

SUBJECT 4 – SALVATION AND THE CHRISTIAN LIFE

Outline of
Subject 4- Salvation and the Christian Life

of
Dr. Alva J. McClain's
Series on

CHRISTIAN THEOLOGY

DOCTRINE OF CHRISTIAN SALVATION

A vast subject which is the central theme of Holy Scripture. Below is an outline of its most important truths and blessings.

1. Grace))	
))	
2. Election	) Why we accept S. -	)	Before we believe
	)	)	(Preparation – Strong)
3. Calling))	
4. Faith))	
))	
5. Repentance	) How we accept S. -)	
))	
6. Conversion))	
))	
7. Union with Christ	)	)	When we believe
	)	)	( Beginning – Strong)
8. Justification))	
))	
9. Regeneration))	
	) What we get in S.)	
10. Adoption))	
	) ( 1. act)	
11. Sanctification) -()	
	) ( 2. process)	
12. Preservation	)	)	After we believe
	)	)	(Continuance – Strong)
13. Glorification))	

1. Different aspects - not steps
2. Which are acts? work or processes?
3. Can we press the chronological order?
4. What about the Logical order?
5. There are two possible orders of treatment?
 - (1) Logical – as above
 - (2) Practical – psychological

A. Offer of the Gospel of Grace- 1

B. Man’s Responsibility - 4, 5, 6

C. God's Response - 7, 8, 9, 10, 11, 12, 13

D. The Explanation of Why - 2, 3

A PRELIMINARY SURVEY

I. MEANING OF THE BIBLICAL TERMS

1. The O.T Hebrew Word – Yasha

Root meaning – “wide and roomy”

From this it came to mean “prosperous and free”

Translated: save, avenge, defend, deliver, help, preserve, rescue, get
the victory, be in health

Note: Joshua in Hebrew is “Jehovah is salvation”

Greek for Joshua is “Jesus”. cf . Heb. 4:8 A.V.

2. The N.T. words: sozo and soteria

Root meaning: to save, rescue from danger, keep safe and sound

Translated: save, make whole, preserve

Summery: negatively – save from danger, positively – make whole

3. Usage of the N.T. words.

O.T. from background of N.T. terms, of course.

(1) to save from physical disease – Luke 18:42 ASV

(2) to save from any temporal danger – Acts 27:20

(3) to save from sin (and its results) - Matt. 1:21 – sin

- Rom. 5:9 ff. – results

Note :

a. The third is the spiritual and moral – main subject of this study

b. But (3) is not opposed to (1) and (2). In its final and complete
meaning (3) includes (1) and (2). Explain?

II. THE COMPREHENSIVE NATURE OF CHRISTIAN SALVATION

1. As to its Divine SOURCE, Salvation is attributed to ALL THE PERSONS OF THE GOD HEAD.

Subject 4 – Salvation and the Christian Life - Doctrine of Calling

(1) Salvation is from the Father -)

(2) Salvation is through the son -) Titus 8:4-6

(3) Salvation is by the Spirit -)

Notes:

- a. But Salvation is always set forth as the peculiar work of the Son, our Lord Jesus Christ. Luke 2:11, Heb, 2:10, 5:9, 2 Tim. 1:9. He always has the preeminence. And apart from Him there can be no salvation for men. Acts 4:12
- b. Reason for preeminence of the Son is that the divine work of Salvation is mediated through him. He is the door.
- c. This preeminence needs assertion today.

2. As to its human OBJECT, Salvation redeems ALL OF MAN – Spirits, Soul, Body

I. These 5:23 – no arg. As to spirit and or soul

(1) The Body is a part of the person

Luke 16:22

John 11:43

(2) The Christian's Body belongs to God now

I Cor. 6:13-20

(3) Its complete redemption is certain

Rom. 8:23

3. As to its Judicial and Moral EFFECTS, Salvation deals with ALL SIN and sins.

(a. Academic sin

(1) Various Theories on this point:

(b. past sin

(c. sin which is not willful

(d. sins due to infirmity

(2) Bible is Clear as to the true believer .

Isa. 53:6)

I Jn. 1:7) “My sin, not in a part, but in whole”

(3) The evidence is the Resurrection of Christ.

(4) Only one exception : Explain?

4. As to its ACCOMPLISHMENT , Salvation covers ALL TIME

(1) A past act: we have been saved

Eph. 1:4

2 Tim. 1:9

(2) A present process: we are being saved

I Cor. 1:18 ASV margin

(3) A future goal : we shall be saved

Rom. 13:11

I Pet. 1:5

Note: Summery in Rom. 8:26-30

A threefold work of Christ to do this. Eph. 5:26-28

5. As to its BENEFITS, Salvation bestows ALL SPIRITUAL BLESSIGS

(1) Two classic texts :

Eph. 1:3

2 pet. 1:3

(2) In a sense, there are no “second” blessings

cf. I Cor. 3:21-23

6. As to its POSSESSION, Salvation is shared by ALL BELIEVERS ALIKE.

(1) Shared by all alike: Jude 3 – Koinos

(2) Of like value to all: 2 Pet. 1:1 – isotimos

(3) There may be progress in Experience, but none in possession.

7. As to its FINAL ISSUE, Salvation is certain because it provides for ALL POSSIBLE CONTINGENCIES

(1) Its certainly is found in God.: I Thess. 5:24, Phil. 1:6

(2) All possible contingencies are foreseen and provided for :

Rom. 8:28

I Pet. 1:3-5

III. HOW IS SALVATION BROUGHT TO MEN?

1. Three different opinions:

- (1) Through the Spirit – Mystical
- (2) Through the Sacraments - Sacerdotal
- (3) Through the word - Moral

2. Bible teaches that Salvation is brought to sinners through the instrumentality of a message - the word written or spoken – and this message in its ultimate source is a Revelation from God, concerning Christ, recorded in the Scriptures, applied by the Holy Spirit, whose work through the word is symbolized in part by the sacraments.

- Rom. 1:16 = good news
- I Cor 1:21 = preached
- Acts 11:14 = words
- Jas. 1:21 = “inborn word” (ARV marg.)
- 2 Tim. 3:15 = Basis of all

3. The word not only conveys the message of Salvation to the soul, but also activates the response of faith by which Salvation is received by the soul.

- Rom. 10:17
- this leads to next point.

IV. HOW IS SALVATION RECEIVED BY MEN?

1. Several different opinions:

- (1) By inheritance - Biological. cf. Jn. 3:5-6
- (2) By environment - Educational cf. Phil. 3:4-8
- (3) By works - Legal. cf. Eph. 2:8-9
- (4) By faith - Spiritual. cf. Eph.2:8-9

2. Bible teaches that Salvation is the gift of god which the sinner receives by one simple act of faith.

Rom. 1:16

Acts. 16:30-31

3. But while Salvation cannot be secured merited by works, the Bible never separates it from its moral results.

2 Tim. 1:9

2 Thess. 2:13

Eph. 2:8-10

V. SOME PROBLEMS

1. How explain certain texts:

Mark 16:16 - Baptism?

Acts 2:38 - “

I Pet. 3:21 - “

Rom. 10:9-10 - Confession?

3. Did the Old Testament saints have Salvation in the same sense in which we possess it today?

(1) Prophets regard Salvation in its complete spiritual sense as more of a promise belonging to the future, rather than to their own generation and age.

1. Pot. 1:10-12

(2) But this does not mean that Old Testament saints had no part in salvation.

They did receive it by faith, although most of its blessings were future.

cf. Heb. 11:3, 39-40

Rom. 4:1 ff.

DOCTRINE OF GRACE

I. MEANING AND USAGE OF THE GREEK WORD.

1. “Charis” is translated “Grace” 129 times in N.T.

A few times “favor”, “liberality”, “pleasure”, “thanks”

2. General meaning of “Charis” is “favor” or “graciousness” without regard to

Whether it is merited or unmerited. cf. Luke 2:40

3. But with specific reference to Christian Salvation, “Charis” certainly has the technical meaning of “unmerited favor from God. cf. Eph.2:8-9

4. In this special sense of “unmerited favor,” the word is used in the N.T. to include practically every aspect and blessing of Salvation.

(1) Grace is an attitude of God toward man. (Eph.2:7)

(2) Grace is a work of God on behalf of man. (Tit. 2:11)

(3) Grace is a gift of God bestowed on man. (Eph.4:7)

(4) Grace is a power of God working in man. (I Cor. 15:10)

(5) Grace is a method of God saving man. (Rom. 3:24)

(6) Grace is a realm of God into which man may enter by faith, abide, and experience all the blessings of Salvation. (Rom. 5:2, Acts 13:43)

(7) Grace in the N.T becomes almost a synonym for Christianity itself.

cf. Benedictions which mention “Grace” alone , as if nothing else were needed!

II. THE NATURE OF GRACE IN RELATION TO GOD.

1. Strictly speaking, Grace is not a separate attitude of God.

Nor merely a synonym for love. Explain:

2. Grace is really the Glory of god in manifestation. (John 1:14)

Explain :

3. Definition - Grace is the actual going forth of divine love in the form of benefits to sinners who deserve nothing.

Explain :

4. Kelly's definition: Grace is the manifestation of God's "love in the midst of evil, rising above it, going down under it, overcoming it with good" (Exposition of Gospel of John, p.17).

III. THE SOURCE AND MEDIATOR OF GRACE.

1. Grace is attributed to each person of the Triune God.
 - Father (I Pet. 5:10)
 - The Son (II Cor. 8:9)
 - Spirit (Heb. 10:29)
2. But Grace is mediated through the Son. He is the channel.
John 1: 14-17

IV. GRACE AND LAW.

1. As a way of saving sinners, Grace is absolutely opposed to the way of Law and works.

Rom. 4:4-5
Rom. 11:5-6
2. But Grace does not operate in saving sinners at the expense of Law.

Rom 5:21)
Rom. 3:31)^{Explain:}
3. This does not make Grace a matter of Justice. Explain:

V. THE DISPENSATIONAL ASPECTS OF GRACE

1. As to the past generally, Grace has never been wholly absent from God's dealings with men.

cf. Exodus 20
cf. Entire sacrificial system.
2. As to the future, Grace will never be wholly absent from God's dealings with men.

I. Pet. 1:13
Eph. 2:7

Rev. 4:3, 7:9, 13-14

Note: on Rom 3:20-

3. But in a special sense, Grace characterizes the present age.

John 1:17

Rom 5:20-21

Notes:

a. Why is this age the “Age of Grace”?

2. Cor. 5:19

b. The Judge is on a “throne of Grace”

Heb. 4:16

c. This Explains the apparent “Silence of God”.

VI. THE ALL-INCLUSIVE WORK OF GRACE.

1. Grace recovers for man all that was lost through sin, and “much more” besides.

Rom. 5:20-21, 15

2. Grace brings to us every blessing of Salvation.

Rom. 11:15

Gal. 1:15

Acts. 20:24

Acts. 18:27

Eph. 2:8

Tit. 3:7

Rom. 5:2

Rom. 5:21

Eph. 1:7

2 Thess. 2:16

2 Tim. 2:1

2 Cor. 12:8

Eph. 3:8

Heb. 12:28

2 Pet. 3:18

1 Cor. 15:10

Note: Even rewards are by Grace. Why?

3. Grace is responsible for our total salvation – Past, Present, Future.

VII. WRONG ATTITUDES TOWARD GRACE.

1. Attitude of Rejection - Heb. 10:29
Explain.
2. Attitude of Apostasy. – Gal. 5:2-4
Explain
3. Attitude of Compromise. - Gal. 2:21
Explain :
4. Attitude of Presumption - Jude 4
Explain.

VIII. THE POPULAR OBJECTION TO THE DOCTRINE OF GRACE: ENCOURAGE MEN TO GO

on sinning.

1. For the true believer, the suggestion is unthinkable. - Rom. 6:1, 15
2. For the true believer, Victory over sin comes through Grace. - Rom. 6:14
3. For the true believer, Grace leads away from sin, not into sin. - Tit. 2: 11-13
Explain why?
4. But suppose the professed believer does presume upon the Grace of God by continuing to sin with a high hand?

cf. 2 Pet, 2: 20-22
I John 3:9

DOCTRINE OF LAW AND THE CHRISTIAN BELIEVER

IN RELATION TO THE DOCTRINE OF GRACE.

INTRODUCTION:

1. The present situation -
2. The need for a re-examination of the entire problem.

I. WHAT IS “THE LAW” IN GENERAL NEW TESTAMENT USAGE?

1. The written Mosaic Law, including the entire Pentateuch.

(1) Bible Reference:

Gal. 3:10, Matt. 5:17, Luke 24:44, Acts 28:23

cf. Gen. 3:16 with I Cor. 14:34

Ex. 20: 17 with Rom. 7:7

Lev. 19:18 with Lk. 10:26-28

Num. 28:10 with Matt. 12:5

Deut. 25:4 with I Cor. 9:9

- (2) See I.S.B.E., Art. “Law” by McCaig, p. 1844, 1848

- generally “ Law of Moses” in Gospels and Epistles

- (3) Occasionally “Law” refers to whole O.T.

cf. Jn. 10:34 with Ps. 82:6

I Cor. 14:21 with Is 28:11-12

2. This Law is an indivisible unity - one Law.

- (1) At least three elements appear within it- moral, ceremonial, and civil.

But it is wrong to divide it into several laws; one moral, another ceremonial, etc.

- (2) Bible References:

Jas. 2:10

Gal. 5:3

Matt. 5:19 cf. 17 for scope.

(3) Commentaries:

H.A.W. Meyer on Matt. 5:17, p.120 - “In Nomos, however, to think merely of the moral law is erroneous; and the distinction between the ritualistic, civil, and moral law is modern.”

A.S. Peake on Col. In Exp. Grk. N.T., Vol. III, p. 527 - “This distinction between the moral and ceremonial law has no meaning in Paul.”

(4) Is Rom. 2:15 an exception?

Was “the work of the law written in their hearts” only the moral element?

Answer:

3. This One Law of God carries as an integral part of it the appropriate penalties or sanctions to enforce its demands.

(1) Bible References.

Gal. 3:10

Rom. 4:15

2 Cor. 3:7

Rom. 8:2

(2) Legal authorities.

John Austin, noted legal expert, defines Law as embodying three essential ideas - Command, obligation, and sanction.

cf. I.A.B.E. art Law, p. 1844

Daniel Webster said, “A law without a penalty is simply good advice.”

cf. 1950 Indiana Daylight Savings Law.

(3) Conclusion: to emasculate the Law of its penalties, and to call it “Law”, is a serious misnomer, can only confuse the minds of men, and finally bring all law into contempt or indifference, whether human or divine law. In this long run, such procedure may even empty Calvary of its deepest meaning.

4. The so-called Sermon on the Mount is an interpretation of the same one Mosaic Law in part, with special reference to its original inner meaning.

see Matt. 5:19 with 17

(1) All three elements are here:

a. Moral Element : chiefly

b. Ceremonial Element :

Matt. 5:23-24 “altar” and “gift” (sacrifice – so Meyer)
cf. Alford - “whole languages is Jewish, and can only
be understood by Jewish rites.”

c. Civil Element :

Matt. 5:21 “Judgment” - Courts of Deut. 16:18 (Ellicott)
Matt. 5:22 “Council” – Sanhedrin (Grk. term)
Matt. 5:35 “Jerusalem” - Seat of Civil Govt. in Kingdom.

(2) The penalties of the Law are here:

a. Temporal – Matt. 5:21 – 22, 26

b. Eternal – Matt. 5:22, 29 30

5. This same Mosaic Law was the Law under which our Lord was born, and to which He gave the demanded obedience.

(1) He was born (“ made”) under it:

Gal. 4:4

Luke 2:21-24, 29

Rom. 15:8

(2) He obeyed it:

Matt. 5:17

Matt. 3:15

Lk. 22:7 – 16

I Jn. 3:4-5

(3) He commanded others to obey it:

Matt. 5:17, 19

a. Moral Element: Matt. 19:17-19

b. Ceremonial Element: Matt. 8:4, Matt. 1:44, Matt. 23:23.

c. Civil Element: Matt. 26:47-52

II. UNDER WHAT CONDITIONS COULD THIS LAW SAVE?

1. Hypothetically, the Law could save if men kept it.

Lev. 18:5

Ez. 20:11, 13, 21

Matt. 19:16-17

Rom.10:5, 2:13

2. This doing of the Law had to be perfect.

Gal. 3:10

Jas. 2:10

Question: Did not the Law provide for failure to keep it?

Answer:

3. No one (save Christ) ever kept the Law in this complete sense.

I Jn. 3:14

Rom. 3:23

4. Actually, then the Law can save no sinner.

Rom. 3:20

Acts. 13:29

Gal. 2:16b

Gal. 3:11

Note:

III. WHY WAS THIS LAW IMPORTANT TO SAVE MEN?

1. There was no defect in the Law.

Psa. 19:7

I Tim. 1:8

Rom. 7:12

2. The fatal weakness was in man.

Rom. 7:14.

Rom. 8:3

3. The Law's demands could not be relaxed to suit the weakness of men.

Rom. 2:11 – 13

Gal. 3:21b

cf. Psa. 89:14 A.S.V.

4. Therefore, God devised a palm for saving men without relaxing the Law.

Gal. 3:13, 2 Cor. 5:21, Rom. 3:21-26, 28, 31

Rom. 4:5, Rom. 5:21, cf. Isa. 42:21 A.S.V.

IV. WHAT, THEN, WAS THE PURPOSE OF THE LAW?

- an important question – cf. Gal. 3:19a

1. The Law was added because of transgressions.

Gal. 3:19.

2. To restrain the lawless and ungodly.

I Tim. 1:9-10

3. To give the knowledge of sin.

Rom. 3:20

4. To show the terrible nature of sin.

Rom. 7:13

5. To reveal how great the number of sins.

Rom. 5:20

6. To shut every mouth with the consciousness of guilt before God.

Rom. 3:16.

7. To set a restraining guard upon men until they find true freedom in Christ by faith.

Gal, 3:23-24

5. To witness prophetically and typically to salvation by Grace through the Righteousness of Christ.

Rom. 3:21, Heb. 10:1

V. WHAT IS THE RELATION OF THIS LAW TO THE JEW?

1. As a written law, it was given in the form of a Covenant to Israel alone.

Ex. 19:1-8 ff

Ex. 24:1-8

Ex. 34:27

Deut. 31:24-26

Note: Cf. Sampey in I.S.B.E., Art. Ten Commandments, p. 2944 – “ It was to Israel that the Decalogue was primarily addressed, and not to all mankind”.

2. This Covenant in the Pent. Is clearly described as a legal matter.

Deut. 9:9

Ex. 24:7

Deut. 29:1

Deut. 29:21

Ex. 24:8

Hum. 10:33

3. As a Covenant, it was conditional, depending on Israel’s obedience.

Ex. 19:5

Lev. 18:15

Psa. 78:10

4. As a Law Code, it was given to Israel because of sin.

Gal. 3:19

cf. Ex. 14:10-12, 15:22-25, 16:3-4, 17:2

5. The giving of this Law-Covenant did not abrogate the earlier Abrahamic Covenant which was unconditional.

Gen. 12:1-3

Gal. 3:16-17

cf. Lev. 26:42-44

6. But the Israelite was “under” this written Law until he found he found release and freedom in the “New Covenant” in Christ under Grace.

Rom. 3:19

Gal. 5:3

Rom. 7:1

VI. WHAT IS THE RELATION OF THIS WRITTEN LAW TO GENTILES?

1. The Law of Moses made provision for Gentiles to enter into its restraints and benefits.

Ex. 12:48-49

Lev. 15:22-31

Lev. 17:8-9

Lev. 19:33-34

Num. 9:14

Deut. 23:1-7 special restrictions

Isa. 56:1-7

cf. Gen. 12:1-3 Notes Anti-Gentileism was a later development.

2. Even apart from Israel, the great underlying principles of the written law were reflected in Gentile conduct,

Rom. 2:14-15 "the things of the Law" What?

(1) moral principles

(2) ceremonial observances (religion)

(3) civil statutes (cf. Ham. Code)

3. Therefore both Jew and Gentile were under law, but not in exactly the same sense.

(1) The Jew was under the written law (perfect) as part of a Covenant,

(2) The Gentile was under an inner law which was reflected imperfectly in religion, morality and government,

Note: The Gentiles condemnation in Rom, 2:15 is based on responsibility to a legal standard (within) which he has violated,

VII. IS THE CHRISTIAN UNDER LAW?

1. Some evasive answers:

(1). Under the moral law, but not under the ceremonial law.

(2). Under the moral law, but not under its penalties.

(3). Under the moral law as a Rule of Life, but not as a way of salvation,

(4) Under the moral law for Sanctification, but not for Justification.

(5) Under the Sermon on the mount, but not under the Law of Moses,

(6) Under the "Law of God", but not under the "Law of Moses", cf. Pink, "Law and the Saint" - curious arg. But what does God say? — "not under Law",

2. Meaning of phrase "under law"

It occurs 11 times in A.V., 12 times in A.S.V.

Once the prep. is “en” with art., “en to nomon” (Rom. 3:19)

11 times the prep. is “hupo” (Rom. 6:14, 15; 1 Cor. 9:20; Gal. 3:23, 4:4, 5, 21, 5:18)

(1) Prep. “en” in Rom. 3:19 refers to the sphere in which the subject is dwelling and acting (Green, p. 240). This could accurately describe the Jew who was not merely under the law but in law.

(2) Prep. “hupo” with accusative in the other texts means: “subject to the power of any person or thing” (of. Thayer who cites as references the ones under consideration in this study, p. 643). See Matt. 8:9 for good illustration.

(3) Summary: to be “under (the) law” means to be under the Law of God, the Mosaic Law in its indivisible totality, under its commands and its sanction: (penalties).

3. The word of God declares plainly that the Christian believer is not under law.

(1) The New Testament plainly declare the Christian is “not under (the) law.”

Rom. 6:14, 15

1 Cor. 9:20 A.S.V. (note carefully the textual change)

Gal. 5:18

(2) The Christian believer is not under the Law in any sense as a means of salvation or any part of his salvation.

Rom. 3:20 – not justified by Law.

Rom. 6:14 – not sanctified by Law.

Rom. 8:3 – not kept safe by Law.

(3) The Law could give no help to non as a means of salvation from sin.

2 Cor. 3:7 - “against us”

2 Cor. 3:7 - “ministration of health”

Acts 15:10 - “a yoke”

Rom. 4:15 - “worketh wrath”

Gal. 3:12 – “not of faith”

(4) The Christian is “delivered from the Law”

Rom. 7:4

Rom. 7:6

Rom. 10:4

(5) Furthermore, the Law itself, as regards the Christian, is “done away”, abolished.

2 Cor. 3:7-11

Eph. 2:15

Col. 2:14

Questions: Is not this merely the ceremonial Law? (On Col. 2:14 see Peake in the Exp. Grk. J.T., p. 527-8) “This distinction between the moral and ceremonial law has no meaning is soul. The Law is a unity and is done away as a whole.” On the clause, “took it out of the way”, Peake comments, “The change from aorist to perfect is significant as expressing the abiding character of the abolition.” And on the clause, “nailing it to His cross,” Peake adds, “When Christ was crucified, God nailed the Law to his cross. Thus it, like the flesh, was abrogated, sharing His death. The bond therefore no longer exists for us.” (p.528).

4. In what sense were the Old Testament saints under the law?

(1) Note that they were under the Law. (Gal. 3:17-23)

(2) “Under the Law” in the Old Testament could have only two possible meanings.

(a) Under law as a way of salvation for unsaved people (Soteriological)

(b) Under law as a rule of life for saved people (Dispensational)

(3) It could not mean “as a way of salvation” (Rom. 3:20; 4:13-15).

(4) Therefore, it must mean that “under the Law” for Old Testament saints was to be under law as a rule of life.

(5) Consider the logic of the argument: The dispensational change from the Age of Law to the age of Grace does not mean that Old Testament saints were saved by Law whereas today they are saved by grace, because men are not saved by law in any age. But it does mean that the Old Testament saints were under law as a rule of life whereas today they are not. Yet this is the very sense in which Pink and his crowd affirm that the Law is still in force over us today!

VIII. WHAT IS THE DANGER OF PUTTING CHRISTIANS “UNDER LAW”?

1. There are only three ways in which the Christian can be put under law.

(1). Under the total law – pure Judaism.

(2) Under the moral law and its penalties – pure legalism.

(3) Under the moral law separated from its penalties – qualities legalism.

2. Note the dangers of this third position:

(1) Employs an unbiblical terminology – “the law” in the Bible is a unity

which includes all elements with its sanctions.

(2) The Law of God is dishonored, and reduced to complete innocuousness.

(3) This ultimately moves in the direction of theological disaster, by bringing confusion into our views of sin, salvation, the work of Christ and even the doctrine of God.

(4) The abstraction of the moral element from the ceremonial element, and its imposition upon the Christian as a rule of life, has a grave spiritual and moral danger – for the ceremonial element provides the context of grace for the moral element, and it is this context of grace that provides the motivating principle which secures the fulfillment of the moral element of the law. Thus a legal morality defeats itself.

3. The Bible condemns unsparingly any attempt to put the Christian “under law”. Explain why:

1 Cor. 15:56

Rom 7:9

Gal. 3:1-13

Cf. Gal. 1:6-9

4. Problem: Does 1 Cor. 9:20 contradict all this?

Answer:

IX. WHAT IS THE OBJECTIVE STANDARD OF LIFE FOR THE CHRISTIAN BELIEVER?

The will of God in the context of His Grace in our Lord Jesus Christ as revealed perfectly in the entire Word of God written.

Rom. 12:1-2 “mercies of God” – “will of God”

2 Tim. 3:15-16 – “profitable”

John 5:39 – “which testify of me”

1. This entire Word of God makes us “wise” with reference to that salvation which we have by faith in Christ.

2 Tim. 3:15 – may have the salvation and not be “wise” concerning it.

2. This entire Word of God is “profitable” for the Christian.

“All Scripture”, not merely a part of it, is profitable.

(1) For “doctrine”)

- (2) For “reproof”)
- (3) For “Correction”) cf. 1 Cor. 10:1-11
- (4) For “instruction in righteousness”)

3. This entire Word of God serves as a “mirror” for the Christian.

- (1) To see ourselves (Jas. 1:23)
- (2) To see Christ (2 Cor. 3:14-18, A.S.V, cf. 1-13)
 - Even the Law is part of the mirror, though “done away” as a Law over the Christian.
 - cf. Luke 24:24-44

4. This entire Word of God points us to a perfect example in Christ.

- (1) To see in Him what we ought to be now:
 - 1 John 2:6, 1 Pet. 2:21-23
 - We need the Whole Bible here, not merely the Gospels. Cf. Phil. 2:5-7
- (2) To see in Him what we shall be in the future:
 - 1 John 3:1-2, Rom. 8:29

5. The entire Word of God centers our attention of Christ.

- (1) On Christ Himself: Matt. 17:1-8
- (2) On His Love: I Jn.4:8-9, John 15:9
- (3) On His Work: Jn. 1:29, Heb. 2:9
- (4) On His Words: Jn. 14:23, 1 Tim. 6:3-4
- (5) On His commandments: 1 Jn. 2:3-4, 3:22-23, 5:2-3

Question: What does it mean to “keep” His words and commandments?
John 17:6 cf. 1 Kings 14:8

Thus all legalistic and perfectionist are shut out.

6. This Will of God must be seen in the context of the Grace of God throughout the entire Word of God.

Rom. 12:1-2	Gen. 3:17-21
1 Cor. 8:7-11	Ex. 20:1-17, 24-26
Eph. 4:1	Matt. 5:23-24
Phil. 2:1-8, 4:1-3	Matt. 19:16-26
Col. 3:1-4	Heb. 12:1-3

cf. Deut. 6:5 with 1 Jn. 4:9

Matt. 22:39 with 1 Jn. 4:11

Matt. 7:12 with Phil. 2:3

Note: a. Don't be afraid to find the Lord Jesus in the Old Testament – everywhere

Cf. Dr. L.S. Bauman on Joseph

b. Only be sure that what you find is true to the historic revelation of the Son as recorded in the New Testament.

7. This context of Grace is the only environment in which the Christian life can be fully realized.

In this context of Grace, as Christians:

(1) We grow – 2 Pet. 3:18

(2) We stand – 1 Pet. 5:12

(3) We are built up – Acts 20:32

(4) We are made strong – 2 Tim. 2:1

(5) We are made perfect – 1 Pet. 5:10

(6) We find freedom from the dominion of sin – Rom. 6:14

(7) We find liberty from legal bondage – Gal. 5:1-4

(8) We find a sufficient motive for doing the will of God – 2 Cor. 8:9

(9) We find an enabling power for Christian Living – 2 Cor. 12:9; 1 Cor. 15:10

(10) We find recovery when we fail – Heb 4:16

(11) We find assurance as to the final goal of the Christian life – Acts 20:32

Note: a. See Acts 13:39-43 for the importance of continuance in this context of grace.

b. See Gal. 4:11 for the reaction of Paul toward those who stepped outside the context of Grace.

“I am afraid of you”.

X. WHAT IS THE PROPER WAY TO USE THE LAW?

The slanderous charge has been made that in affirming the Christian is “not under law”, we are rejecting a part of Scripture as the Word of God for us. The answer to this charge is threefold:

1. We do not reject the Law. On the contrary, we accept the Law in its totality, including all its elements – moral, ceremonial, and civil – not merely a part of the law stripped of its sanctions, as our opponents are in the habit of doing. They, not we, are the real rejecters of the Law.
2. We accept this entire law as a part of the inspired Word of God, and there for “profitable” for all Christians, to be used for “doctrine”, “reproof”, “correction”, and “instruction in righteousness” (2 Tim. 2:16).
3. We accept this Law as something “good, if a man use it lawfully” (1 Tim. 1:3-11). For the meaning of “lawfully” (nomimos) see 2 Tim. 2:5 according to law. This must mean that it must be used as law, not stripped of its legal penalties. This proper use is further elaborated in the passage.
 - (1) The Law, as law, is not made for a righteous man. This must mean that the Christian should not be put “under” it, for the Christian is “righteous” in relation to the law as law, because in the work of Christ the law was completely fulfilled and satisfied for us in all Its demands and sanctions.
 - (2) The Law, as law, was made as an external restraint for the lawless and ungodly. See 1 Tim. 1:9-11 which agrees with Gal. 3:19 as to this purpose of the Law.
4. In Summary: In relation to the Christian, the Law, as law, having been satisfied in Christ, is completely “done away”. On the other hand, the Law, as divinely inspired Scripture, still abides and as such is “profitable” for all Christians in all its parts.

XI. SOME QUESTIONS AND PROBLEMS.

1. It will be said that many professing Christians are not living as they should, and that the Law should be used to remedy this.

- (1) We admit the problem and deplore the situation.
 - (2) But we deny that the Law can make bad men good.
 - Heb. 7:19 – “the Law made nothing perfect”
 - The remedy for sin is not more law, but more grace – Rom, 5:20
 - The Grace of God in Christ came to do what law could not do – Rom. 8:
2. We shall also be told that some may use the truth of Grace as license to continue in sin.
- (1) Here again we admit the problem. Even in the early church there were those who turned “the Grace of God into lasciviousness” (Jude 3).
 - (2) But the basic defect in these men was not merely that they had broken The moral law. In this sense all have sinned. These men were “denying our only Master and Lord, Jesus Christ” (Jude 4 ASV). They were “ungodly” men, not saved men at all. They should be warned of the doom awaiting all such, and urged to flee to Christ from the wrath to come.
3. You will also be charged with antinomianism, if you preach the Gospel of the Grace of God for salvation without the Law.
- (1) This charge is nothing new. Paul was accused of the same thing (Rom. 3:8). Unless you are charged with this sooner or later, you probably are not preaching salvation by Grace.
 - (2) But the charge is false. In the Gospel of Salvation by Grace in Christ, we are honoring the Law and establishing the Law. For our Lord by His death satisfied in full all the Law’s demands. The legalists are the real antinomians, for they either take only one element of the Law, or strip it of its penalties, or relax its demands. To this extend they are against (Grk. Anti) the Law.
4. You will be told that in refusing to put the Christian under law, you are lowering the standards of the good life.
- (1) We are not lowering the moral standards, but actually raising them. See John 15:12
 - (2) It is not the Law, but Christ dying under the law for us and in our stead, who sets the standard of the good life in Grace. See Phil. 2:5 ff.
5. Does not the Bible say we should fulfill the Law of Christ?

- (1) The sole basis for this idea is found in Gal. 6:2

The verb here is very probably future indicative, not imperative. For the textual argument, see Ellicott on Gal. 6:2 Meyer accepts the reading without discussion. So also Nestle's Greek New Testament. Under the influence of legalism, we can account for the change from the indicative to the imperative. Thus we have here a simple statement of fact, not a command.

- (2) Put more important here is the question, what is "the Law of Christ"? Practically all commentators who deal with the question at all, find a reference back to Christ's words in John 13:34 and 15:12. cf. 1 Jn.2:7, 3:11, 23, 4:21, 5.1-3. The "Law of Christ", then is not the Decalogue, nor even the Sermon on the Mount, but the Law of Love, namely, that we should love one another as Christ loved us.

- (3). Note also that this Law of Love is the fulfillment of all other divine law.
Rom. 13:8-10
Gal. 5:14
I Tim. 1:5

- (4). We are commanded to love one another, and this love is the fulfillment of the law, but nowhere are we commanded to fulfill the law.
Cf. Rom 8:1-4 for the proper formula.

"That the righteousness of the law" – a reference to the moral element

"might be fulfilled in us" – passive, not active form.

See Exp. Grk. N.T. – "It is not our doing, though done in us".

6. May not this salvation by Grace without law prove to be dangerous?

- (1) May be dangerous for some people. All divine truth is dangerous to men who resist it. Cf. 2 Cor. 2:15-16, 2 Thess. 2:10-22. All depends on the attitude.
- (2) Salvation by pure Grace is not dangerous for the true Christian. But anything else is dangerous, for the simple reason that only Grace in Christ can break the answer of sin.

See I Cor. 15:56,57

Rom. 6:14

DOCTRINE OF ELECTION

INTRODUCTION

1. A Subject both very simple and very difficult.
2. At least two wrong ways to deal with election:
3. Need great deal of intellectual humility in approach

I. THE BIBLICAL IDEA OF ELECTION

1. Idea appears under various terms:

Jn 15:16 ASV

EPH. 1:4

Col. 3:12

Acts 13:48

Eph. 1:5

2. Idea applied to various personal objects.

1 Pet. 2:6

1 Tim. 5:21

Isa. 45:4

Eph. 1:4-5

Acts 9:15

cf. Jn. 13:18 with 6:70 for (4) and (5)

II. BIBLICAL MEANING OF ELECTION AS APPLIED TO SAVED PERSONS

3. A tentative definition of election: That God, before the foundation of the world, chose all believers to salvation in Christ with all its attendant blessings and obligations.
4. The place of election within the total divine plan (predestination)
 - (1) Predestination refers to the total plan – includes all things.
 - Hence includes both causative and permissive decrees.
 - (2) Election refers to that part of the total divine plan which deals with the saved.

Subject 4 – Salvation and the Christian Life - Doctrine of Calling

- God predestinates all things – He elects the saved.
- Election deals only with personal beings.
- Election always a causative decree.

III. THE BIBLICAL PROOF OF SUCH AN ELECTION

5. Taught directly in many passages.
cf. Eph. 1:4-6, 11-12 and many others
6. Taught indirectly by implication.
Matt. 1:21
Jn. 17:2

IV. THE BIBLICAL DEFENSE OF THE PRINCIPLE OF DIVINE ELECTION.

- Bible never seeks to soften or modify the doctrine
1. Our Lord defends the principle of election from the ordinary facts of human life.
Luke 4:25-27. Note the context.
 2. Paul defends it on the basis of Biblical History.
Rom 9:6-13. Note peculiar force of argument to the Jew.
 3. Its ultimate defense rests on the sovereignty of God.
Matt. 19:30-20:16

Note: Many arguments against the principle of election are based on the fallacy that God must treat all sinners alike.
-This takes us back to the question of Grace.

V. THE BIBLICAL GROUND OF DIVINE ELECTION

1. Why did God elect anyone to salvation?
 - This is the crux of entire subject – three possible answers:
 - (1) God elects those who are good.

(2) God elected those He foresaw would believe.

(3) God elected those He purposed to save through faith in Christ.

- Is the reason in man or in God?

2. Negatively – the Bible teaches:

(1) Election not based on the will of man – Rom. 9:16

(2) Election not based on the works of man – 2 Tim. 1:9

(3) Election not based on the choice of man – John 15:16

3. Positively – the Bible teaches:

(1) The ultimate source of Election is God's grace – Rom. 11:5-6

- can't go back of this

- rules out all merit on part of man

(2) Our election is according to the "good pleasure" and "purpose" of a sovereign God.

Eph. 1:5,11

(3) Our election is according to the "foreknowledge of God". I Pet. 1:2

- this foreknowledge is not merely fore-sight. Cf. Amos 3:2

- It is a foreknowledge of special favor toward those whom God in His grace purpose to save.

- Whatever it means, it cannot mean that God elects men on the basis of some meritorious act which He merely fore-sees they will do.

Summary: God's election is of His Grace – this rules out all human merit.

VI. THE BIBLICAL PURPOSE OF ELECTION

- Many find difficulty because they persist in thinking of Election apart from its great ethical and spiritual goal.

1. The elect are always elect to some holy and useful end.

Eph. 1:11-12

I Pet. 2:9

Eph. 1:4

Rom 8:29

John 15:16

2. Nowhere in the Bible are men ever said to be elect to salvation as a mere place of divine favor apart from ethical considerations.
 - (1) True that men are said to be elect to a prepared kingdom (Matt. 25:34), elect to adoption as sons (Eph. 1:5), and elect to glory (Rom. 9:23).
 - (2). But all these have ethical implications: the kingdom is a kingdom of righteousness; the adoption is a position demanding a personal holiness and the glory is first of all a moral glory.
 - (3). The election of God includes both the means as well as the end, both the obligations as well as the blessings.

VII. THE BIBLICAL EVIDENCES OF ELECTION

- How can we know the elect? That we are elect?
- These questions are answered clearly.

1. See Acts 13:48
2. See John 10:27
3. See 1 Pet. 1:2
4. See 1 Thess. 1:3-5
5. see 2 Pet. 1:10 with 5-7

Conclusion: It is nothing but utter folly for any man to regard himself as one of the elect the while he is living in open sin, rebellion and disobedience to the known will of God. This does not mean that one of the elect may not fall into sin, but he will be unhappy and will hear the voice of the Good Shepherd – “My sheep hear my voice”.

VIII. THE BIBLICAL WAY OF TEACHING THE TRUTH OF ELECTION

We should always teach Election in its Biblical context. The method too often

used is to lift the doctrine out of its Biblical seating and connections, and make it the dominating principle of a logical system of theology. The result of this method too often turns a very precious truth into a cold and forbidding thing, paralyzing the springs of Christian joy and effort. Here of all places our pedagogy must be that of the Bible itself.

1. The Bible never teaches Election wholly apart from the universal offer of the Gospel.

Matt. 11:25-28

John 6:37

Rom. 9:16, 19-21 with 10:11-13 cf. Chapters 9 with 10

Note: We should never preach a sermon or teach a lesson on election without offering salvation in Christ to all who hear. “God was in Christ reconciling the world unto Himself” (not merely the elect). Let us beware of beggarly notions of the Good News of the Grace of God.

2. The Bible never brings forth Election until the Gospel has been offered to all, and men have decided for or against it.

Rom. 9 (Election) but see vs. 1-6 for the offer and decisions.

Matt. 11:25-27 (Election) but see vs. (20-24 for offer and decision.

(28-30 for reoffer of Gospel.

Luke 4:25-27 (Election) but see vs, 16-22 for offer and decision.

John 6:35 – offer, 36 for decision, 37a for election

John 6:40 – offer, 41-42 for decisions, 44 for election.

John 10:9 – offer, 19-21 for decisions, 26-27 for election.

Acts 13:44 – offer, 45-48a for decisions, 48b for election.

Rom. 8:28-30 (Election) but note what is first in 28 ARV.

Note: Don't begin your preaching with Election or Sovereignty of God. Begin with free offer of the Gospel and man's responsibility first. Then follow with election to those who believe.

3. The Bible never separates God's Sovereignty from man's personal responsibility

Rom. 9 and 10 (Explain relation)

1 Pet. 2:6-8 – decisions, responsibility, sovereignty.

Luke 22:21-22 – divine sovereignty, human responsibility.

Note: (1) If you are saved, you dare not take any credit to yourself.

(2) If you are lost, you alone are responsible.

You cannot make a Sovereign God responsible for your lost condition.

4. The Bible never separates Election from its moral and spiritual ends.

- I have already given several texts to show these purposes.

- Men are elected to holiness, service, fruit bearing, etc

- Let us not teach Election in isolation from these ends.

cf. John 8:33, 39 for claim and the true test.

- “What God hath joined together”, etc.

5. The Bible never teaches that men are elected to perdition in same sense that men are elected to Salvation.

Matt. 25:34 with 41

Rom. 9:22 with 23, note carefully the differences.

Rev. 20:11-15, but there is no Book of Death!

Conclusion: The story of the Sheepfold and its Door.

IX. SOME PRACTICAL VALUES OF THIS DOCTRINE.

- We live in a pragmatic age – men ask, not is it true? But dies “it work?”

1. It exalts God.

cf. Rom. 9-10-11 with 11:33-36 – not how great man is!

2. It comforts and encourages the believer.

cf. Rom. 8:28

3. It stiffens the beach bones of men.

cf. Paul – Augustine – Calvin – Knox

- the testimony of Froude as to the effects of Calvinism.

- a stern creed, but these men were afraid of nobody!

4. It sometimes cuts the ground from beneath self-sufficient men who think they can temporize with God.

Illus: Man at S. Church – indifferent to Gospel.

X. SOME QUESTIONS AND PROBLEMS

1. Why doesn't God elect all men?

(1) God certainly has good and wise reasons for what He does.

- We may not know all these reasons.
- But see Paul's remarkable statement – 1 Tim.1:15-16
- cf. Strong, "The uses God can put men to may have something to do with His choices".

(2) When the Books are finally balanced and closed, we shall find:

- a. That God has saved more souls than we had ever dreamed.
- b. That He has saved all who could be saved consistent with His own Wise and holy purposes for a redeemed humanity.
 - Now we know in part. Some day we shall know more fully.
 - Until then, let us walk by faith, believing His word, fully assured that the Lord of all will do justly.

2. It is not just for God to elect some and not others.

(1) Salvation is not a matter of Justice. If it were, no one would be saved.

(2) If God had saved no one, He would have been perfectly just.

(3) Election shuts no one out of heaven. "Whosoever will"

See the mother of Matt. 15:22-28

3. Doctrine of Election will discourage efforts to win the lost.

(1) Ought to stimulate such work – because without election all would be lost - our only hope is in a sovereign God of Grace.

(2) It is our duty to bear the testimony: whether men accept or reject it.
Ezek. 2:7, 2 Tim 2:10

(3) God elects the means as well as the end: If God has elected some in Africa, He also has elected someone to go there with the message.

4. Election encourages sinners to sit down and do nothing.

(1) If men neglect – it is certain they will be lost.

(2) Any man can prove he is one of the elect by believing and obeying the Gospel there is no other way.

5. Election makes Christians proud and Pharisaical.

- (1) Actually it humbles the true Christian. All he is and has is only by the Grace of sovereign God.
- (2) A proud and haughty spirit is a sure mark of the non-elect. Matt 3:7-9.

6. How can we reconcile divine election with Human Freedom?

- (1) This problem is not peculiar to Christianity.
 - same problem in another form exists in Science and Philosophy.
 - under other names – Determinism and Indeterminism.
 - in a world of natural law, how can there be any freedom?
- (2) Kant, great philosopher, argued the problem was insoluble
 - As a scientist accepted Determinism.
 - As a Moralist had to have freedom, and hence assumed it without scientific proof.
- (3) Modern physicists: Some think they may have found an area in material universe where freedom may exist.
 - cf. the unpredictable electron – only uncertainty.

7. Since men bound by sin are not free, how can any sinner accept the Gospel?

- (1) One view is that since man is enslaved by sin, he cannot accept Christ until God regenerates him. Man does not believe in order to be born again. He is regenerated in order that he may believe!
- (2) Another possible view is that although man is bound by sin, unable to act on the basis of good motives, he is perfectly capable of acting on the basis of selfish motives. Hence, although he hates God and loves sin, he may also fear punishment. Such a motive, though selfish, may lead him to come to Christ for escape, and later when born again learn to love Christ for Himself.

DOCTRINE OF CALLING

Introduction

1. Calling is very closely connected with the doctrine of Election.
Rom. 8:30 “whom He did Predestinate, them He also called”
2. The question here might be stated as follows: I came to Christ for salvation- but why and how did I actually come? To this several answers have been made:
 - (1) I came by myself (pelagian)
 - (2) I started to come and God helped me (Semi-Pelagian)
 - (3) God started to bring me and I cooperated (Arminian)
 - (4) God brought me and I did not resist (Lutheran?)
 - (5) God brought me to Christ (Calvinism)

I. THE BIBLE SPEAKS OF A “CALL” OF GOD WHICH INVITES ALL WHO HEAR TO COME FOR SALVATION.

Isa. 55:1

Matt. 11:28

John 7:37-38

Rev. 22:17

1. This “call” may be resisted and rejected.

Matt. 22:1-6

Matt 23:37

Acts 7:51

Heb. 4:6-7

2. For rejecting this “Call”, men are held responsible and punished.

Matt. 22:7

Heb. 12:25

2 Thess. 1:7-9

3. The fact that men are punished for rejecting this “call” proves that it is a genuine order of salvation, not merely a sham.

- And if it is a genuine offer, then our Lord’s work on the cross must have been unlimited in its reach and value.

- If Christ died only for the elect, then this “call” extended to all men is nothing but a hypocritical sham.

II. THE BIBLE SPEAKS OF A “CALL” WHICH NOT ONLY INVITES BUT ACTUALLY BRINGS SINNERS

To Salvation.

Rom. 8:28, 30a

1 Cor. 1:26

1. This “Call” always accomplishes its purpose.

Luke 14:15-23

2. Yet this “call” does not violate man’s freedom, nor force him to come against his will.

Acts 16:14

John 6:45

Phil.2:12-13

3. The reason for this “call” is God’s eternal purpose toward us in Christ Jesus, not any works of ours.

2 Tim. 1:9

4. This “Call” of God is certain as to its final issue.

1 Thess. 5:23-24

Rom. 8:30b

5. But its certainty does not relieve those called of their personal responsibility.

1 Tim, 6:12

2 Pet. 1:10

Rev. 17:14

III. THE MEANS THROUGH WHICH GOD EXTENDS THIS EFFICACIOUS “CALL” TO SALVATION:

1. The instrument of this “Call” is the Gospel.

2 Th. 2:14

2. The efficacious power of this “Call” is in the Holy Spirit.

1 Th. 1:5

- (1) The Gospel “came not in word only” (the universal call)
- (2) “But also in power and in the Holy Ghost.” (the efficacious call)

IV. THE GLORIOUS NATURE OF THIS “CALL”.

1. As to its source, it is a “Heavenly Calling” - Heb. 3:1
cf. Heb. 12:18-29

2. As to its Blessings, it is a “High Calling” - Phil. 3:14
We are called:

- (1) To freedom from Law - Gal. 5:13
- (2) To belong to Jesus Christ - Rom. 1:6
- (3) To the peace of God – Col.3:15
- (4) To the fellowship of God’s Son - 1 Cor. 1:9
- (5) To God’s Kingdom and Glory - 1 Th. 2:12

3. As to its Responsibilities, it is a “Holy Calling” – 2 Tim. 1:9
It is a call:

- (1) To be saints –Rom. 1:7
- (2) Out of darkness into God’s light -1 Pet. 2:9
- (3) Unto holiness - 1 Th. 4:7
- (4) To follow Christ as an example -1 Pet, 3:21-23
- (5) To walk worthily of our calling - Eph. 4:1

CONCLUSION:

1. See Matt, 22:1-14 for a perfect parabolic outline of our entire study.
 - (1-4) - the Gospel call
 - (5-6) - the decision (here it is adverse, as always apart from the special working of a sovereign God)
 - (7) - human responsibility
 - (8-10)- the special call

(11-13)- the human responsibility

(14)- the doctrine of election

2. Some day these doctrines are divisive

This is true, but all truth has this effect.

It has always been so.

cf. John 6:26-30, 37-41, 47-52, 58-60, 64-66, 67-69 .

3. Some argue that God is not just in extending this special call to some and not to others.

(1) But to some, God has not brought a call of any kind.

(2) Remember the special call does not shut out any man.

(3) Remember, if you find fault with God on this point, you are finding fault with Him for saving you because He doesn't save all.

(4) Remember God's last word in Bible is not about election or a special call, but a gracious call to all men – Rev. 22:17.

DOCTRINE OF REPENTANCE

I. THE OLD TESTAMENT WORDS

1. Nacham – to pant or sigh –Hence to lament or grieve
Translated “repent” about 40 times.
Used nearly always of God. But see Job 42:6.
Probably should be translated “grieve” instead of “repent”.
If it has any valid place in New Testament repentance, it refers to the emotional element.
2. Shubh – to return again or turn
Translated “repent” only three times
Translated “turn” 185 times – “return again” 369 times
Probably the idea belongs properly to Conversion, not New Testament repentance.

II. THE NEW TESTAMENT WORDS

1. Two Greek words are translated “repent” in New Testament.
 - (1) Metamelomai - “a feeling of concern or regret”
8 times in New Testament
In Sept. used to translate Nacham (Thayer)
 - (2) Metanoeo – “to change the mind”
60 times as verb and noun in New Testament
In Sept. as few times for Nacham
2. Meiamelomai describes an element always present in true repentance, but which alone may not always lead to it.
 - (3) In Matt. 21:29 it leads to true Repentance.
 - (4) In Matt. 27:3 it leads only to remorse.
3. Metanoeo describe true Repentance in its New Testament sense, and is used to indicate two different experiences:
 - (1) In Acts 3:19 it refers to that Repentance in which the sinner comes

to Christ for salvation.

(2) In Rev.3:19 it refers to that Repentance in which the wandering child of God comes back to his Father

Note: The first experience is once for all, never repeated. The latter may occur often. It explains Luke 15:7 and the central idea of the entire chapter.

III. THE NATURE OF TRUE REPENTANCE

1. The essence of Repentance is “Change of Mind” .
 - not merely a change of opinion, but if the mind itself.

 - (3) Negatively, it is away from sin (not merely about)
 - Grk. Prep. ek in Rev. 9:21
 - Grk. Prep. apo in Heb. 6:1
 - (2) Positively, it is toward God.
 - Grk. prep. eis in Acts 20:21

2. This change of mind is preceded by a knowledge which is convincing
 - Matt. 11:21
 - Note: But such knowledge does not always result in Repentance. Luke 16:30-31.

3. This change of mind is accompanied by godly sorrow for sin.
 - Matt. 11:21
 - 2 Cor. 7:9
 - Note: Not mere regret, shame, fear, or remorse. (Ius.)

4. This change of mind produced a genuine change of life in the abandonment of sin and doing right.
 - Matt. 3:8
 - Acts 26:20
 - Note: see 2 Cor. 7:8-11 for knowledge, sorrow, and change.

5. It is a change of mind given by God, yet it is spoken of as man’s act.
 - Acts 5:31, 11:18, 2 Tim. 2:25 – the gift of God.
 - Luke 13:3 and many other texts – man’s act.
 - Note: Repentance is man’s own act performed under the influence of and by the power of God.

IV. RELATION OF REPENTANCE TO FAITH AND CONVERSION.

1. Repentance is associated with both:

Acts 20:21
Acts 3:19

2. Then mentioned together, Repentance always put first.

Matt. 21:32
Mark 1:15
Heb. 6:1

See also texts under 1 above.

3. These three are not three steps but three aspects of one act of the soul.
Strong makes Repentance and Faith the two elements in Conversion.
But I prefer my own statement a better psychological account.

Illus.

4. Faith is certainly the more comprehensive act. Why?

Illus.

cf. Jonah 3:5 with Matt, 12:41

cf. the simple “believe” of John’s Gospel, no mention of Repentance.

V. THE DISPENSATIONAL ASPECTS OF REPENTANCE

1. Repentance seems most prominent in Old Testament, Synoptic Gospels, and Acts.
Explain:

2. In John and Epistles, faith is emphasized rather than Repentance.
Explain:

VI. THE PREACHING OF REPENTANCE

1 . Repentance should be preached to all men.

Luke 24:47
Acts 17:30
Rom 2:4
2 Pet.

2. The motives to be used in preaching Repentance.
(1) Great blessing of salvation

Subject 4- Salvation and the Christian Life - Doctrine of Repentance

Luke 3:3, Acts 2:38

(2) Longsuffering and goodness of God.

Rom. 2:4

(3) Divine Judgment

Acts 17:30-31

(4) Chastening of God.

Rev. 3:19

Note: The needs of our hearers should guide us.

VII. PROBLEMS AND WRONG VIEWS

1. Does God ever reject those who desire to repent?
cf. Heb. 12:17 in ARV
2. The Roman Catholic error: (1) Contrition (2) Confession (3) Satisfaction
- Confuses Repentance with what it produces.
- Leave out the heart of it – what?

DOCTRINE OF FAITH

INTRODUCTION:

1. Faith is the first and supreme duty of man.
Heb. 11:6
John 6:28-29
1 Cor.13:13
2. Christians are said to be “believers” - not “repenters” or “converts”
Acts 5:14, 1 Tim. 4:12

I. THE NEW TESTAMENT WORDS AND THEIR USAGE

- noun “pistes” – translated “faith” except once in A.V.
 - verb “pistueo” – translated “believe” generally.
1. They are used in three general senses:
 - (1) A Quality – that which makes one worthy of belief.
Rom. 3:3 – rare cf. A.R.V.
cf. O.T. Aman – faithful
 - (2) An object - that which is believed.
Jude 3
Gal. 1:23
 - (3) The Act of Belief – (or state) many times
Acts 16:31
 2. As an Act, the terms are used in four different things:
 - (1) Intellectual Assent – short of saving faith.
John 8:30-31 with 44
 - (2) Faith to work miracles.
Luke 17:5-6
 - (3) One of the gifts of the Spirit.
1 Cor. 12:9
 - (4) Act of believing on Christ for salvation (soteriological)
so most of the texts – saving faith

Note: This is the subject of remainder of this study.

II. THE NATURE OF SAVING FAITH

1. Negatively:
 - (1) Not mere intellectual assent – (Rationalist view)

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Acts 8:13 with 8:21

Note: But there can be no saving faith without it.

(2) Not a kind of meritorious work – (Romanist view)

Rom. 4:4-5, 16

But cf. 1 Thess. 1:3 – Faith works, but is not a work.

Christ, not Faith, is our Savior.

But He saves us through faith.

(3) Not a kind of mystical Grace imparted to a passive soul (Quietist view)

- His represents faith – of. Anderson

- Based on faulty interpretation of Eph. 2:8 – cf. Robertson, Word Pictures

- Believing not a psychological impossibility for man.

- Problem is moral, not mental – man can believe – 2 Thess. 2:11-12

2. Positively:

(1) Saving faith is way of receiving salvation from God through Christ.

Eph. 2:8, John 3:36, Acts 16:31

“Faith is the hand of the heart” (Godet)

(2) Saving faith is man’ act performed under the power of the Spirit.

1 Cor. 12:3

(3) Saving faith a single act of the whole man.

Rom. 10:9-10. Explain “heart”

3. An Analysis: three distinct elements:

(1) Belief – “I believe” the truth about Christ (Intellectual assent)

1 Cor. 15: 1-5

1 John 5:1

(2) Appropriation – “I take” – Christ as my Savior

John 1:12 – “lambano” – not merely accept

cf. Jn. 6:54 and 35,44 – “Come”, “take”, “eat”.

(3) Committal – “I commit” – my soul to Christ.

2 Tim. 1:12

cf. Usage in Jn.2:24

Lk. 16:11

cf. prepositions used with pisteuo – eis, eu , epi

Notes:

a. See John 1:12 for all three elements:

b. The three great affirmations of saving faith:

c. If “trust” is used for (3), should be “entrust”

d. These three elements are presents in every act of saving faith – perhaps not consciously present – Illus. of boat.

e. Be careful to emphasize all three elements in preaching.

- needs of hearers should guide
- guard against lop-sidedness
- f. W.C. Robinson on “The Certainty of the Gospel” – “Faith is the willingness to let God do all the savings.” unlimited

III. THE OBJECTS OF SAVING FAITH.

Faith must have an object known to some extent – cf. John 9:36

1. The word of God written (Immediate tangible object)
 - 1 Thess. 2:13
 - Faith not a magic which operates without an intelligible medium.
2. The historical facts concentrating Christ (Mediating factual object)
 - 1 Thess. 4:14
 - Rom. 10:9
3. Christ Himself as Lord and Savior (Ultimate spiritual object)
 - Acts 16:31, etc.

Notes:

- a. Note the movement of Faith – the Word, the Facts, Christ.
 - John 17:20 – word
 - John 20:30-31 – facts
 - John 112:44 – Christ
- b. Christ Himself is the great ultimate objects of faith.
 - John 5:39 ARV
 - cf. Verified in Hasting’s Bibl Encyc., quoted by McClain in Bib. Sac.

IV. ORIGIN AND FOUNDATION OF SAVING FAITH

1. Negatively:

- (1) Not merely a product of sense experience
 - 1 Pet. 1:8
 - 2 Cor. 5:7
 - Matt. 16:17

Note: Miracles alone cannot produce saving faith – Acts 8:13 ff.

- (2) Not merely the product of historical evidences
 - Acts 26:26-28
 - May be convinced, but not saved.
 - Historical evidences give us reasons for believing, but not

Salvation

(3) Not merely the product of human reason

1 Cor. 1:21

1 Cor. 2:4-5

Note: ability and limits of reason

2. Positively:

(1) Saving Faith is man's response to the message of God's Word under the power and influence of the Holy Spirit.

Rom. 10:17 – the word man hears also produce his response

cf. Jn. 5:25 for two kinds of hearing

1 Cor. 12 :3

Note: Three things to do - preach the Word, pray for the Spirit to use the Word, call upon men to believe.

(2) Saving Faith is based on the testimony of God concerning His Son.

1 John 5:7-9,13

(3) Saving Faith is sustained by the power of God.

1 Cor. 2:5

3. This view does not exclude sense experience, historical evidences, or the powers of reason.

- The Word of God gives us the facts of Christianity. But consider:

(1) These were originally facts of sense experience.

John 20:27-29

2 Peter 1:16-18

1 John 1:1

(2) They were facts verifiable by historical evidence.

Luke 1:1-4

(3) They were facts intended to convince man's reason.

John 20:30-31

Note : But these alone cannot produce the response of saving faith no matter how clever we become, Matt. 16:17.

V. THE GROWTH AND VERIFIATION OF SAVING FAITH

1. It is possible and normal for faith to grow.

2 Thess. 1:3 “your faith groweth” – How?

- (1) In sense of increasing knowledge -
 - believe more because know more
 - no use to pray, “Increase our faith” if no growth in spiritual knowledge.
- (2) In sense of increasing trust.
 - We have entrusted our souls to Christ.
 - Our feeling of trust deepens as we know Him better.

2. Saving Faith constantly verifies itself in Christian experience.

1 John 5:10 - evidence of the inner witness

2 Tim. 1:12 – evidence of experimental knowledge

Heb. 11:1 – evidence of faith itself.

Note: Can't verify your faith until you have faith.

- Must get into the boat before you have prove it is a good boat.
- “Come” – “taste”- then “see”

VI. RESULTS AND EVIDENCES OF FAITH

1. Confession of Christ as Lord

(1. Evidential

Rom. 10:10 – cf. the two orders (2. Chronological
cf. John 12:1:2-43

2. Obedience

Rom 1:5 ARV

cf. 16:26 for same Greek construction

3. Works of Righteousness

Gal, 5:6

Jas. 2:17, 26

4. Development of Christian virtues

2 Peter 1:5-7 ARV

5. Victory over the world

1 John 5:4

6. Unspeakable Joy

1 Peter 1:8

7. Continuance in the Faith

John 8:31

1 Cor. 15:2

VII QUESTIONS

1. Is true faith possible without full assurance?
 - not saved by your faith in faith
 - but by faith in Christ
 - we should have assurance

2. Does each part of our salvation require a new act of faith?
 - (1) We are justified when we believe. Must the blessing of sanctification be secured by a second and comparable act of faith? etc.

 - (2) Certainly our total salvation is by faith, but the faith that lays hold on Christ also at the time possesses all blessings in Him.

 - (3) Of course, there is a sense in which we possess our possessions by faith, but they are ours when we receive Christ. As we learn what we have in Him, we must believe that we have them.

DOCTRINE OF CONVERSION

I. THE BIBLE TERMS AND THEIR MEANING

1. New Testament words
 - (1) Epistrepho – to turn back – Acts 3:19
 - (2) Apostrepho – to turn away from – Acts 3:26
 - translated by “convert” and “turn” – “turn” generally in ARV
 - good illustration of meaning – John 21:20
2. Old Testament word
 - Shubh – to turn back – translated generally “turn”.

II. NATURE OF CONVERSION

1. Conversion is a “turning” with two distinct aspects:
 - (1) Away from sin – Acts 3:26
 - (2) Toward God – Acts 9:35
 - Both in Acts 14:15 – Epistrepho with apo and epi
 - cf. also Acts 26:18, Thess. 1:9
 - presupposition of the doctrine of conversion is that man by nature and practice is going away from God toward evil.
2. Conversion appears in Bible both as man’s act and God’s work
 - (1) Man is commanded to “turn” – Ez. 33:11
 - (2) God “turns” man – Luke 1:16
 - cf. Jer. 31:18-19
3. Conversion in Bible describes two types of Christian experience
 - (1) The initial experience of the sinner turning to God for salvation.
 - Acts. 3:19
 - Acts. 11:21
 - (2) The experience of the wandering Christian who from his sin back to his Father
 - Luke 22:31-32

- Notes : a. The first experience never repeated. The second may be many times.
- b. In popular speech, “Conversion” generally refers to the first.

III. RESULT OF CONVERSION

1. Sins blotted out – Acts 3:19
2. Inheritance – Acts 26:18
3. Spiritual discernment – 2 Cor. 3:16
4. A new service and hope – 1 Thess. 1:9-10

IV. QUESTIONS:

1. How is word used in James 5:19-20?
 - (1) “Brethren” indicates a saved person.
 - (2) “Death” is physical death.
 - cf. use of “soul” for the person – Acts 2:41 and O.T.
 - the context of Jas. 5
 - doctrine of chastisement – 1 Cor. 11:27-30

DOCTRINE OF UNION WITH CHRIST

INTRODUCTION

1. A greatly neglected truth.
2. The fundamental blessing of salvation.
3. “Central truth of all theology”.

I. THE FACT OF THE BELIEVER’S UNION WITH CHRIST.

1. This union – taught by striking statements and expressions.

Rom. 8:1

John 12:23

1 Cor. 6:17

Eph. 2:10

Col. 2:7

Rom. 6:5 ARV

Col. 2:6

2. This union – also indicated by various figures and illustrations.

Eph. 2:20-22

Rom. 7:1-4

Rom. 5:12-21, esp.14

John 6:51-56

John 15:5

Eph. 1:22-23

John. 17:21

3. This union – also symbolized by certain Biblical forms.

Rom. 6:1-5 – Baptism – symbol of union by entrance into Christ.

1 Cor. 10:16-17 – Communion – symbol of union by Christ entering us.

Jude 12 ARV – Love feast – symbol of union by marriage

cf. Rev. 19

II. THE NATURE OF THIS UNION WITH CHRIST.

1. Supernatural Union – Jn. 14:23

different from the natural union – Col. 1: 16 ARV

2. Vital Union – 1 John 5:11-12

3. All – inclusive Union – 1 Cor. 6:15,17
4. Inseparable Union – Rom. 8:38-39
5. Mysterious Union – Eph. 5:31-32

III. RESULT OF THIS UNION WITH CHRIST.

1. Result to the Christian:

(1) Secures our participation in all the spiritual blessing in Christ:

Eph. 1:3
Rom. 8:2
2 Cor. 5:21
Rom. 8:10-11
2 Cor. 5:17
1 Cor. 1:30
Rom. 8:17
Rom. 7:4
John 14:13

(2) Secures for us complete identification with Christ in His redemptive work.

Gal. 2:20
Col. 2:20
Rom. 6:4
Eph. 2:5 ARV
Eph. 2:6a
Eph. 2:6b
Col. 3:3
Col. 3:4

(3) Secures for us an ideal completeness in Christ.

Col. 2:10

(4) Secures for us a vital union with all other believers.

Gal. 3:28

3. Result to Christ Himself.

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- (1) Secures for Him an inheritance – Eph. 1:11,18
- (2) Secures for Him a body – Eph. 1:23
- (3) Secures for Him an evidence of His Deity and Divine Mission

John 17:20-21

John 17:10

IV. EVIDENCES OF THIS UNION WITH CHRIST

1. The outward evidence
 - 1 John 3:24
2. The inward evidence
 - 1 John 3:24

V. THE GREAT PRACTICAL APPEAL OF THIS TRUTH

Gal. 2:20 + 3:1

1. Union in His Death – antidote for legalism.
2. Union in His Resurrection – antidote for worldliness.

DOCTRINE OF JUSTIFICATION

I. THE PLACE OF JUSTIFICATION IN THE BIBLE

1. Historically, Justification rises out of God's way of dealing with Abram.
Gen. 15: 6 - all three elements present
cf. Num. 23:21 and Psa. 32:2
2. Later Justification is given important place in certain prophecies.
Isa. 43:23-26
Isa. 45:21-25
Isa. 53:11
Jer. 50:20
Hab.2:4
3. The truth of Justification is found in teaching of Christ.
- Implicitly in many texts – Jn. 3:18, 5:24
- Clearly in Luke 18:9-14
4. In writing of Paul Justification is most fully revealed.
cf. especially Romans and Galatians
Paul regards it not new, but ancient truth
cf. Rom. 1:17 with chapter 4 for illustrations

II. MEANING OF THE TERM “JUSTIFY”

1. The words: Heb. tsadak - Grk. dikaios
The nouns refer basically to “righteousness”
2. Negatively, “to Justify” does not mean to “make righteous”
Prov. 17 :15
Luke 7:29
3. Positively, “to Justify” mean “to declare and treat as righteous”
Deut. 25:1
I Tim. 3:16

- Notes: a. Godet says never in all Grk. literature is “dikaios” used to mean to make one righteous.
b. This declarative meaning is exactly in accord with the common use of English word “Justify.” Explain.

III. THE GREAT PROBLEM OF JUSTIFICATION

This problem lays the Biblical background for whole doctrine.
It is a moral and ethical problem with three aspects:

1. The sinful character of all men – Rom. 3:21
- no problem to justify righteous men
2. The non-relaxable nature of the moral Law – Rom. 2:12-13
- cf. Kant's "Categorical imperative"
3. The Holy and Righteous character of God – Hab. 1:13
- His very nature makes it impossible for God to overlook sin.

Note: argument –

IV. THE DIVINE SOLUTION OF THE PROBLEM

The Question – How can a Holy God justify the ungodly?

1. There had to be a moral basis.
 - For God to justify sinners without such a basis would wreck the moral order of the universe.
 - The hardest thing ever attempted by an Infinite God.
cf. Job 9:2 ARV
2. Negatively – What this basis could not be:
 - (1) Could not be on basis of man's own character
 - Psa. 130:3
 - Psa. 143:2
 - Isa. 5:20
 - (2) Nor on the basis of man's observance of the Law.
 - Rom. 3:20
 - Gal. 3:11-12
 - (3) Nor on the basis of any religious rites done.
 - Rom. 4:9-11
 - (4) Nor on the basis of God's love for man.
 - Love which winks at sin is not true love.

- (5) Nor on the basis of God's pity for man's helpless condition.
cf. the patricide's plea

3. Positively – What the Divine Basis was:

God justifies the believing sinner on the basis of that satisfaction rendered fully to the Divine moral law by God's own Son when He died for our sins in stead upon the cross. (very important)
Rom. 3:20-26 – Explain

4. The Logic of Divine Justification

- (1) Two ways of meeting the demands of the Law: Either keep it perfectly, or pay the penalty for breaking it.
- (2) The first we have not done – the second we cannot do.
- (3) Christ on the cross satisfied all the demands of broken law. He could do this because He was an infinite person without sin.

V. THE METHOD OF SECURING THIS JUSTIFICATION

1. Christ on the Cross paid the debt and thus produced an infinite value sufficient for all sinners.
2. The Question - How can this value become mine?
3. The Answer- By Faith - Gal. 2:16 etc.
-Thus the sinner is Justified by the Death of Christ as to the basis and by faith as to its appropriation.

VI. THE RESULT OF JUSTIFICATION

Some call Justification the initial Blessing of Salvation.
It is this and much more –

1. Justification brings all the other Blessings of Salvation.
cf. Rom. 5:1 and 9
2. Justification brings pardon but infinitely more.
- Not only release from penalties of Law.
- But treated as if we had never sinned.
3. Some theologians confuse Justification with its results.
cf. R.C. system

VII. THE GUARANTEE OF OUR JUSTIFICATION

Question – will it hold good

4. Guaranteed by the Resurrection of Christ

Rom. 4:24-25

2. See Paul's Challenge to the universe

Rom. 8:33-34

VIII. THE FOUR GREAT ASPECTS OF JUSTIFICATION

1. Justification by Grace – Rom. 3:24 = Its Source
2. Justification by Blood – Rom. 5:9 = Its Basis
3. Justification by Faith – Rom. 3:28 = Its Reception
4. Justification by Works – Jas. 2:24 = Its Evidence

IX. PROBLEMS

5. See Exo. 23:7 – Explain:
2. See Jas. 2:14-26 ARV – Explain:

DOCTRINE OF REGENERATION

Introduction

1. The providence of God in securing historical emphases on neglected doctrines.
2. Regeneration – both an essential doctrine and an essential experience.

I. MEANING AND USAGE OF THE TERM

1. The English word: “Re-generation” – Regenerated again.
- Occurs twice in N.T. – Matt. 19:28, Tit. 3:5
2. The Greek word: “Palin-genesia” – again – born.
- cf. texts above.
3. The term is used in two senses in these texts:
 - (1) Regeneration of the person – Tit. 3:5)
 - (2) Regeneration of the world - Matt. 19:28) Explain
4. Other terms used of Regeneration of persons:

Born, begotten, created, new heart, new creation, life, etc.

II. THE UNFOLDING OF THE DOCTRINE OF REGENERATION IN SCRIPTURE.

1. Anticipated in David’s penitential prayer – Psa. 51: 10
2. Predicted as future experience for Israel – Ez. 11:19-20, 36:24-30,
Jer. 32:38-40
3. Holds prominent place in teaching of Christ – Jn. 3:1-12, texts on “Life”.
4. Most fully developed in John’s writings – cf. First Epistle and his Gospel.
Note: God does not ignore distinctive personalities in making known the various truths of Revelations:
cf. Paul, John, James

III. BIBLICAL BACKGROUND OF DOCTRINE OF REGENERATION.

1. Back of the Bible doctrine of Regeneration stand four assumptions:
 - (1) Man is dead spiritually.
 - (2) Man is not God’s child spiritually.

- (3) Man is blind to spiritual things.
- (4) Man of himself is totally unable to change his spiritual condition.
- 2. These assumptions explain the tremendous urgency of our Lord's words: "ye must be born again".
- 3. This background is essential for the proper understanding of the Bible doctrine of Regeneration.
 - Those who deny any of these assumptions will not be able to accept Regeneration or understand it.

IV. THE NATURE OF REGENERATION

- 1. Regeneration is described as a New Birth.
 - cf. the Greek term under I.
 - also Jn. 3:3 ARV margin
- 2. Regeneration is a work of God by which the believer is brought into a new life, with new relationships, new tendencies, new adjustments, and a new vision.
 - 2 Cor. 5:17 ARV
 - Jn. 3:6-7
 - Jn. 1:12
 - 2 Pet. 1:4
 - Ezek. 36:26
 - Eph. 4:23-24
 - Jn. 3:3
- 3. Regeneration is not a process, but an instantaneous work.
 - cf. the term "Birth" – an event
 - Jn. 5:24, Luke 23:39-43

Notes: a. Certain types of religious education go wrong here:
Explain:

b. The element of truth present in these types :
Explain:

c. True Christian education has two goals:
(1) Bringing unsaved to experience of new birth.
(2) Development of the new life which came through Regeneration .

- 4. Regeneration is a supernatural work of God wrought beyond the range of human cognition.
 - cf .John 3:8

(1) We know the new birth only by its effects.

(2) No purely naturalistic explanation has ever accounted for the effects of the New Birth.

5. The New Birth is a work always wrought in union with Christ, and is inseparable from Him.

2 Cor. 5:17

Eph. 2:10

Note: Might bring together all the psychological elements of the New Birth, but never get a New Birth apart from Christ. No other religion has a true New Birth.

V. THE WORK OF REGENERATION: MEN ARE SAID TO BE –

1. Born of God – God is author.

Jn.1:12-13

cf. 1 Cor. 3:6-7

2. Born of the Spirit – Holy Spirit is agent

Jn. 3:8

3. Born through the Word – the Instrument

1 Pet. 1:23-25

cf. Jas. 1:18, 21 ARV marg.

2 Pet. 1:4

Problem: John 3:5 – “Born of water”?

VI. THE EVIDENCES OF REGENERATION

If Regeneration is only known by effects, how can I know? Others know?

1. Internal Evidences

1 Jn. 5:1

John 8:42

Rom. 8:16

1 Jn. 3:14

2. External Evidences

1 Jn. 2:29

” 4:7

” 5:4

” 5:18

- Notes: (a) This external evidence not recognized by the world. I Jn. 3:1
(b) People argue we cannot know we are born again until the effects begin to appear. But cf. 1 Jn. 5:1
(c) Teach your converts this – not to wait for a “feeling”

VII. THE DIVINE PURPOSE IN REGENERATION

1. To be first fruits of His creatures.
Jas. 1:18
2. To bring us into an inheritance.
1 Pet. 1:3-4
cf. Rom. 8:17
3. To produce good works through us.
Eph. 2:10
4. To give us now the earnest of what we shall be.
1 Jn. 3:2

VIII. PROBLEMS

1. What is this new life or nature we get in Regeneration?
cf. Strong’s view 824-825

DOCTRINE OF ADOPTION

INTRODUCTION

1. Some theologians have not given “Adoption” any special place or treatment. Some, like Strong, regard it as merely an aspect of Justification. Some of the Fathers and Roman Catholics confused it with Regeneration.
2. The confusion of Adoption with Justification may be due to the fact that both are legal or declarative acts of God, But they differ in what they secure for the believer. Justification secures Righteousness for sinners. Adoption secures Sonship for servants.
3. The confusion of Adoption with Regeneration is less excusable. Adoption is a declarative act. Regeneration is a work. Some who have confused the two were led astray by failure to distinguish between the words “child” and “son” in the N.T. Regeneration does make us children of God. But Adoption makes us “Sons” of God. The two words are not synonymous in the N.T.
4. On this point, our A.V. has seriously obscured the doctrine for the English reader. It puts “child” for “son” in a number of texts. This is righted by the A.R.V. If you are use the A.V., you should mark all these changes.

I. THE MEANING AND USAGE OF THE WORDS

1. ADOPTION

- (1) The Greek word is *hiothesia*. It occurs five times only in Paul’s Epistles. (Rom. 8:15, 6:23, 9:4, Gal. 4:5, Eph. 1:5). It is a compound of *huio* (son) and *tithemi* (to place), and means to place as a son. It is translated always “Adoption” which was doubtless the best English word available, but because of popular usage, it needs explanation.
- (2) Usage of *hiothesia* in N.T. times. Its background of Roman law and custom is referred to in Gal. 4:1-2. At a certain time the male child with appropriate ceremony was formally and legally “adopted”, that is, placed in the position of a Son and given all the privileges of a Son. Adoption did not make him a child. He was born a child. But it placed him in the legal position of a son. cf. Meyer on Gal. 4:1 ff.
- (3) Our popular use of word “Adoption.” This is not same as in the Bible. To us a son by “adoption” is not a child by birth. But in the Bible, a son of God by adoption is always a child of God by birth. We never adopt our own children. God never adopts any others.

2. SON

Since Adoption is literally Sonship, we must examine the word “Son”.

(1) Greek word is “huios”. It is translated in N.T. by “son” and “child”. (“child”-50 times, “son”-120 times, as applied to man.) This was unfortunate, for these words are not synonymous in the N.T. We become children of God by the New Birth. But we become sons of God by Adoption. “Child” describes our life relation to God. “Son” describes our legal relation to God.

(2) Some corrections should be made.

In John 1:12-13, change “sons” to “children”.

In Gal. 3:26, change “children” to “son”.

In Eph. 1:5, change “children” to “sons”.

In Luke 20:36, change “children” to “sons”

In Matt, 5:9, 45, change “children” to “sons”.

(3) Usage of the name “Son” in the Bible.

- Mark 1:1 – Christ is the only begotten (essential) Son.

- Job 1:6 – Angels are created Sons.

- Luke 3:28 – Adam was a created Son.

- Rom. 9:4 – Nation of Israel was an adopted Son.

- Gal. 3:26 ARV – N.T. believers are adopted Sons.

We deal with only the last in this study.

II. THE GENERAL NATURE OF N.T. “ADOPTION”.

1. It is a declarative act of God wherein He places the believer in the legal position of a Son, with full possession of the rights of his inheritance in Christ. (cf. meaning of term under I).
2. It is based on the Redemptive work of Christ (Gal. 4:5). This Redemption Satisfied all the legal requirements of such an act; freed us from the bondage of the Law.
3. It is received by faith on man’s part (Gal. 3:26 A.R.V.) It is not a second blessing, but is ours when we believe on Christ.
4. It is bestowed by Divine Sovereignty on God’s part (Eph. 1:5 A.R.V.). We enter the Father’s house and family as sons, and find our place there has been marked out from all eternity. It represents an expression of the eternal impulse of Divine Fatherhood.

5. Its ultimate purpose is the exhibition of the Glory of God's Grace (Eph. 1:5 ARV). In sinners made sons, there will be displayed throughout eternity what the Grace of God can do.
6. Adoption is a distinctively N.T. blessing. It could not be given until Christ died – Gal. 4:4-5. Before the Cross, the saved were Justified by God, but not placed as sons of God.
7. Question: Did the O.T. Saints receive the blessing of Adoption after the Resurrection? Are they denied Sonship because they lived before the Cross? The effect of Sonship is freedom from bondage of fear (Rom. 8:15). Heb. 2:14-15 is suggestive at least.

III. THE POSSESSIONS OF SONSHIP.

1. The Sons are set free from the bondage of fear. (Rom. 8:15). The thrice holy God is our Father. Even death can mean only the entrance of a son unto his Father's House.
2. We are given the Spirit of God's Son (Gal. 4:6). This means the Holy Spirit, Not merely a Christ-like disposition. But this Spirit brings consciousness of Sonship and the obedience of a Son.
3. We are given great assurance and boldness (Rom. 8:15 – cf. Mark 14:32). Think of this – the spotless Only-begotten Son, made higher than the heavens, prays "Abba" – that intimate and endearing name. And we are given this boldness!
4. We are given the family Name (Rev. 3:12 with 21:7).
5. We are made heirs of God – joint-heirs with Christ (Gal. 4:7).
6. We are assured a special Resurrection and Immortality (Luke 20:35-36 A.R.V.)
Note that his last possession is still future in experience. Part of the inheritance is not yet explored. But it is ours as surely as if we were now in the Resurrection body.

IV. THE EVIDENCES OF SONSHIP. SONS OF GOD ARE:

1. Led by the Spirit (Rom. 8:14). This is not the cause, but the evidence of our Sonship.
2. Separated from the world (2 Cor. 6:14-18).
3. Live the overcoming life (Rev. 21:7).
4. Subject to the Father's chastening (Heb. 12:6-8).
5. Bear the likeness of their Father (Matt. 5:9).

V. FUTURE MANIFESTATION OF OUR SONSHIP.

1. There is to be a Revelation of our Sonship (Rom. 8:19). At the Coming of Our Lord this Revelation will occur. The world often fails to recognize us as Sons, but regards us as hinderers of progress sometimes.
2. It will bring to us an incomparable Glory (Rom. 8:18). What we have already is wonderful, but the coming Glory is beyond all comparison.
3. So stupendous are the implications of this revelation that all creation waits eagerly for it. (Rom. 8:19-22). When this consummation of our Sonship is reached, the very environment of the world will be changed to harmonize. It is not fitting for the Sons of God to inherit such a world as it is today.
4. This manifestation will bring the Redemption of our bodies (Rom. 8:23).
“waiting for our Adoption”, i.e. completion in experience.
“Have the first-fruits” now in experience. We have today the Spirit of a Son!
Some day we shall have the body of a Son!

VI. PRACTICAL VALUES OF THIS TRUTH.

1. It enables us to triumph in suffering because of the greatness of the coming Glory (Rom. 8:19). Present suffering is the Father’s way of getting us ready for the Glory (Heb. 12:10, 14).
2. Should keep us from going back to the rudiments of the world (Gal. 4:7-11).
“weak” – Couldn’t free us from the bondage of law.
“beggarly”- Couldn’t give the inheritance of Sonship.
3. Should keep us soberly watching for the great Day to which we belong (1 Thess, 5:1-8, especially 5).
4. Should break down all caste distinctions (Gal. 3:26-28).

DOCTRINE OF SANCTIFICATION

INTRODUCTION

1. A general statement of three different views:
 - (1) Roman Catholic: A process of improvement in man which enables God to Justify him.
 - (2) Reformed: A process of improvement in man which is completed at death.
 - (3) Wesleyan: A process of improvement which ordinarily is completed at death, but may reach perfection in this present life through the ‘experience’ of “entire sanctification”.

2. The Bible words:
 - (1) Old Testament – “kadash”
meaning – to set apart to separate
translated generally – “sanctify” and “holy”
sometimes – “hallow”, “consecrate”, “dedicate”, “saint”,
“sanctuary”

 - (2) New Testament – “hagiazō”
meaning – to set apart, to separate
used to translate “kadash” in LXX.
translated generally- “sanctify”, “sanctification”, “holy”, “holiness”,
“saint”
” sometimes – “hallow”, “sanctuary”,

3. Usage of these words in Bible
 - (1) General usage: to set apart for any special purpose
Deut. 23:17
Gen. 38:21
Hos. 4:14

 - (2) Religious usage: to set apart for God and His use
 - a. Things: Lev. 27:14,16
Lev 8:10-11
Gen 2:3
Matt. 23:17,19
 - b. Persons: Ex.13:2
Ex. 28:41
Ex. 19:14Note: What is sanctified belongs to God – proof, Lev. 27:26

 - (3) Moral usage: to set apart from sin

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Ezek.37:23-28

I Thess. 4:3-4

Note: The ethical use grows out of religious use. How? Lev. 19:2,
1 Pet. 1:16

- (4) Christian usage: combines religious and moral
- a. to set apart unto God – ownership
 - b. to set apart from sin – purity

4. The fundamental idea is “separation” – not to make holy.

Ezek. 38:23

Ezek. 36:23

John 10:36

5. Christian Sanctification is a threefold work

See chart below –

CHRISTIAN SANCTIFICATION – TO SET A PART FROM SIN UNTO GOD						
Time	Means	Nature	Separation from	Separation to	Results	Our Responsibility
Past Sanctification	By the Blood of Christ	Foundational	A sinful world	A Divine Ownership	A holy position	“Believe”
Present Sanctification	By the Word of Christ	Progressive	A sinful walk	A Divine Character	A holy growth	“Know” “Reckon” “Present” “Obey”
Future Sanctification	By the Presence of Christ	Completely	A sinful nature	A Divine perfection	A holy state	“Behold”

I. OUR PAST SANCTIFICATION

1. Wrought by the Blood of Christ

Heb. 13:12

2. This Blood Sanctification set us apart forever as God’s own possessions.

Heb. 13:13

cf. Lev. 27:26

3. This Blood Sanctification is something done – not a process.

Heb: 10:10-12

cf. “have been sanctified” – ARV

“once for all”

“sat down”

4. This Blood Sanctification confers upon us a perfect holiness.
Heb. 10:14
cf. “hath perfected”
“are sanctified”
Note: (1) Nature of this holiness – cf. 1 Cor. 1:30 and 1:1
not dependent on any personal perfection of character or work
– 1 Cor, 1:2; 6:11
(2) Our need is immediate – Why?
5. This Blood Sanctification is needed to give us an entrance into the Holy Place.
Heb. 10: 19-20
cf. Lev. 8:30
6. This Blood Sanctification issues in life of obedience.
1 Pet. 1:2
cf. Heb. 9:13-14
7. This Blood Sanctification is a present possession of all true believers.
Acts 26:18 – Note in whom?
cf. 1 Cor. 1:2 with 6:11 ARV

Conclusion: For importance of Blood Sanctification, see Heb. 9:13-14

II. PRESENT SANCTIFICATION

1. ITS NATURE: A present work of God whereby the believer is progressively set apart from sin and brought toward perfection.
cf. past sanctification
2. ITS BEHOLD: It is accomplished through the instrumentality of the Word.
John 17:17 cf. v. 16
 - (1) The Word is used to reveal our sinful condition.
Jas. 1:23-24
Heb. 4:12-13
1 Jn. 1:8, 10
 - (2) The Word is used to cleanse us from sinful ways/
Eph. 5:26
Jn. 15:3

Question: In what sense does the Word cleanse from sin?

cf. 1 Jn. 1:7-9
1 Jn. 2:1-5

Illus. see Luke 22:60

- (3) The Word is used to transform us into the image of Christ.
2. Cor. 3:18 classic text
- Explain

Conclusion: This threefold work of the word implies a threefold responsibility.

- a. That we will read and hear the Word
- b. That we will submit our lives to its cleansing action
- c. That we will find Christ in the Word.
cf. Jn 5:39

3. ITS BASIS: Sanctification by the Word is based on sanctification by blood and is inseparable from it.

- (1) New Testament texts:

Eph. 5:25-26
Jn. 17:19

- (2) Old Testament types:

Ex. 30:18
Ex. 24:6-7
Num. 19:1-9 cf. Heb. 9:13, 19

- (3) Some conclusions:

- a. Work of the Word is only for those who come to the altar of Blood.
- b. Must be the Word that tells of the Blood.

4. ITS MOTIVES: Since Sanctification by the Word require an active response on our part, certain motives are set before us to lead us in the path of holiness.

- (1) God's own holy nature – what God is.
1 Pet. 1:5-16
- (2) God's grace and mercy – what God does.
Acts 26:19, Rom. 12:1
- (3) God's promises – what God will do.
2 Cor. 7:1

Note: All these motives are set forth in the word.

5. ITS RESULTS:

- (1) Control of fleshly appetites and lusts:
1 Thess. 4:2-7
- (2) Fitness for God's service:
2 Tim. 2:21
John 17:17 with 18 2 Tim. 3:16-17
- (3) Fellowship with Christ.

John 13:8
” 14:23
” 15:3, 4a

III. FUTURE SANCTIFICATION

1. ITS NATURE: A work where in God will wholly finish the process of Sanctification
1 Thess. 5:23a
2. ITS TITLE: It will be finished at the coming of Christ.
1 Thess. 5:23b
” 3:12-13
Phil. 1:16 (ARV)
Problem: After death what?
3. ITS RESULT: We shall be made like Christ.
1 John 3:2
4. ITS MEANS: It will be accomplished by the unhindered vision of Christ
1 John 3:1
5. ITS CERTAINTY: It is pledged by the faithfulness of God.
1 Thess. 5:24 with 23
6. ITS PRESENT EFFECT: The hope of this future and complete sanctification makes us holier here and now.
1 John 3:3

IV. GENERAL CONCLUSION

1. The Work of Sanctification:
 - (1) God the Father – the author of it.
John 17:6
17:17
17:24
 - (2) God the Son – the Mediator of it.
Heb. 13:12 – His Blood
Eph. 5:25-26 – His Word
1 Jn. 3:2 – His presence
 - (3) God the Holy Spirit – the Agent of it.
1 Cor. 6:11 – past Sanctification

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cf. 1 Cor. 12:3

1 Pet. 1:2

Eph. 4:3

2 Thess. 2:13 – present Sanctification

cf. 2 Cor. 3:18

Gal. 5:16, 22-23

Col. 3:5, Rom. 8:13, Eph. 6:17

Rom. 8:9-11 – future sanctification

2. The Old Testament Types:

(1) Past Sanctification – Blood of the brazen altar

(2) Present Sanctification – Water of the laver

cf. Exo. 30:20 with 1 Cor. 11:30

(3) Future Sanctification

cf. Exo. 24:6-11

3. The New Testament Symbols:

(1) Past Sanctification – Bread and Cup

Heb. 13:12)

Heb. 10:10) 1 Cor. 11:24-25

(2) Present Sanctification – Service of Feet washing

John 13:10-12 with 15:3

(3) Future Sanctification – Love feast

1 Cor. 11:20, 33 with Rev. 19:6-9

Conclusion: See Eph. 5:25-27 for all three.

DOCTRINE OF ETERNAL SECURITY

INTRODUCTION

1. The Question: Can a saved person ever be lost?
 - (1) Consider what a saved person is:
 - (2) Can the work of God in such a person be undone?
 - (3) Not a question of whether such a person can backslide.

2. Some of the Answers:
 - (1) Roman Catholic: Salvation may be lost by “mortal sin”.
.... render men children of wrath and enemies of
(Council of Trent).
 - (2) Lutheran and Arminian: A justified or regenerated man may be lost,
but not one of the “elect”.

 - (3) Wesleyans and Pentecostals: Any saved person may be lost.
Two different grounds.
 - a. Because of any willful sin
 - b. Apostasy from Christ.

 - (4) Reformed Churches: A truly saved person will certainly persevere to
the end, and therefore cannot be lost.
cf. Westminster conf.

 - (5) Alexander Mack: He was a Calvinist (S-H Encyc. Of Rel. Knowledge,
Vol. IV, p. 24a). Speaking of true believers, Mack wrote, “Such
cannot sin unto condemnation, for they are born of God, and the
divine seed preserves them (1 John 3:9)” (The Brethren’s Encyc. by
Kurtz, 1867, p.65).

I. A PRELIMINARY DEFINITION OF THE DOCTRINE

1. The doctrine of Eternal Security does not mean that a person who believes
will be saved, no matter what he does.

Such a doctrine would break down all morality, contradict the moral requirements of the Bible, and empty salvation of its ethical meaning. Christ came to save His people from their sins, not in them. Such passages as Eph. 5:5-6, Phil. 3:18-19, and Heb. 10:26-29 declare very plainly the certain doom of those who continue in the

practice of sin or open apostasy, no matter who they are.

2. But positively, the doctrine of eternal security does mean that God secures the final salvation of all true believers, and by means of this very security. He keeps us from that practice of sin or apostasy which would lead surely to perdition.

And when we say that God secures our salvation, we mean that He secures the present salvation as well as the future, that He secures our continuous salvation as well as the final, and also secures the means as well as the end.

3. Like many other Biblical truths, there are two distinct sides to the truth of Eternal security:

First, on God's side, He preserves the believer. Second, on our side, we must persevere. These two things always go together, and to neglect either will get us into trouble. But we must never forget that our perseverance is the result of God's preservation. We persevere because God preserves us. "Work out your own salvation.... for it is God that worketh in you, both to will and to do of His good pleasure" (Phil. 2:12-13). Compare also 1 John 3:9, Jude 21 and 24, and II Tim. 2:19, for the relation of these two sides of the truth.

II. BIBLICAL BASIS OF THE DOCTRINE OF SECURITY

4. Taught by many direct statements.

John 10:27-30

Jude 1

John 6:39

1 Cor. 1:8-9

1 Thess. 5:23-24

2 Thess. 3:3

Phil. 1:6

Eph. 4:30 cf. 1:13 ARV

Rom. 11:29 cf. 1 Jn. 5:11, 2 Tim. 1:9

Rom. 8:31-39

5. Supported by the other doctrines of the Bible (List not exhaustive)

A. Doctrine of God:

(1) Faithfulness – 1 Thess. 5:24

(2) Love – Jn. 17:23, Rom. 8.39

(3) Holiness – Jn. 17:11 cf. Ps. 33:21

(4) Power – 1 Pet. 1:5

(5) Immutability – Heb. 6:17-19 cf. Heb. 3:6

(6) Providence – Rom. 8:26

B. Doctrine of Christ:

(1) Deity – Jn. 10:26, 30

(2) Life – 1 Jn. 5:11-12 cf. Heb. 1:10-12

(3) Power – 2 Tim. 1:12

(4) Love – Jn. 13:1

(5) Death – Rom. 8:34 cf.32

(6) Resurrection – 1 Pet. 1:3, Jn. 14:19; Rom. 4:25

(7) Ascension – Eph. 1:19-20 cf. 2:6

(8) Intercession – Heb. 7:25, 1 Jn. 2:1, Jn. 17:24 with 11:41-42

(9) Second Coming – Col. 3:3-4, 1 Thess. 4:15-17

C. Doctrine of the Holy Spirit

(1) Indwelling – Jn. 14:16-17

(2) Sealing – Eph. 4:30

D. Doctrine of Salvation

(1) Salvation – Heb. 5:9

(2) Grace – Eph. 2:8-9

(3) Election – Jn. 6:37, cf. Eph. 1:11-12

(4) Calling – Rom. 8:28

(5) Union with Christ – Rom. 6:5, 8, 6:1, 39

(6) Justification – Rom. 8:33

(7) Regeneration – I Jn. 3:9

(8) Adoption – Heb. 12:5-11 cf. I Cor. 11:31-32

(9) Sanctification – Heb, 10:10, 14

(10) Glorification – Rom. 8:29-30

E. Doctrine of the Sacraments

(1) Baptism – no provision made for repetition

(2) Bread and cup –

(3) Feet washing – Jn. 13:10

F. Doctrine of Last Things

- (1) Death – I Cor. 3:21-22 cf. 2 Cor. 5:8
- (2) Resurrection – Rom. 6:11
- (3) Judgment – Jn. 5:22, 24

III. DIFFICULT PASSAGE

1. Texts which deal with mere profession as opposed to true belief

Rom. 8:13 cf. 4
I Cor: 3:17
I Cor: 6:9-10 cf. 5:11
Gal. 5:19-21 cf. 24
Gal 6:8
I Tim. 1:19 cf. 20
2 Pet 2:1
2 Pet. 2:20-22

2. Texts which deal with Jewish nation as distinguished from Christian believers

Matt. 12:43-45
Heb. 2:3
Heb. 3:6, 14
Heb. 3:12
Heb. 3:19-4:2
Heb. 6;4-9 cf. 17:20
Heb. 10:26-31 cf. 39
Heb. 12:14-17

3. Texts which deal with the believer's position as distinguished from his walk

Phil. 2:12-13
Phil. 3:12-14 cf. 15
Jas. 5:19-20

4. Texts which deal with Assurance rather than security

Pet. 1:10
1 Jn. 2:3

5. Texts which deal with rewards rather than Salvation

I Cor. 9:27 cf. 24-26
2 pet. 1:10-12
Rev. 2:10
Rev. 3:11

6. Certain texts which seem to imply Contingency

(1) Promises

Rev. 2:7, 11, 17, 26, 3:5, 12, 21
cf. Rev. 12:11 and 1 Jn. 5:4

(2) Exhortations

Rom. 8:17 cf. 2 Tim. 2:12
I Cor. 15:2
Col. 1:22-23
2 Tim. 2:11-13

(3) Warning

Rom. 14:15
I Cor. 8:11

7. Specific Cases in Scripture

(1) Peter – Luke 22:31-32

(2) Judas – Jn. 17:12 cf. 6:70

IV. PROBLEMS AND OBJECTIONS

1. If the believer is secure, why the warnings and contingent promises?

(1) God's means to secure the end in the case of true believer

(2) God's warning to the mere professor

2. Suppose a Christian presumes on his Security to ignore God's warnings

3. That about concrete cases which seem to contradict the doctrine of security?

(1) Truth is settled by the Word.

(2) Our knowledge is limited.