confidence that he would again see his child who had died (2 Sam. 12:23).
- C. Hebrew thinking was that children were not held responsible for the sins of Israel (Deut. 1:39).

In the messianic prophecy in Isaiah 7, there are two references to the time when the boy "knows enough to reject the wrong and choose the right" (Isa. 7:15-16). This suggests that there is an age of accountability.

XV. FIFTEEN WONDERFUL THINGS THAT HAPPEN WHEN YOU ARE SAVED

1. Salvation begins when you acknowledge that you are a sinner under God's wrath (Romans 2:8), and destined for eternal punishment (Romans 3:20, 23).
2. Salvation is acknowledging that Jesus Christ paid the penalty for your sins and you accept his forgiveness as a gift to you—something you cannot earn (Eph. 2:8, 9; Titus 3:5), as you place your faith in him and receive eternal life (John 3:16).
3. You are forgiven of all sins, past, present, and future (Ephesians 1:7; Colossians 1:13-14; Psalm 103:12), and immediately declared "not guilty" (justified) before God and no longer under his wrath (Romans 3:24; 5:9; 10:10), since you now have peace with God (Romans 5:1).
4. You are given a right standing (made righteous) before God, even though you are still a sinner. God exchanges your sins for the righteousness of Jesus Christ (2 Corinthians 5:21), and you are now in "in Christ." (Romans 6:11; 8:1, 39; Gal. 3:28; Ephesians 2:6, 7).
5. You enjoy a new, intimate, personal relationship with Jesus Christ (1 Corinthians 1:9), the Holy Spirit (2 Corinthians 13:14) and God the Father (1 John 1:3).
6. God begins the process of sanctification by making you more like Jesus Christ, through the power of the Holy Spirit, enabling you to live a holy life (Romans 8:29, 2 Corinthians 3:18).
7. The Holy Spirit takes up residence in you (1 Cor. 6:19; John 14:16-17), giving you a new heart and a new spirit (2 Corinthians 5:17; Ezekiel 36:26a) through his renewing and regeneration putting within you a desire to turn from sin and to live a holy life (2 Tim. 1:9).
8. You are placed in the "body of Christ," the church (Romans 7:4; 1 Corinthians 12:27), and given Spirit-empowered abilities to build up other believers (Ephesians 4:11, 12; 1 Corinthians 12:11), and to be built up by others (1 Corinthians 12:20, 21).

9. You are sealed by the Holy Spirit (Ephesians 4:30) whose presence is a "deposit" showing that you belong to God, guaranteeing that salvation is yours now, and that you will receive so much more when Jesus Christ returns (2 Corinthians 1:21-22).
10. The Holy Spirit teaches you spiritual truths (1 Corinthians 2:13), guides you (Romans 8:14), reassures you that you are God's child (Romans 8:16), baptizes you into the body of Christ (1 Corinthians 12:13), will fill you (Ephesians 5:18), and makes intercession for you before God expressing to him what you cannot express yourself (Romans 8:26).
11. You are adopted into God's family and are receiving all the privileges of God's family, including an inheritance waiting for you in heaven (Ephesians 1:5; 1 Peter 1:3-4).
12. You will be given a new glorified physical body, like Jesus Christ's, which will complete God's salvation in you (Philippians 3:20-21).
13. You become accountable to God for what he has given you (Luke 12:48b), and you will be rewarded someday for doing good works (2 Corinthians 5:10; Ephesians 2:10).
14. You have a place in heaven being prepared for you by Jesus Christ so that you will be close to him forever (John 14:2), and where sin will no longer reign (Revelation 21:8, 27; 22:15).
15. All these things are a gift from God, and not because of anything you do to try to achieve salvation (Ephesians 2:8-9).

All these things are a gift from God, and not because of anything you do to try to achieve salvation (Ephesians 2:8-9).

But thanks be to God! He gives us the victory through our Lord Jesus Christ. 1 Cor. 15:57

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END NOTES

- ¹ Manser, M. H. (2009). *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser. Logos Bible Software.
- ² Wayne Grudem, *Elements of the Gospel Call*, Systematic Theology. Libronix Digital Library System.
- ³ Grudem, W. A. 1994. *Systematic Theology: C*. Inter-Varsity Press; Zondervan Pub. House: Leicester, England; Grand Rapids, Mich.
- ⁴ Wayne Grudem, *Christian Beliefs*, p. 79.
- ⁵ Grudem, W. A. 1994. *Systematic theology: An Introduction to Biblical Doctrine*. Inter-Varsity Press; Zondervan Pub. House: Leicester, England; Grand Rapids, Mich.
- ⁶ The Greek word *gnosis* (and its cognates) finds its linguistic counterpart in the Hebrew word *yada*. The Hebrew term refers to knowing with experience or intimacy. For example, it is used of sexual union (Genesis 4:1, 19:8); of personal acquaintance (Genesis 29:5; Exodus 1:8); of knowing good from evil (Genesis 3:5,22); and of knowing the true God (1 Samuel 2:12 - 3:7; Jeremiah 3:22). The Greek noun and verb *gnosis* and *ginosko* have meanings that parallel those of the Hebrew *yada*. Chip Crush, *An Exegetical Study of God's Foreknowledge* <<http://www.icstc.com/bg/will/fore.html>>. Accessed February 29, 2016.
- ⁷ S. Michael Houdmann, "How are predestination and election connected with foreknowledge?" GotQuestions.Org <<http://www.gotquestions.org/predestination-foreknowledge.html>>. Accessed February 27, 2016.
- ⁸ Ibid.
- ⁹ To understand more about election, readers are encouraged to read Norman L. Geisler's "Chosen But Free: A Balanced View of Divine Election." See also Wayne Grudem, *Misunderstandings of the Doctrine of Election*, <<https://www.monergism.com/thethreshold/articles/onsite/misunderstandings.html>>. Accessed February 29, 2016.
- ¹⁰ Herbert M. Wolf, Bible Study Tools, <<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/foreknowledge.html>>. Accessed February 29, 2016.
- ¹¹ Much of this outline is adapted from Dr. Wayne Grudem's "Systematic Theology: An Introduction to Bible Doctrine." Interested readers are encouraged to read Part 5, "The Doctrine of the Application of Redemption."
- ¹² Lewis and Demerest, pp. 93-94, Vol. III.
- ¹³ BibleWorks, Version 5.0.
- ¹⁴ Stanley Grenz, *Theology for the Community of God*, 261-262. . See also Charles C. Ryrie, *Basic Theology*, 377-378. Paul Enns, *Moody Handbook of Theology*, 332; and Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1939), 503-505.
- ¹⁵ Ibid.
- ¹⁶ Ibid.
- ¹⁷ Grudem, p. 723.
- ¹⁸ S. Michael Houdmann, *What is Justification?* <<http://www.gotquestions.org/justification.html>>.
- ¹⁹ Lewis and Demarest, pp.151-152, Vol. III
- ²⁰ Ibid, p. 152, Vol. III.
- ²¹ Grudem, p. 729.
- ²² Ibid, pp. 736-742.
- ²³ Ibid.
- ²⁴ Grudem, W. A. 1994. *Systematic Theology : An Introduction to Biblical Doctrine* . Inter-Varsity Press; Zondervan Pub. House: Leicester, England; Grand Rapids, Mich.
- ²⁵ Ibid.
- ²⁶ Ibid.
- ²⁷ For more about the intermediate state of believers see Michael D. Taylor, "Heaven" <<http://www.taylornotes.info/#!/bible-studies/c1z3l>>.

²⁸ Houdman, "What is Glorification" < <http://www.gotaquestions.org/glorification.html>>. Accessed February 27, 2016.

²⁹ Grudem, 828.

³⁰ Houdman, "What is Glorification" < <http://www.gotaquestions.org/glorification.html>>. Accessed February 27, 2016.

³¹ Grudem, 749.

³² J. Dwight Pentecost, *Things Which Become Sound Doctrine*, Fleming H. Revell Company.

³³ J. Carl Laney, Western Seminary, New Testament III, Section 13, page 5. There are passages in Scripture which have led some to believe that salvation can be lost (i.e. Matt. 12:22-32, John. 15:1-6, Heb. 6:4-6). Each of these passages demands careful study. Matthew 12 appears to refer to a sin which could take place only in the time of Jesus. John 15 warns that the absence of fruit reflects an absence of genuine faith. Hebrews 6 warns believers (cf. 3:1, 12) against spiritual stagnation.