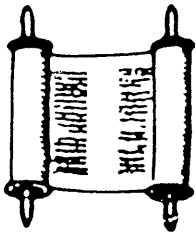




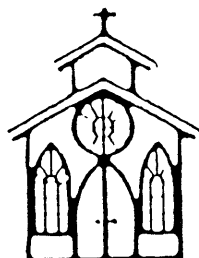
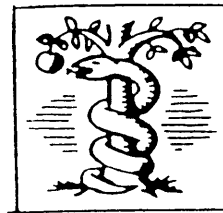
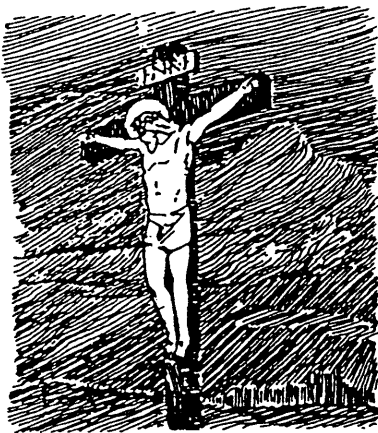
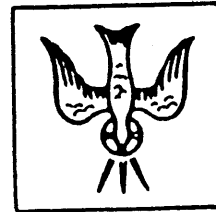
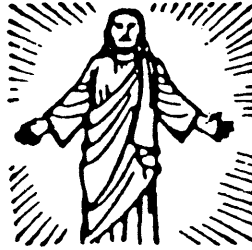
Soteriology



Salvation and

BIBLE DOCTRINES

יהודה



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SOTERIOLOGY

1A. Introduction to Soteriology.

1b. The relation of Soteriology to other doctrines:

1c. To Bibliology:

- 1d. The Bible is the only reliable record of the possibility of salvation.
- 2d. The Bible's central theme is "Our God is a saving God."

2c. To Theology Proper:

- 1d. The Father worked out the plan of salvation.
- 2d. The Father selected those who should be saved.

3c. To Christology:

- 1d. Christ is the individual outside of whom there is no redemption.
- 2d. Christ paid the price of our redemption with His blood.

4c. To Pneumatology:

- 1d. The Spirit convicts man of his sin and need of salvation
- 2d. The Spirit is the agent of the new birth.

5c. To Angelology:

- 1d. Evil angels are an illustration of God's justice, His not being obligated to save anyone.
- 2d. Elect angels are servants of believers, the heirs of salvation.

6c. To Anthropology:

- 1d. Man is the object of God's salvation.
- 2d. Man is the recipient of every spiritual blessing.

7c. To Hamartiology:

- 1d. The seriousness of sin is indicated by its remedy.
- 2d. Sin's penalty, power and presence will eventually be removed.

8c. To Ecclesiology:

- 1d. The universal church is the world-wide company of the redeemed *in this dispensation*.
- 2d. The universal church is the saved and organized body of Christ in a given locality.



1A. Introduction to Soteriology.

1b. The relation of soteriology to other doctrines:

9c. To Eschatology:

1d. The future will bring about the Savior's ultimate triumph over sin and Satan.

2d. What the first Adam ruined the last Adam remedied.

2b. The need for salvation of man:

1c. The racial need:

Rom. 5:12 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:

2c. The natural need:

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

3c. The personal need:

Rom. 3:23 For all have sinned, and come short of the glory of God;

4c. The dispensational need:

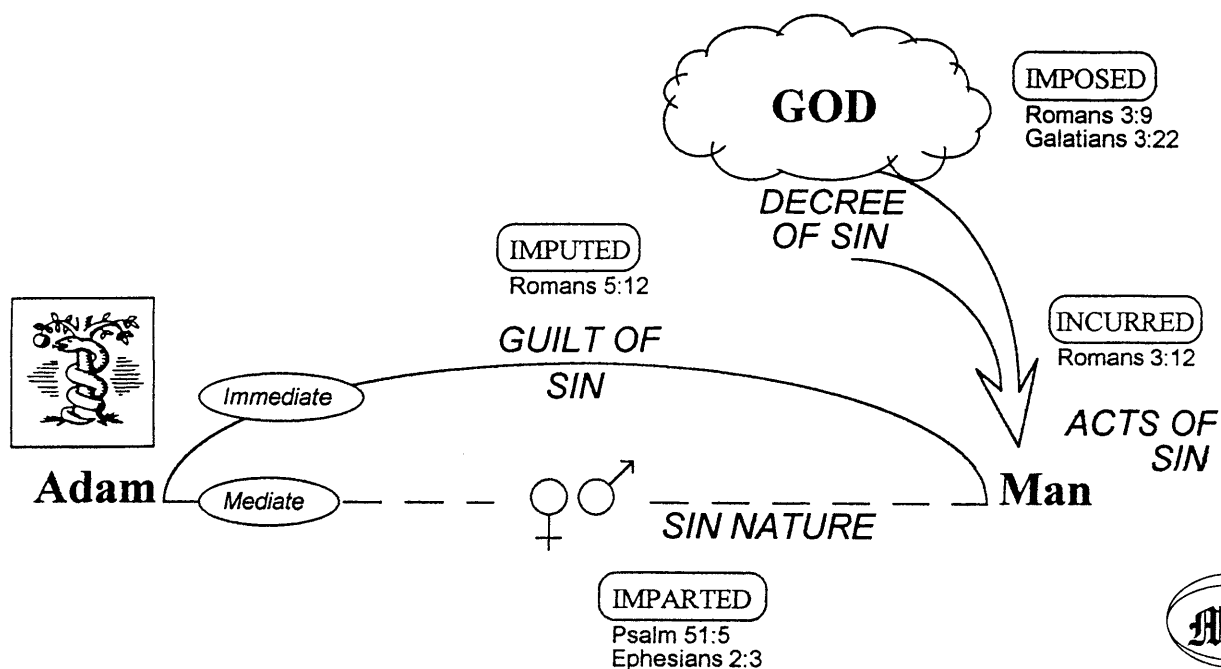
Rom. 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

5c. The ultimate need:

Jn. 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God

Jn. 3:36 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.

THE FOUR TYPES — OF SIN —



1A. Introduction to Soteriology.

3b. The aspects of the sufferings of Christ:

1c. His sufferings in life:

1d. Due to His holy character:

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

2d. Due to His infinite compassion:

Mt. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

3d. Due to His omniscient anticipation:

Mt. 16:21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

2c. His sufferings in death:

1d. The responsibility of God:

2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Is. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

2d. The responsibility of Satan:

Gen. 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3d. The responsibility of the people:

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

4d. The responsibility of Christ:

Jn. 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

While the Savior's death was designed by the Father and desired by Christ, the moral responsibility rests with Satan and sinners.

2A. Participation in Salvation:

1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners."

1d. The words for substitution:

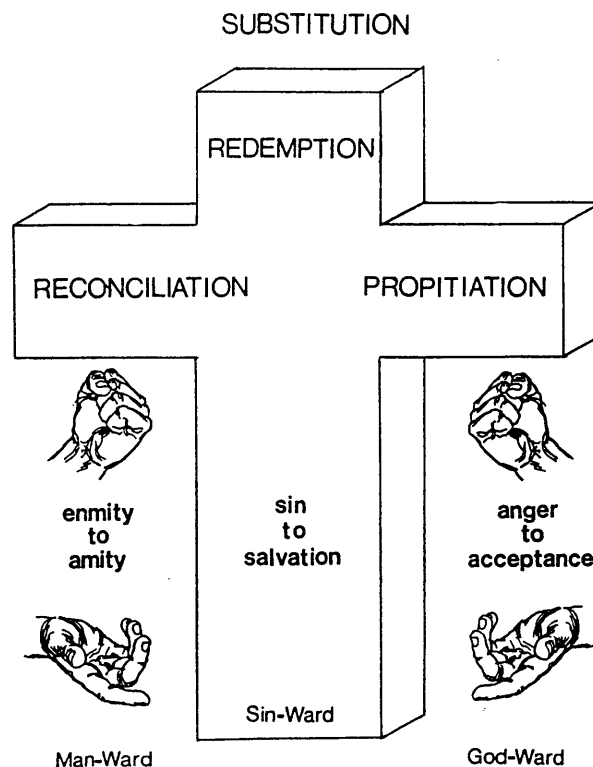
2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners:

1d. The words for substitution:

The Savior's Substitution Through Sacrifice



MK

1e. **Anti**, "in the place of"--

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for **(anti)** literally, in the place of) many.

Mk. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for **(anti)** many.

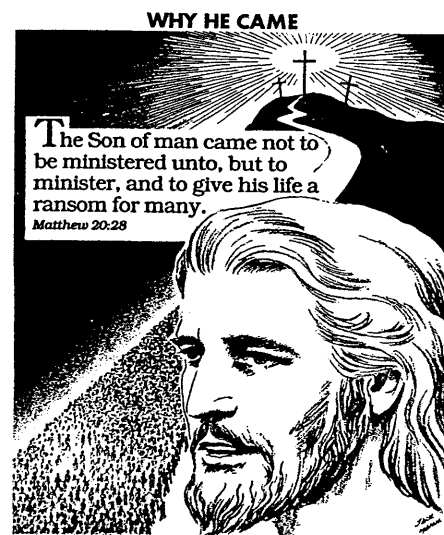
1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

2e. **Huper**, "for the benefit of," "in the place of"

1 Pt. 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Cor. 5:21 2 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Phil. 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:



2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

1c. Substitution: "Christ died in the place of sinners:

1d. The words for substitution:

2e. **Huper**, "for the benefit of," "in the place of"

Here **huper** is definitely used in the sense of substitution in a non-soteriological context.

Liberalism asserts that Christ did something **in us** or **for our benefit** but not **in our place**, as our substitute.

2d. The benefits of substitution:

1e. Negatively, Christ bore the penalty for sins and took them away.

2e. Positively, Christ imputed His righteousness to the saved person.

"My hope is built on nothing less/than Jesus' blood and righteousness.

2c. Redemption: "The transaction whereby the sinner is purchased from the slavemarket of sin and set free."

Redemption:

**The Purchase
From The
Slave Market
Of Sin**

1d. The words:

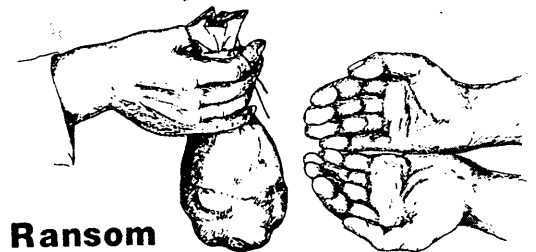
1e. **Agoradzo**, "to buy, purchase"

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1 Cor. 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Ransom: Christ paid the price.

**Ransom****Removal****Release**

2A. Participation in Salvation

1b. The accomplishments of the death of Christ:

2c. Redemption: "The transaction whereby the sinner is purchased from the slavemarket of sin and set free."

1d. The words:

2e. **Exagoradzo**, "to buy out of"

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

Gal. 3:13 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:

Eph. 5:16 Redeeming the time, because the days are evil.

Removal: Christ removed the sinner from the slavemarket of sin.

3e. **Lutroo**, "to loose, set free"

Heb. 9:12 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.

1 Tim. 2:6 Who gave himself a ransom (antilutron) for all, to be testified in due time.

Release: Christ set the sinner free.

2d. The total meaning of redemption:

1e. Ransom: man is saved **from** something, the slave market of sin.2e. Removal: man is saved **through** something, the payment of a price.3e. Release: man is saved **to** something, freedom and service for Christ.

3c. Reconciliation: "Man's state of alienation from God is changed so that he is now able to be saved."

1 Cor. 7:11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

2 Cor. 5:19 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.

Eph. 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

4c. Propitiation: "The death of Christ fully satisfied all of God's righteous demands upon the sinner."

Rom. 3:25 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;

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

Lk. 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful (literally, propitiated) to me a sinner.

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

5c. Judgment of the sin nature: "Making inoperative the reigning power of sin."

Rom. 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. (Sin nature)

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: (Acts of sin)

6c. Ground of the believer's cleansing from sin

1 Jn. 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Our family **relationship** remains because of His death.

Our family **fellowship** is restored by our confession.

7c. The end of the Law

Rom. 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Heb. 7:11-12 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

2 Cor. 3:7-11 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious.

Rom. 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom. 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;

During His life Christ **adhered** to the law (Mt. 5:17); in His death He **abrogated** the law.

8c. The basis of the removal of pre-cross sins

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Rom. 3:25 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;

9c. The future national salvation of Israel

Rom. 11:27 For this is my covenant unto them, when I shall take away their sins.

10c. The ground for the deferring of righteous divine judgments upon sin

Rom. 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

1 Pt. 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

10c. The ground for the deferring of righteous divine judgments upon sin

2 Pt. 3:9-15 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account [that] the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

11c. The millennial and eternal blessings upon the Gentiles

Mic. 4:1-2 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

Rev. 21:23-24 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

12c. The judgments of Satan and spoiling of his hosts

Col. 2:14-15 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Jn. 16:11 Of judgment, because the prince of this world is judged.

13c. The ground of peace

1d. Individual:

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

2d. Racial:

Eph. 2:14-18 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

3d. Universal:

Col. 1:20 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.

14c. The purification of all things

2A. Participation in Salvation.

1b. The accomplishments of the death of Christ:

14c. The purification of all things

1d. In heaven:

Heb. 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

2d. On earth:

Rom. 8:21-23 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 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.

2b. The appellatives for the death of Christ:

1c. Atonement: "A general term for salvation in the Old Testament which denotes the temporary covering over of sins. It is used in theology in the broad sense of the provision of salvation."

2c. Expiation: "The removal of guilt by the payment of penalty and the satisfaction of justice."

3c. Remission or forgiveness: "The removal of the penalty on the basis of the satisfaction of justice and an attitude of return to favor."

4c. Justification: "The judicial act of God whereby He **declares** the sinner righteous on the basis of Christ's death."

5c. Vicarious or substitutionary: "The suffering of one in the place of another so that the latter is freed of the obligation in the matter."

3b. The theories of the death of Christ:

1c. The Ransom Theory Origen (185-254)

Satan as a victor in war has a right to his captives. The only release is through the payment of a ransom.

2c. The Recapitulation Theory Irenaeus (130-200)

Christ recapitulates in Himself all the stages of human life and by His life reversed to course started by Adam. His obedience compensated for Adam's disobedience.

3c. The Commercial Theory Anselm (1033-1109)

The death of Christ was a satisfaction of God's honor rather than His holiness, justice or love.

4c. The Moral Influence Theory Abelard (1079-1141)

Christ's death is an object lesson of God's love which softens men's hearts and thus leads them to repentance.

5c. The Example Theory Socinus (1539-1604)

Christ died in the course of duty. He was a martyr to His teachings and His death demonstrates His sincerity which we should emulate.

2A. Participation in Salvation.

3b. The theories of the death of Christ:

6c. The Governmental Theory Grotius (1583-1645)

The death of Christ was required to show God's displeasure over sin. The setup of God's government required Christ's death, which as a token payment demonstrated how law regards sin.

7c. Modern theories Harry Emerson Fosdick (1878-1969)

Modern nonconservative views contain elements of the example and moral influence theories. Christ's death shows God's hatred of sin and love for mankind but was **not a substitutionary sacrifice** as the payment for sin.

8c. The Penal Substitution Theory Calvin (1509-1564)

Since man fell into sin by disobedience, Christ by obedience **in the sinner's stead** has paid the penalty which man had incurred.

Is. 53:5-6 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. . . and the LORD hath laid on him the iniquity of us all.

Mt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mk. 10:45 The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

3A. The Preparation for Salvation.

For a discussion of the historical background and theological ramifications of election see, M. Kober, *Divine Election or Human Effort—Who Then Shall Be Saved?*

1b. The selection of the elect:

1c. The controversy concerning biblical election:

1d. The Augustinian-Pelagian controversy:

1e. Augustine: 354-430

1f. Man is totally depraved.

2f. Salvation is the result of God's sovereign act of grace.

3f. Election is unconditional.

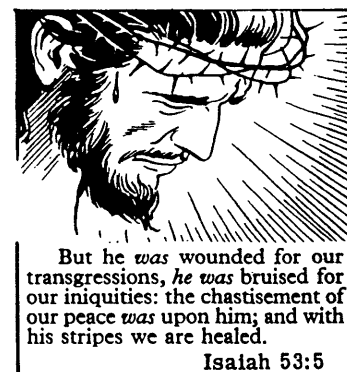
2e. Pelagius: early 5th century

1f. Man is merely weakened by the fall.

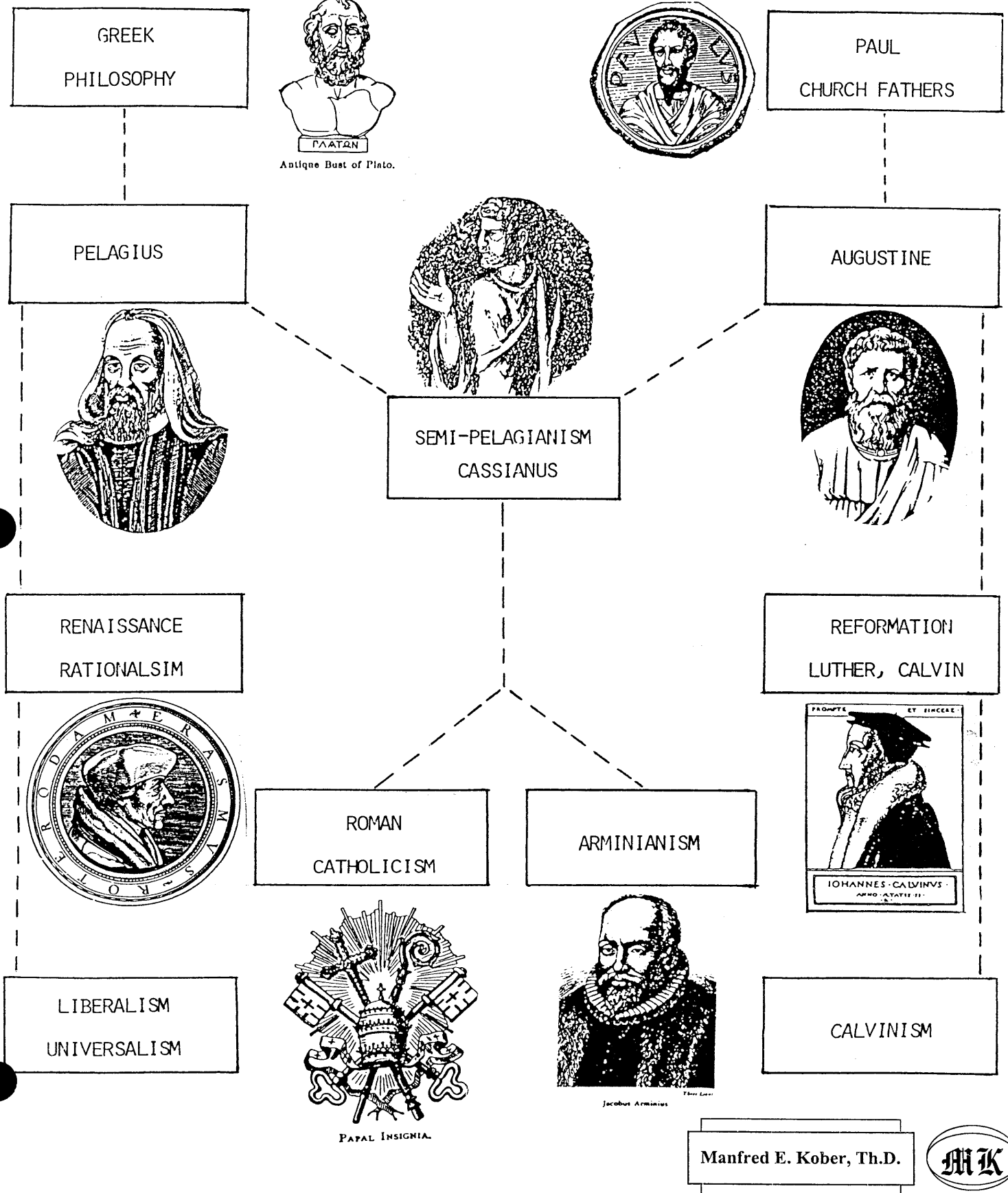
2f. Man retains his freedom of the will to choose aright.

3f. Grace is given to assist man toward his right choice.

3e. Cassianus: (360-435) (Semi-Pelagianism)



History of Soteriology



3A. The Preparation for Salvation.

1b. The selection of the elect:

1c. The controversy concerning biblical election:

1d. The Augustinian-Pelagian controversy:

3e. Cassianus: (360-435) (Semi-Pelagianism)

1f. Tries to reconcile **predestination** with **free will**.

(God elects man but does so on the basis of foreseen faith.)

2f. Rejected unconditional election, irresistible grace and infallible perseverance

2d. The Calvinistic-Arminian controversy:

1e. John Calvin (1509-1564)

1f. Logical systematization of Augustine's theology, who had outlined the apostolic doctrine of the N.T.

2f. Calvin emphasized in soteriology the concept of predestination.

2e. The Synod of Dort (1618-1619)

1f. The Remonstrants (Arminians) precipitated the controversy.

2f. Decided what a Calvinist and Arminians is.

3f. The 5 points of Arminius were answered.

3e. Arminianism:

1f. The person of James Arminius (1560-1609)

1g. Studied at Marburg and at Geneva under Beza.

2g. Began teaching in Leyden in 1603.

3g. Called for a synod with the purpose of ridding the Netherlands of the Calvinistic heretics.

2f. The points of Arminianism:

1g. Human depravity has not rendered man incapable of exercising his will.

2g. God's grace is resistible so that man can thwart God's purpose to save him.

3g. God's election is conditioned by His divine foresight of faith.

4g. Christ's atonement was exactly the same for everyone, rendering all men savable.

3A. The Preparation for Salvation.

1b. The selection of the elect:

1c. The controversy concerning biblical election:

2d. The Calvinistic-Arminian controversy:

3e. Arminianism:

2f. The points of Arminianism:

5g. Final salvation rests with man's continuance in faith.

4e. Calvinism:

1f. Total depravity or inability

2f. Unconditional election

3f. Limited atonement or particular redemption

4f. Irresistible or efficacious grace

5f. Perseverance of the saints

SNOE



5e. Moderate Calvinism:

Holds to the Calvinistic system except limited atonement

Christ's atonement is sufficient for all but efficient only for the elect.

6e. Modified Arminianism:

Holds to the Arminian system but accepts the concept of eternal security.

The Doctrines of Grace

OR THE FIVE POINTS OF
CALVINISM

T - U - L - I - P

GRACE

TOTAL DEPRAVITY

OBLIGATORY GRACE

UNCONDITIONAL ELECTION

SOVEREIGN GRACE

LIMITED ATONEMENT

PROVIDING GRACE

IRRESISTIBLE GRACE

EFFECTUAL GRACE

PERSEVERANCE OF THE SAINTS

LASTING GRACE



All the Reformers subscribed to the doctrines of grace but Calvin systematized them.



Luther



Zwingli



Melancthon



Calvin

3A. The Preparation for Salvation.

1b. The selection of the elect:

2c. The context of biblical election: The Lapsarian views

The efforts of theologians to show the logical relationship of the elective decree of God in relation to man's fall (Latin, lapse).

1d. The Supralapsarian View (Hyper-Calvinism)

- 1e. The decree to save some and reprobate the rest (**DOUBLE PREDESTINATION**)
- 2e. The decree to create both groups
- 3e. The decree to permit the fall of both groups
- 4e. The decree to provide salvation for the elect
- 5e. The decree to apply salvation to the elect

2d. The Infralapsarian View (Calvinism)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to elect some and leave the rest to condemnation
- 4e. The decree to provide salvation to the elect only (**LIMITED ATONEMENT**)
- 5e. The decree to apply salvation to the elect

3d. The Sublapsarian View (Modified Calvinism)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to provide salvation for all men (**UNLIMITED ATONEMENT**)
- 4e. The decree to elect some to salvation (unconditionally)
- 5e. The decree to apply salvation to the elect

4d. The Modified Sublapsarian View (Thiessen)

- 1e. The decree to create all men
- 2e. The decree to permit the fall of all men
- 3e. The decree to provide salvation for all men
- 4e. The decree to elect some to salvation (**conditionally, i.e., based on foreseen faith**)
- 5e. The decree to apply salvation to the elect

3c. The truth of biblical election:

1d. Declarations concerning election:

We can debate the doctrine but we cannot dodge it. Election is one of the key doctrines of the Word. It is closely linked to God's sovereignty, a major attribute but misunderstood by many.

2d. Declarations concerning divine sovereignty:

1e. God's general sovereignty:

Ps. 135:6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. (**sovereign in the universe**)

1b. The selection of the elect:

3c. The truth of biblical election:

2d. Declarations concerning divine sovereignty:

1e. God's general sovereignty:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **(creatures)**

Ps. 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. **(heavens)**

Is. 14:24 The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. **(history)**

Prov. 16:4 The Lord hath made all things for himself. yea, even the wicked for the day of evil. **(wicked)**

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **(salvation)**

Rom. 9:21 Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? **(men)**

Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure. **(believers)**

Eph. 1.11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. **(all things)**

2e. God's choice in salvation:

Eph. 1:3-14--v. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Rom. 9:6-24 v. 11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;

Rom. 8:28-30 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Jn. 6:35-65--vs. 37, 44, 65: 37All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day 65And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

1 Pt. 2:8-9 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

2 Thess. 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

3d. The definition of election:

"The action of God in choosing certain personalities for certain purposes."

4d. Distinctions in election:

1e. Israel as a nation

Deut. 4:37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

1 Chron. 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

2e. King Cyrus

Is. 45:1-4 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

3e. Christ

Is. 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.)

4e. Tribulation saints

Mt. 24:22, 24, 31 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

5e. Angels

1 Tim. 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

6e. Believers of the church age

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Tit. 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

5d. The defense of election:

1e. The evidence for election:

1f. Declarations are made concerning God's purpose to save certain individuals.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

1e. The evidence for election:

2f. Declarations are made concerning God's foreknowledge of those individuals whom He has purposed to save.

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3f. Declarations are made that the Father has given certain persons to the Son to be His peculiar possession.

Jn. 6:37, 44 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Jn. 17:2, 6, 9 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

4f. Declarations were made that election includes the means as well as the end.

1g. Men everywhere are commanded to believe.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

2g. No one is saved without believing.

Rom. 10:11-14 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

2e. The basis of election:

Only 3 bases for election are possible:

--man is good and thus deserving

--God foresaw man's faith

--God purposed to save

1f. Election is not based on the will of man.

Rom. 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

"him that willeth"--not by human volition

"him that runneth"--not by human effort

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

2e. The basis of election:

1f. Election is not based on the will of man.

Jn. 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"of blood"	--not by human means—physical process
"of the will of the flesh"	--not by human urge—emotional response
"of the will of man"	--not by human will—mental decision

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

2f. Election is not based upon the works of man.

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

3f. Election is not based upon the choice of man.

Jn. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Jn. 5:40 And ye will not come to me, that ye might have life.

4f. Election is not based upon the foresight of faith.

Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

5f. Election is based upon the love and wisdom of God.

Eph. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him, in love having predestinated us..."
(possible translation)

Jude 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

3e. The purpose of election:

1f. The immediate goal: salvation

2 Thess. 2:13 2 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

3A. The Preparation for Salvation.

1b. The selection of the elect:

3c. The truth of biblical election:

5d. The defense of election:

3e. The purpose of election:

2f. The intermediate goal: holiness.

Eph. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

THE FORMULA OF FAITH	
EPHESIANS 2	8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι - For by grace ye are having been saved διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, through faith; and this not of you, θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ of [is] the gift; not of works, lest God 8 For by grace are ye saved through faith; and that not of yourselves: <i>it is</i> the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. τις καυχήσεται. 10 αὐτοῦ γὰρ ἐσμεν anyone should boast. For of him we are ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ a product, created in Christ Jesus ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν unto works good, which ¹previously prepared ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. - ¹God in order that in them we might walk.
correct view:	Grace + Faith = Salvation + Works
corrupt view:	Grace + Faith + Works = Salvation

1g. Good works

Eph. 2:10; For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Col. 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

2g. Humility and gratitude

Col. 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

3g. Christlikeness

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

3f. The ultimate goal: God's glory

In Eph. 1 the work of the triune God in man's salvation is given: **the Father selects, the Son saves and the Spirit seals.** Each salvatory work of the Trinity concludes with a doxology:

Eph. 1:6, 12, 14 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved... 12 That we should be to the praise of his glory, who first trusted in Christ... 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

1d. Election:

1e. The definition: "God's unconditional and pretemporal choice of those individuals whom He would save."

2e. The derivation: eklego from ek and kaleo

3e. The doctrine:

1f. It was a pretemporal choice.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

2f. It originates with God:

1 John 4:19 We love him, because he first loved us.

Jn. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Jn. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

3f. It brings glory to God.

Each salvation work of the Trinity concludes with a doxology:

Eph. 1:6 (**The Father selects**) ... To the praise of the glory of his grace..."

Eph. 1:12 (**The Son saves**) ... to the praise of his glory."

Eph. 1:14 (**The Spirit seals**) ...unto the praise of his glory."

2d. Foreknowledge:

1e. The definition: "A loving **relationship** which God sustains to certain individuals by choosing them."

2e. The derivation: **proginosko**, a deep intimate knowledge or acquaintance

3e. The doctrine:

1f. Etymologically: This strong Greek word involves some relationship between the two agencies.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

2f. Biblically:

1g. Human knowledge:

Of persons:

Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Of actions:

2 Pt. 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2g. Divine knowledge:

Of Christ:

1 Pt. 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Of Israel:

Rom. 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Of saints:

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3f. Lexigraphically:

Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Jer. 31:1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Gen. 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

4f. Grammatically:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

“determinate counsel” and prognosis relate to God’s active predetermination not a passive previewing of the death of His Son.

3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

5f. Theologically:

1 Pt. 1:1-2 "to the elect...according to the foreknowledge of God"

Rom. 8:29 "for whom He foreknew, He also did predestinate"

1g. Not things or actions but persons are foreknown.2g. Foreknowledge involves not what man would do about God but what God would do in relation to man.

No one seeks after God:

Rom. 3:10-11 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God.

3g. God could not be simply foreseeing the individual's faith, since faith is a gift:

Jn. 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. 9 Not of works, lest any man should boast.Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.Rom. 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself]more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**ARMINIANISM****CALVINISM**

		Foreknowledge		
		WHAT WE WOULD DO TO GOD		
		FOREKNOWN ACTIONS	Faith	WHAT GOD WOULD DO TO US
		MY GIFT TO GOD		
		CONDITIONAL	Election	FORELOVED PERSONS (ACTS 2:23)
		WE CHOSE GOD THEN HE CHOSE US	Man's Will	GOD'S GIFT TO ME (EPH. 2:8,9)
		WEAK, SICK		UNCONDITIONAL
		PREVENIENT GRACE ON ALL	Grace	GOD CHOSE US THEN WE CHOSE HIM (ACTS 13:48)
		WE HAVE TAKEN THE INITIATIVE	Salvation	DEAD (EPH. 2:1)
				EFFICACIOUS GRACE ON SOME (ROM. 9:15)
				"SALVATION IS OF THE LORD" (JONAH 2:9)



3A. The Preparation for Salvation.

1b. The selection of the elect:

4c. The terminology of biblical election:

2d. Foreknowledge:

3e. The doctrine:

6f. Soteriologically:

The crucial difference between Calvinism and Arminianism (Semi-Pelagianism) is whether God's election is unconditional or whether it is based on foreseen faith.

3d. Foreordination: General term for determining beforehand

4d. Predestination: Marking individuals out beforehand (to be like Christ)

5d. Preterition: The by-passing of the non-elect.

6d. Retribution: Just punishment of the unrepentant wicked

7d. Reprobation: Judicial hardening of the unresponsive sinner

Is. 6:9-10

John 12:38ff

8d. Will: A reference to either God's wish or desire (**thelo**) or His will or decree (**boulomai**)

9d. Decree: The act of God by which He establishes the certainty of what He has planned.

5c. The problems of election:

1d. The opposition to sovereign election:

1e. The doctrine runs counter to human reasoning.

It is a truth which **cannot be received** by the unregenerate mind

1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

and **will not be received** by the carnal mind

1 Cor. 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

2e. The doctrine removes all human glory.

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed.
Salvation is of the LORD.

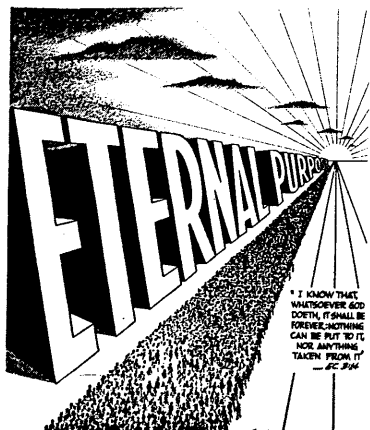
3e. The doctrine eliminates human work or effort.

Eph. 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Foreordination (general)
Eph. 1:11

Foreordination (particular)
(non-volitional events)

Predestination
(volitional acts)



**ETERNITY
PAST**

IN TIME

**ETERNITY
FUTURE**

Election
(positive decree
of salvation)

Reprobation
(permissive decree
of damnation)
1 Pet. 2:8
Jude 4

**Rom. 8:28-30
Purpose**

Foreknowledge

Predestination

Election

Calling

Faith--Regeneration

Salvation

Justification

Sanctification

Glorification

Relationship

Goal

Method

Appeal

Change

Standing

Transformation

Perfection

Manfred E. Kober, Th.D.



3A. The Preparation for Salvation.

1b. The selection of the elect:

5c. The problems of election:

2d. The arguments against sovereign election:

1e. God is unjust: (anticipated by Paul in Rom. 9:14)

Answer: Rom. 9:15-16

--God is not unjust

--God is sovereign

2e. Man cannot be held responsible: (anticipated by Paul in Rom. 9:19)

Answer: Rom. 9:20-23

--Man is accountable

--God does not have to give a reason for His actions.

--Man has no right to reply to His Maker

3e. God is a respecter of persons:

Answer: Yes. There is a sovereign and all-wise selectivity.

Rom. 9:23; John 5:5 vs. John 5:21; Lk. 4:25-28

4e. God wishes all men to be saved.

Answer: His wish must be distinguished from His decree. Some things in God's decree are not His desire. 2 Pet. 3:9 The "any" here refers to those who will complete the church, the body of the elect for this dispensation.

5e. The gospel cannot be sincerely offered to all.

Answer: Only God knows who the elect are. Christ died, however, for all men.

6e. Election will discourage efforts to win the lost.

1f. No individual, elect or non-elect, can be saved apart from the Word of God.

Rom. 10:14-15

2f. All individuals can be saved if they exercise faith in the promises of the gospel.

Rom. 10:11-13

3f. Foreknowledge makes things as certain as predestination.

Even if foreknowledge were simply a knowledge beforehand, the Arminian would have to acknowledge that the number of the saved is fixed.

Does God foreknow how many individuals will be saved in your local church this year? Can anyone in addition to that number be saved?

4f. Paul did more to evangelize the world than anyone else.

(Whitefield and Spurgeon were evangelistic and staunchly Calvinistic)

3A. The Preparation for Salvation.

1b. The selection of the elect:

5c. The problems of election:

2d. The arguments against sovereign election:

6e. Election will discourage efforts to win the lost.

4f. Paul did more to evangelize the world than anyone else.

Answer: One's view of election should not affect personal evangelism.

The believer's witness is based on

--the fact of the Great Commission, Mt. 28:18-26

--the feeling of genuine compassion, Rom 9:1ff, 10:1ff

7e. Election encourages the sinner to do nothing about his condition.

Answer: Election looks at God's pretemporal action. The sinner is commanded to accept God's gracious pardon today (Heb. 3:13-15).

6c. The presentation of election:

Election to be Scriptural must always be preached in its biblical context, otherwise the results are unscriptural.

1d. Evangelistically:

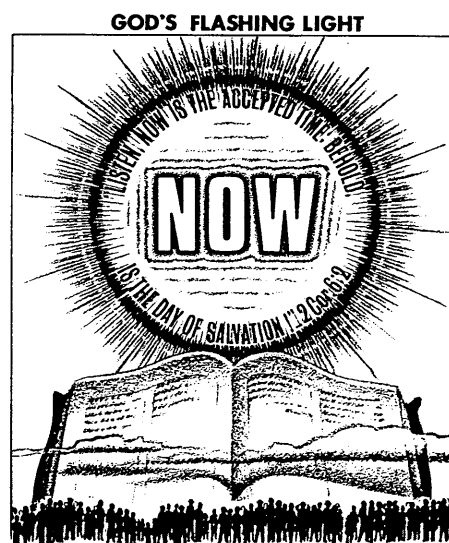
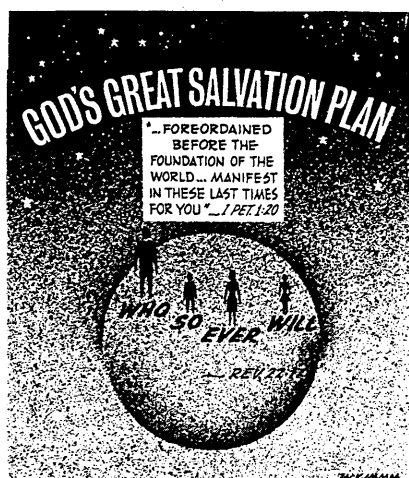
1e. The Bible never teaches election wholly apart from the universal offer of the gospel.

Jn. 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

2e. Election should not be discussed until the gospel has been offered to all.

Jn. 6:35-37 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Acts 13:44-48 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shoulddest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.



3A. The Preparation for Salvation.

1b. The selection of the elect:

6c. The presentation of election:

1d. Evangelistically:

3e. The doctrine of election is shrouded in part in impenetrable mystery.

Rom. 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

2d. Historically:

1e. The beliefs of Baptists:

Most Baptist groups have historically been Calvinistic. According to Hiscox, God's sovereignty is one of the Baptist distinctives.

2e. The position of the GARBC:

The term "Regular" refers to our Calvinistic heritage. Kenneth Good, Are Baptists Calvinists?

of 1400 GARBC churches surveyed, 856 replied. 76.16% of the pastors are Calvinistic, 14.6% Arminian, and 9.22% undecided. The GARBC doctrinal statement, like that of FBBC&TS, represents a modified Calvinistic position.

2b. The extension of the call:

Election is the eternal choice of God. His call is that act of divine grace by which God invites men to accept by faith the salvation provided by Christ.

1c. The views on man and salvation:

1d. Pelagianism:

I came by myself. Man has a plenary ability.

2d. Semi-Pelagianism:

I started to come and God helped me. Man's ability is sufficient to start him on the way to God.

3d. Arminianism:

God started to bring me and I cooperated. Every man receives at birth a gracious ability to come. This ignores total depravity.

God voted YES, Satan voted NO and I cast the deciding vote.

4d. Lutheranism:

God brought me and I did not resist.

5d. Calvinism:

God brought me all the way. (Jonah 2:9, "salvation is of the Lord")

Man has a total inability and cannot in any sense cooperate with God. God alone is the efficient cause of the salvation of the individual.

3A. The Preparation for Salvation.

2b. The extension of the call:

2c. The nature of the call of God:

1d. The general call:

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

1e. This call may be resisted and rejected:

Mt. 22:1-6 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them.

Heb. 4:6-7 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

2e. Men are held responsible and justly punished when they reject this call:

Mt. 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Heb. 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

2 Thess. 1:7-9 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2d. The special call:

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Cor. 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1e. The call does not violate man's freedom:

Jn. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

2e. The reason for this efficacious call is God's eternal purpose toward us in Christ:

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

3A. The Preparation for Salvation.

1b. The extension of the call:

2c. The nature of the call of God:

2d. The special call:

2e. The reason for this efficacious call is God's eternal purpose toward us in Christ:

1f. The call is not extended on meritorious grounds but upon the basis of grace.

2f. The call has no stigma of injustice for it is an holy calling.

3f. The call is not characterized by arbitrariness since God has His own good and sufficient purposes.

3e. The call which secures salvation is certain as to its final purpose:

1 Thess. 5:23-24 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it.

Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

4e. The certainty of this effective call does not relieve the believer of his responsibility:

2 Pt. 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

1 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Although God has determined that the goal of the believer's life is certain, this goal will be accomplished only through the means that God has determined. God ordains the means as well as the end.

3c. The extension of the call of God:

1d. The instrument of the call is the gospel:

2 Thess. 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Thess. 1:5a For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;

1e. The message of salvation is contained in God's special revelation and the message must be extended to all men.

2e. The message requires a response of faith or rejection.

2d. The efficacious power of the call unto salvation is in the Holy Spirit:

1 Thess. 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

4A. The Procurement of Salvation.

1b. Repentance:

Mt. 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt. 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mk. 6:12 And they went out, and preached that men should repent.

Lk. 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

2 Pt. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

1c. The etymology of repentance:

1d. The Old Testament words:

1e. Nacham:

Ex. 32:14 And the LORD repented of the evil which he thought to do unto his people.

Ex. 13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

2e. Shubh:

Joel 2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

2d. The New Testament words:

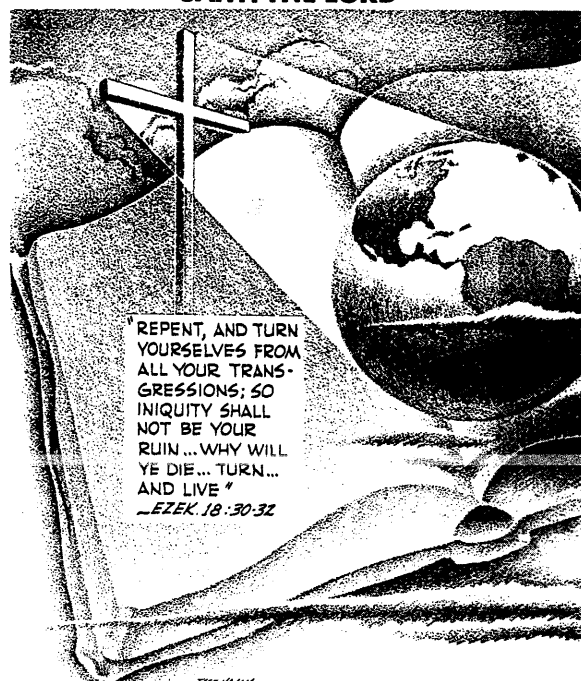
1e. Metamelomai:

(to become a care to one afterward"—a feeling of remorse which may or may not be genuine)

Mt. 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Mt. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

SAITH THE LORD



4A. The Procurement of Salvation.

1b. Repentance:

1c. The etymology of repentance:

2d. The New Testament words:

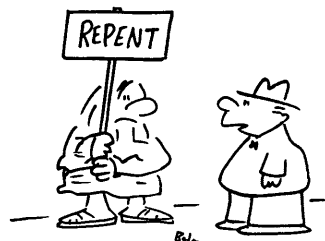
1e. Metamelomai:

2 Cor. 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Heb. 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

2e. Metanoia:

("to know after"—reflection and thus a changed mind)



Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Acts 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

2 Cor. 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2c. The source of biblical repentance:

1d. Repentance is a gift of God:

Acts 11:18 And when they heard this, they quieted down, and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance *that leads to life*." NASB

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

2d. Repentance is effected through the use of means:

Lk. 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

3c. The nature of biblical repentance:

1d. It is **not reformation**:

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Rev. 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

4A. The Procurement of Salvation.

1b. Repentance:

3c. The nature of biblical repentance:

1d. It is **not** reformation:

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

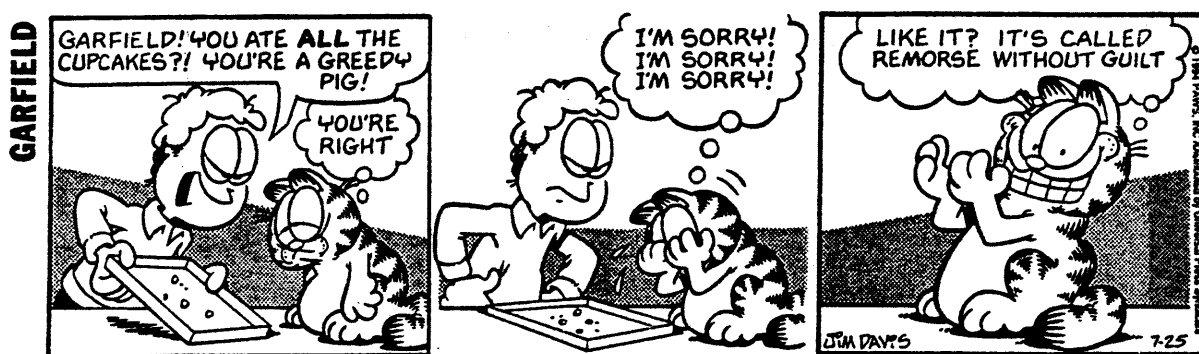
A turning away from evil practices and a desire to do better.

2d. It is **not** contrition:

Mt. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Mt. 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

An agony of soul or remorse because of past deeds.

3d. It is **not** penance:

Lk. 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Lk. 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Lk. 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

An expression of sorrow by some act that is done to pay for sin.

4d. It is a change of mind:

1e. For the unbeliever:

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

1f. A change of mind concerning the sin of rejecting Christ.

2f. A change of mind concerning Jesus of Nazareth, the God-Man.

2e. For the believer: A change of mind concerning particular sins committed.

4A. The Procurement of Salvation.

1b. Repentance:

4c. The relationship of repentance and faith:

1d. Repentance is a necessary element in soteriological decision.

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Mk. 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

1e. Repentance is the negative aspect of human response:

2e. Faith is the positive aspect of human response:

2d. Repentance is simultaneous with faith in soteriological decision.

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

1e. The individual is not conscious of the two acts.

2e. There is no chronological, only a logical distinction.

3d. Repentance never exists apart from faith in soteriological decision.

2b. Faith:

Faith is fundamental in Christian creed and conduct. In faith all the other graces find their source.

2 Pt. 1:5-7 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity.

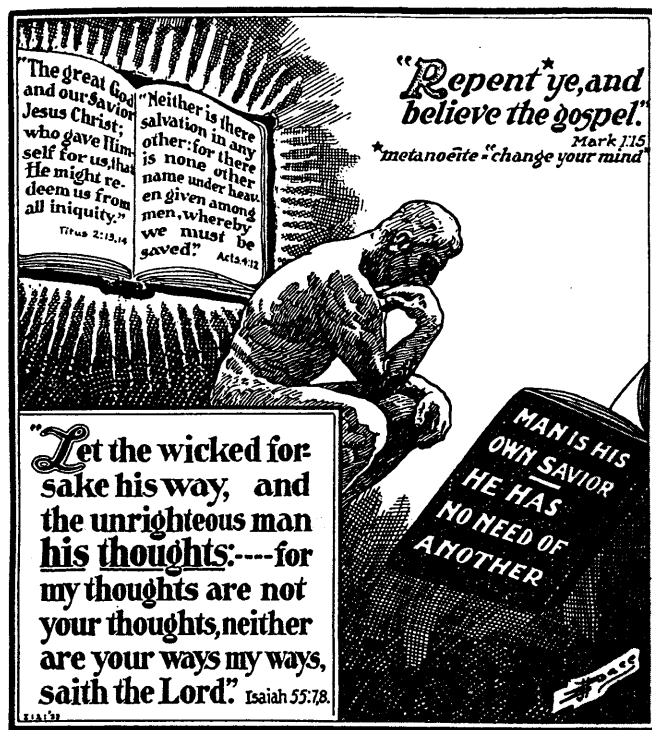
1 Cor. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1c. The New Testament concept of faith:

Faith is a conviction based on confidence in a person and his testimony. It may also designate the confidence itself upon which such conviction rests.

1d. The general categories of meaning:

1e. Faith as an object:



THE THINKER

4A. The Procurement of Salvation.

2b. Faith:

1c. The New Testament concept of faith:

1d. The general categories of meaning:

1e. Faith as an object:

1f. The objective and systematized body of truth:

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Gal. 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

1 Tim. 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

2f. The principles of the gospel: "Faith of our Fathers..."

2e. Faith as an action:

1f. Intellectual assent to the truth:

Js. 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

2 Thess. 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

2f. Insincere acknowledgment of the truth:

Jn. 2:23-25 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

Jn. 8:30-31 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

3f. Personal appropriation of the truth:

Heb. 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

2d. The specific elements of saving faith:

Faith is an activity of man as a whole. It involves an intellectual, emotional and volitional element or, as outlined by some theologians, **knowledge, assent and trust.**

1e. An intellectual element:

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.;

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

2e. An emotional element:

4A. The Procurement of Salvation.

2b. Faith:

1c. The New Testament concept of faith:

2d. The specific elements of saving faith:

2e. An emotional element:

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

3e. A volitional element:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Phil. 3:9 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:

Rom. 10:8-9 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Some theologians refer the elements of saving faith as knowledge, assent and trust.

3d. The dispensational aspect of saving faith:

1e. The basis: always the blood of Christ

2e. The means: always faith

3e. The object: always God, who saves

4e. The agent: always the Holy Spirit

5e. The content:
differs from dispensation to dispensation

--limited revelation in the O.T., e. g. the situation of Rahab:

Josh. 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

--complete revelation in the N.T.

1 Cor. 15:3-4 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

THE PATTERN OF SALVATION THROUGH THE DISPENSATIONS

1. The Object of Salvation: God

2. The Basis of Salvation: Blood

3. The Means of Salvation: Faith

4. The Agent of Salvation: Holy Spirit

5. The Result of Salvation: A new nature

6. The Permanence of Salvation:
Eternal security7. The Content of Salvation:
Differs in each dispensation

Manfred E. Kober, Th.D.



4A. The Procurement of Salvation.

2b. Faith:

2c. The object of saving faith:

Faith is valid only if its object is valid.

1d. The written Word of God:

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

1 Thess. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Pt. 1:18 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;

2d. The historical facts concerning Christ:

1 Thess. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

3d. Christ as only Savior:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Jn. 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

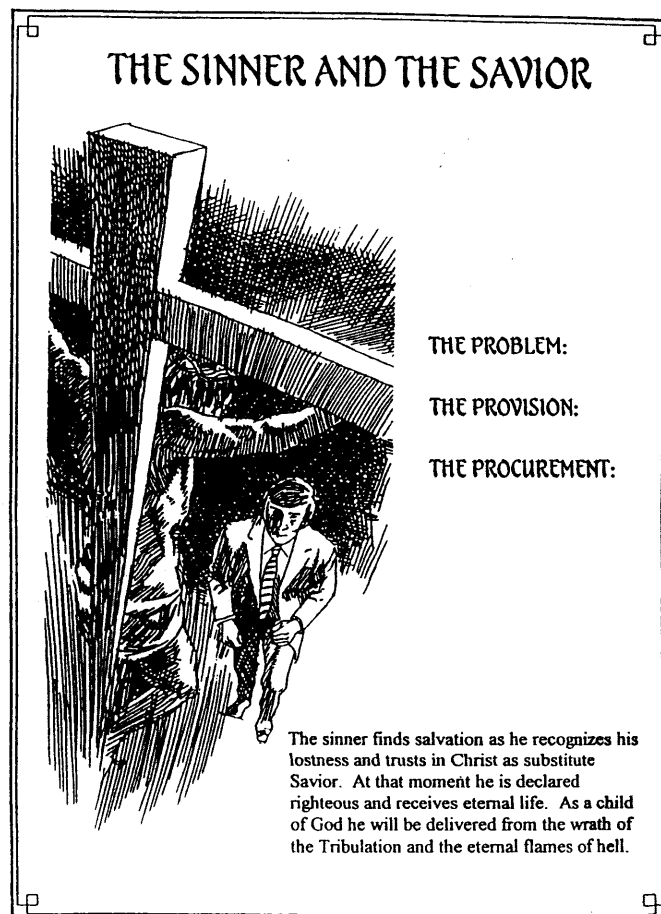
Saving faith is a response based upon proper motive and related to the proper person. The proper presentation of salvation must take into consideration these all important factors:

--the recognition of the human need for salvation

--the realization of the divine provision of salvation

--the response of personal faith unto salvation

Nothing could be more important for the believer than to present the entire gospel in a clear fashion. This sample presentation in less than 25 words includes all the important elements:



4A. The Procurement of Salvation.

2b. Faith:

2c. The object of saving faith:

3d. Christ as only Savior:

- | | |
|---------------------|---|
| (1) the problem | Friend: you are a sinner |
| (2) the provision | but Christ died for you and rose again. |
| (3) the procurement | Trust Him now and |
| (4) the promise | He will save you eternally |

3c. The source of saving faith:

To say that saving faith is wholly man's response is to introduce the element of merit into salvation.

1d. Negatively:

1e. Saving faith is not the product of sense experience:

1 Pt. 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

2 Cor. 5:7 (For we walk by faith, not by sight:)

Mt. 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

2e. Saving faith is not the product of historical evidence:

Acts 26:26-28 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

3e. Saving faith is not the product of human reason:

1 Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor. 2:4-5 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

2d. Positively:

1e. Saving faith is based on the testimony of God concerning His Son:

1 Jn. 5:7-12 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

2e. Saving faith is man's response to the message of God's Word:

Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.

3e. Saving faith is effected by the power and influence of the Holy Spirit:

1 Cor. 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4A. The Procurement of Salvation.

3b. Conversion:

1c. The meaning of conversion:

1d. General meaning: "a change of direction, a turning away from something to something."

2d. Biblical meaning:

1e. Old Testament meaning: to turn or turn back

2e. New Testament meaning:

to turn back,

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

to turn away from,

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

3d. Biblical definition: "Conversion is that voluntary change in the mind of the sinner in which he turns from sin to Christ."

2c. The nature of biblical conversion:

1d. Conversion appears in the Bible both as man's act and God's work:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

2 Tim. 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2d. Conversion is a turning with two distinct aspects:

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts 9:35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Thess. 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

4A. The Procurement of Salvation.

3b. Conversion:

2c. The nature of Biblical conversion:

3d. Conversion may describe two types of Christian experiences:

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Luke 22:31-32 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

3c. The relation of conversion to repentance and faith:

Conversion is the general term and contains two elements:

1d. The negative element of repentance.

2d. The positive element of faith.

5A. The Perversions of Salvation:

More than two hundred times the New Testament bases salvation on faith: It would be difficult to find clearer salvation passages than Acts 16:31 and Eph. 2:8.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Eph 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The correct formula of salvation, based on Eph. 2:8-10, is:

GRACE + FAITH = SALVATION + WORKS (see p. 19 also)

Faith is required for salvation but there is a question concerning the few verses where something seems to be added to faith.

1b. Baptismal regeneration:

1c. The meaning: Salvation of individuals is not merely by faith but requires submission of the individual to baptism by a duly authorized officer.

2c. The arguments for baptismal regeneration:

1d. The argument from Mark 16:15-16: And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

2d. The argument from Acts 2:38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

5A. The Perversions of Salvation.

1b. Baptismal regeneration:

2c. The arguments for baptismal regeneration:

3d. The argument from 1 Peter 3:21: The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

3c. The objections to baptismal regeneration:

1d. The Scriptures represent baptism to be not the means but the sign of regeneration:

Eph. 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Col. 2:12 Buried with him in baptism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead.

2d. Spiritual change is never wrought by physical means:

Gal. 3:6-9 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

2b. Good works:

1c. False concepts:

1d. Roman Catholicism: Good works are necessary for salvation which may be lost and restored through penance.

2d. Arminianism: Faith is man's gift to God, amounting to human work.

3d. Liberalism: Man is not totally depraved and perfectibility is possible through good works.

4d. Cultism: Every cult teaches that good works are a requirement for salvation.

2c. The true view:

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

Rom. 4:2-5 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

1d. Justification is by faith alone.

2d. Salvation is based on the work of Christ.

2b. Good works:

2c. The true view:

3d. True faith always manifests itself in good works.

"Man is saved by faith alone but the faith that saves is not alone."--Calvin.

3b. Repentance from sin:

1c. Repentance is made by many an added condition to faith.

2c. The biblical view of repentance is that it involves a change of mind, **nothing more, nothing less.**

3c. Repentance can be a legitimate synonym for faith and is always present when true faith is exercised.

4b. The Lordship of Christ:

1c. The contemporary problem:

1d. The statement of the problem: "Must there be a commitment to Christ as Lord of one's life in order to be saved?" John MacArthur, The Gospel According to Jesus and Faith Works

2d. The reasons for the position:

1e. An attempt to eliminate shallowness in professions of faith.

2e. An attempt to counter "easy-believism."

3e. A failure to understand the various meanings of the designation "Lord".

4e. A failure to understand the concept of discipleship.

2c. The biblical answers:

1d. Shallowness in profession:

1e. The Lord Himself told us to expect that when the Word is preached:

Mt. 13:3-9, esp. v. 8 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

(cf. Luke 8:4)

2e. There are numerous cases of unyielded believers in the New Testament:

Rev. 2:13-14 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

1d. Shallowness in profession:

2e. There are numerous cases of unyielded believers in the New Testament:

Rev. 2:19-20 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

1 Cor. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3e. Some who make a profession are not saved:

1 Jn. 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

2d. Lordship in salvation:

1e. The term "Lord" may mean "sir"

(Jn. 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?)

or "master"

(Lk. 6:46 And why call ye me, Lord, Lord, and do not the things which I say?)
but is usually the New Testament equivalent of **Yahweh**.

2e. Christ did not just claim to be the master, but He was killed because He claimed to be God:

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

3e. It was concerning the deity of Christ that the Jews needed to change their minds:

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3d. Discipleship and salvation:

1e. A disciple is a learner:

Mt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2e. It costs nothing to be a believer; it costs everything to be a disciple:

Lk. 14:16-24,33 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

3d. Discipleship and salvation:

2e. It cost nothing to be a believer; it costs everything to be a disciple:

have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper...33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

It cost nothing to enjoy the banquet of salvation: Lk. 14:16-24

It cost everything to follow Christ as a disciple: Lk. 14:15-33

3e. There are scriptural examples of uncommitted, unsundered, though genuine believers:
2 Pt. 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

Acts 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

Acts 19:8-10; 18-19 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

MUST CHRIST BE LORD TO BE SAVIOUR?		
	Salvation	Discipleship
1. Cost	Nothing	Everything
2. Center:	Jesus as Savior	Jesus as Master
3. Commencement:	Salvation	Dedication
4. Conception:	Born	Made
5. Concept:	Deliverance from	Following after
6. Content:	Deliverance	Duty
7. Course:	Believe	Do
8. Consequence:	Forgiveness	Fruit
9. Confirmation:	Life	Love
10. Commandment:	Invitation	Imperative
11. Company:	Unbelievers	Believers

MK

4d. Salvation and "easy-believism":

Belief in Christ for salvation is not easy. The term "easy believism," no matter how it is used, is inappropriate.

5A. The Perversions of Salvation.

4b. The Lordship of Christ:

2c. The biblical answers:

4d. Salvation and “easy-believism”:

1e. The person of salvation:

We ask people to believe an individual whom they have never seen.

2e. The content of salvation:

A person who died 2000 years ago supposedly took care of my situation today.

3e. The record of salvation:

We are asked to stake our eternal destiny on the contents of a book written by His friends.

3c. The crucial issue: Since faith in Christ is God’s gift to us, we do not give anything to receive it.

1d. Belief in Christ is the only condition for salvation.

Since salvation is God's free gift to us, we do not give anything to receive it.

2d. Belief in Christ plus something else constitutes a false gospel:

Gal. 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Lordship salvation stands under the anathema of God.

(See M. Kober, *Lordship Salvation: Forgotten Truth or False Doctrine?*)

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

1c. Complete acceptance by God:

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2c. A new position in Christ:

1d. Citizens of heaven:

Phil. 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Col. 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

2d. A royal priesthood:

1 Pt. 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

2c. A new position in Christ:

2d. A royal priesthood:

1 Pt. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

3d. Members of God's family:

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

1e. By spiritual birth:

Jn. 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2e. By adoption:

Gal. 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

3e. By marriage:

Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

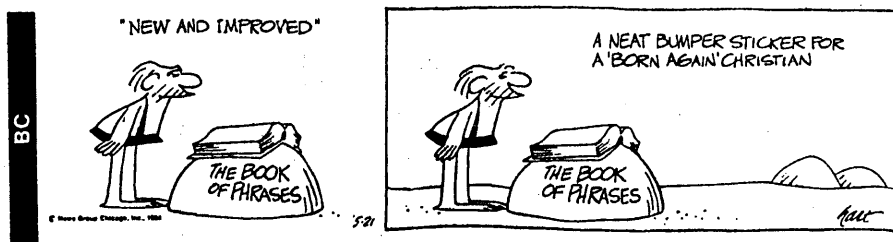
- (1) We are children by birth—we receive a divine nature
- (2) We are sons by adoption—we obtain divine rights
- (3) We are the bride by marriage—we experience divine affection

3c. A spiritual inheritance through Christ:

Col. 2:9-10 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power:

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

1 Pt. 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,



4c. Dynamic strength in the Christian life:

Rom. 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

2 Cor. 3:6-13 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

6A. The Perfecting of Salvation.

1b. The benefits of salvation:

4c. Dynamic strength in the Christian life:

The indwelling triune God:

Eph. 4:6 One God and Father of all, who is above all, and through all, and **in you all**.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Cor. 6:19 What? know ye not that your body is the temple of the **Holy Ghost which is in you**, which ye have of God, and ye are not your own?

5c. The sanctification of the believer:

1d. Positional:

1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

cf. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2d. Progressive:

1 Pet. 1:16 Because it is written, Be ye holy; for I am holy.

3d. Perfective:

1 Jn. 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

2b. The assurance of the believer:

Assurance is the knowledge that one's sins are forgiven and that eternal life is a present possession.

1c. The problem of assurance:

1d. Christian doubts:

Every believer is **saved** and **secure** but not every believer is **sure**.

2d. Cultic denials: "The believer's assurance of pardon for his sins is a vain and ungodly confidence."--Council of Trent.

2c. The possibility of assurance:

Job 19:25-26 For I know [that] my redeemer liveth, and [that] he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

Rom. 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

6A. The Perfecting of Salvation.

2b. The assurance of the believer:

2c. The possibility of assurance:

1 Jn. 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

--Assurity is based on the **word** of God – some believers

--Security is based on the **work** of God – all believers

3c. The proof of assurance:

1d. The evidential reason from good works:

Js. 2:14-26 What dothit] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 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. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

1 Jn. 3:7-14 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not [his] brother abideth in death.

2d. The internal witness of the Holy Spirit:

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Heb. 10:12-18 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

3d. The explicit promise of the Son of God:

Jn. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Jn. 6:37-40 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

6A. The Perfecting of Salvation.

2b. The assurance of the believer:

3c. The proof of assurance:

4d. The external testimony of the Word of God:

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

1 Jn. 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

1 Jn. 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Heb. 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

If the blood of Christ makes us **secure** in our salvation, the Word of God makes us **sure** of our salvation.

3b. The perseverance of the Savior:

1c. The central question:

Can a true believer ever lose his salvation by either sinning or ceasing to believe or in any other way?

Because Christ **preserves** the believer **perseveres**.

2c. The historical problem:

1d. The Pelagian-Augustinian controversy:

2d. The Arminianism-Calvinism controversy:

3c. The contemporary denials:

1d. Romanism: mortal sin removes man from grace

2d. Lutheranism: salvation is contingent upon man's continued activity of faith

3d. Arminianism: salvation depends on the will to believe and good works

4c. The crucial distinction:

1d. Assurity: what man knows.

2d. Security: what God does.

5c. The biblical proof:

1d. The work of **God the Father**:

1e. The purpose of the Father:

Rom. 8:29-39 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

5c. The biblical proof:

1d. The work of **God the Father**:

1e. The purpose of the Father:

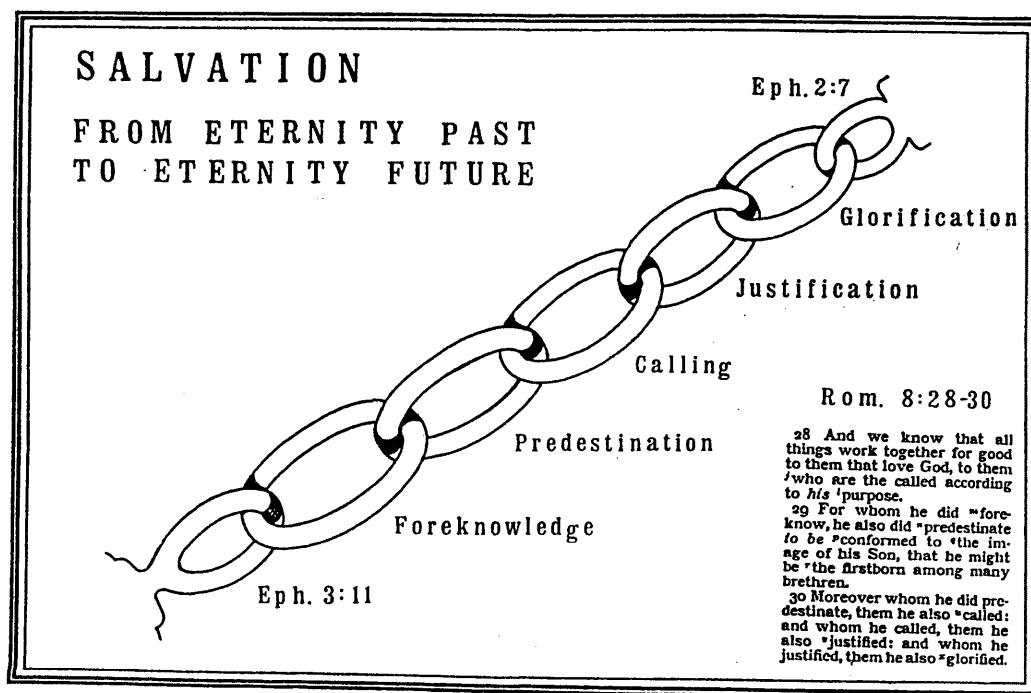
glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

To glorify those whom He has made the special objects of His favor.

1f. There is no chance that God is against us: v. 32

2f. There is no charge because God is the justifier: vs. 33-34

3f. There is no change in God's love: vs. 35-39



2e. The power of the Father:

1 Pt. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

2d. The work of **Christ the Son**:

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

5c. The biblical proof:

2d. The work of **Christ the Son**:

1e. The gift of the Son:

Jn. 10:28-29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Jude 24 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,

Col. 3:3 For ye are dead, and your life is hid with Christ in God.

2e. The intercession of the Son:

Rom. 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Jn. 17:11, 20 11And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are...20 Neither pray I for these alone, but for them also which shall believe on me through their word;

All prayer prayed in the will of God will be answered by the Father. The Son always prayed in the will of God, therefore this prayer will surely be answered.

3d. The work of the **Holy Spirit**:**THE SPIRIT AND THE SECURITY OF THE SAINT**

1e. The earnest:

2 Cor. 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

EPHESIANS 1

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2e. The seal:

2 Cor. 1:22

Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

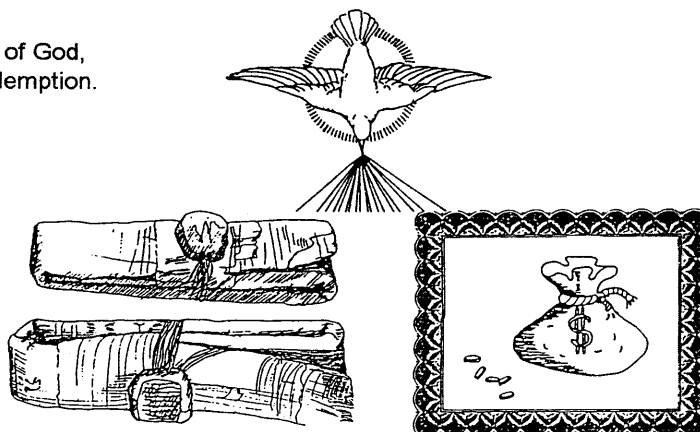
Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

4d. The effects of salvation:

1e. Regeneration: Jn. 3:1-7

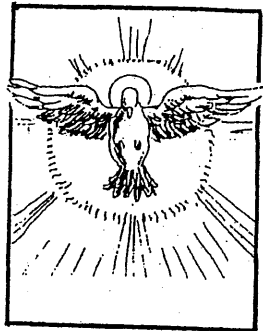
2e. Indwelling: 1 Cor. 6:19; Jn. 14:16

3e. Baptism: 1 Cor. 12:13

**THE SEAL****THE EARNEST**

THE SOVEREIGN GOD AND ETERNAL SECURITY

(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

MEMBERS OF THE TRINITY	THE WORK	SCRIPTURAL SUPPORT
THE FATHER 	THE FATHER'S PLAN THE FATHER'S POWER	"... called according to his promise. For whom he did foreknow, he also did predestinate... Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. Romans 8:28b-30 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:5
THE SON 	THE SON'S PRAYER THE SON'S PROMISE	Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24 (Rom. 8:34) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28-29
THE HOLY SPIRIT 	THE EARNEST OF THE SPIRIT THE SEALING BY THE SPIRIT	"...ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13b-14 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30 Who hath also sealed us, and given the earnest of the Spirit in our hearts. 1 Cor. 1:22

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

5c. The biblical proof:

4d. The effects of salvation:

4e. Sealing: Eph. 4:30

5e. Adoption: Romans 8:15

All these supernatural works would have to be undone in the event that a believer could lose his salvation. There is not the slightest hint in Scripture that this is possible. But what of the few problem texts that seem to teach loss of salvation?

6c. The major objections to eternal security:

1d. A mistaken attitude:

Arminians suggest that security leads to sinful living, that the believer is saved no matter what his practice is. This overlooks (a) the believer's new nature, (b) family discipline and (c) future rewards.

2d. The misinterpreted passages:

See here, Robert Gromacki, *Is Salvation Forever?* (former title, *Salvation Is Forever*) pp. 113-169, "What About Those Problem Passages?"

1e. Passages referring to professors rather than possessors:

Mt. 7:21-23 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

2e. Passages referring to unsaved teachers in Christendom:

2 Cor. 11:13-15 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

2 Pet. 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

3e. Passages referring to doctrinal departure: apostasy

1 Tim. 4:1-3 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Gal. 5:1-4 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

6A. The Perfecting of Salvation.

3b. The perseverance of the Savior:

6c. The major objections to eternal security:

2d. The misinterpreted passages:

3e. Passages referring to doctrinal departure: apostasy

Heb. 6:4-6 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

(See M. Kober, *The Sin of Hebrews 6*)

4e. Passages referring to loss of rewards:

1 Cor. 3:13-15 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

5e. Passages referring to loss of service:

1 Cor. 9:26-27 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

6e. Passages which are dispensationally misapplied:

Ezek 3:18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Ezek. 33:8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Mt. 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.