

Theology for LIFE

LESSON #10: SOTERIOLOGY

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SOTERIOLOGY

— Lesson #10 —

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"...Let the eye of faith steadily behold the Son of Man lifted up, as Moses lifted up the serpent in the wilderness, that those who are bitten by the old serpent may look unto Jesus and live..."

-- Charles Spurgeon

–INTRODUCTION

Throughout the ages, God's men have loved the deep doctrines of salvation, and much of their writing has surrounded those great themes. Listen to some of their thoughts on various facets of salvation...

Quote:

*"There is **no** group or type of people anywhere in the world that is **excluded from salvation**, because God desires that the gospel be proclaimed to all without exception."*

–John Calvin

Quote:

*"When Satan tells me I am a sinner he comforts me immeasurably, since **Christ died for sinners**.... I admit that I deserve death and hell, what of it? For I know One Who suffered and made satisfaction on my behalf. His name is Jesus Christ, Son of God, and where He is there I shall be also!"* –Martin Luther

Quote:

*"You contribute **nothing** to your salvation except the **sin** that made it necessary."*

–Jonathan Edwards

Quote:

*"Let your tears fall because of sin; but, at the same time, let the eye of faith steadily behold the Son of Man lifted up, as Moses lifted up the serpent in the wilderness, that those who are bitten by the old serpent may **look unto Jesus and live**. Our sinnership is that emptiness into which the Lord pours His mercy." –Charles Spurgeon*

THE ATONING DEATH OF CHRIST is the _____ of Christian doctrine; hence, it's been widely attacked by Satan, with the result that the proper understanding of His death has been twisted into a variety of divergent or even heretical views. The following are the principal views regarding the death of Christ.

1A: False Views of the Atonement

Theories of the Atonement

Theory	Original Exponent	Main Idea	Weakness
Ransom to Satan	Origen (A.D. 184–254)	Ransom paid to Satan because people held captive by him.	God's holiness offended through sin; cross was judgment on Satan, not ransom to Satan.
Recapitulation	Irenaeus (A.D. 130–200)	Christ experienced all Adam did, including sin.	Contradicts Christ's sinlessness. (1 John 3:5)
Commercial (Satisfaction)	Anselm (1033–1109)	Sin robbed God of honor; Christ's death honored God, enabling Him to forgive sinners.	Elevates God's honor above other attributes; ignores vicarious atonement.
Moral Influence	Abelard (1079–1142)	Christ's death unnecessary to atone for sin; His death softens sinners' hearts to cause them to repent.	Basis of Christ's death is God's love, not holiness. Atonement viewed as unnecessary.
Example	Socinus (1539–1604)	Christ's death unnecessary to atone for sin; His death was an example of obedience to inspire reform.	Views Christ only as a man; atonement viewed as unnecessary.
Governmental	Grotius (1583–1645)	Christ upheld government in God's law; His death was a token payment; enables God to set law aside and forgive people.	God is subject to change; His law is set aside; God forgives without payment for sin.
Accident	A. Schweitzer (1875–1965)	Christ became enamored with a Messiah complex and was mistakenly crushed under it in the process.	Views Christ's death as a mistake; denies substitutionary atonement.

2A: Biblical Meaning of the Atonement

Although there are some points of merit in *some* of the above-mentioned views concerning the death of Christ, the views are incomplete or deficient in their evaluation of His death. The foundational meaning of the death of Christ is its **substitutionary** character. He died in _____ of sinners that He might purchase their freedom, reconcile them to God, and thereby satisfy the righteous demands of an all-holy God. The following theological terms each explain a different facet of the meaning of Christ's death.

1 Peter 2:24

24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

1B. Substitution

2 Corinthians 5:21

21 He made Him Who knew no sin to be sin **on our behalf**, so that we might become the righteousness of God in Him.

The death of Christ was substitutionary—He died in the stead of sinners and in their place. This is also described as _____, from a Latin word (*vicarius*), meaning "one in place of another."

Quote:

"[The death of Christ] is vicarious in the sense that Christ is the Substitute Who bears the _____ rightly due sinners, their guilt being imputed to Him in such a way that He representatively bore their punishment" –Louis Berkhoff

There are many passages that emphasize Christ's substitutionary atonement in the place of mankind.

- Christ was a Substitute in being made sin for others (2 Cor. 5:21);
- He bore the sins of others in His body on the cross (1 Peter 2:24);
- He was offered once to bear the sins of others (Heb. 9:28);
- He experienced horrible suffering, scourging, and death in place of sinners (Isa. 53:4-8).

The doctrine of substitution is important in that through Christ's death the righteous demands of God have been met; it was a _____ transaction in which Christ dealt with the sin problem for the human race. He became the Substitute for humanity's sin.

2B. Redemption

The word *redemption* comes from the Greek word *agorazo* and means "to purchase in the marketplace," often used of the sale of _____. This word describes the believer being purchased out of the slave market of sin and set free from sin's bondage. The purchase price for the believer's release was the _____ of Jesus Christ (1 Cor. 6:20; 7:23; Rev. 5:9; 14:3, 4).

Because the believer has been bought by Christ, he belongs to Christ and is Christ's slave (Eph. 6:6).

Quote:

"The redeemed are paradoxically slaves, the slaves of God, for they were bought with a price.... Believers are not brought by Christ into a liberty of selfish ease. Rather, since they have been bought by God at terrible cost, they have become God's slaves, to do His will "

- Leon Morris

A second word related to the believer's redemption is *exagorazo*, which teaches that Christ redeemed believers from the curse and bondage of the _____ that only condemned and could not save. Believers have been purchased **in** the slave market (*-agorazo*) and removed **from** (*ex-*) the slave market altogether. Christ set believers free from bondage to the Law and from its condemnation (Gal. 3:13; 4:5).

Quote:

"A curse rests on everyone who does not fulfill the Law; Christ died in such a way as to bear or be a curse; we who should have been accursed now go free. . . . [Moreover, this is] a legally based freedom" – Leon Morris

A third term used to explain redemption is *lutroo*, which means "to obtain release by the payment of a price." The idea is that of being set free by payment of a _____ (Luke 24:21). Believers have been redeemed by the precious blood of Christ (1 Pet. 1:18) to be a special possession for God (Titus 2:14).

Redemption is viewed _____; mankind was in bondage to sin and in need of release.

3B. Reconciliation

The emphasis of *reconciliation* is that of making peace with God. Man, who was _____ from God, is brought into communion with Him. Sin had created a barrier between man and God and rendered man hostile toward God (Isa. 59:1–2; Col. 1:21, 22; James 4:4). Through Christ that enmity and the wrath of God were removed (Rom. 5:10).

Reconciliation may thus be defined as "God removing the barrier of sin, producing _____ and enabling man to be saved."

The word *reconciliation* comes from the Greek word *katalasso*, which means “to effect a change, to reconcile.” God is the One Who _____ this reconciliation; He moved to reconcile sinful man to Himself (2 Cor. 5:18, 19). On the other hand, man is the object of reconciliation. It was man who had moved out of fellowship with God; therefore, man needed to be restored.

Reconciliation is _____; man was the one who had moved out of fellowship because of sin, and man needed to be reconciled to renew the fellowship.

4B. Propitiation

Propitiation means that the death of Christ fully satisfied all the righteous demands of God toward the sinner. Because God is holy and righteous He cannot _____ sin; through the work of Jesus Christ, God is fully satisfied that His righteous standard has been met. Through _____ with Christ the believer can now be accepted by God and be spared from the wrath of God.

Propitiation is related to the following concepts:

The _____ of God. Because God is holy, His wrath **is** and **must** be directed toward sin.

The mercy of God. God Himself provides the solution by sending Christ as a satisfaction for sin.

The remedy for wrath. The perfect life of Christ satisfied the holiness of God. And the death of Christ satisfied the wrath of God.

Propitiation is _____; God is propitiated—His holiness is vindicated and satisfied by the life and death of Christ.

5B. Forgiveness

Forgiveness is the legal act of God whereby He removes the _____ that were held against the sinner because proper satisfaction or atonement for those sins has been made. There are several Greek words used to describe forgiveness. The most one is *aphiemi*, which means "to let go, release" or "send away." It's used in Ephesians 1:7—the believer's sins have been forgiven (or sent away) because of the riches of God's grace as revealed in the death of Christ. Forgiveness forever solves the problem of sin in the believer's life—all sins past, present, and future (Col. 2:13). This is distinct from the daily cleansing from sin that is necessary to maintain fellowship with God (1 John 1:9).

Forgiveness is _____; man had sinned and needed to have his sins dealt with and removed.

6B. Justification

Justification is a legal act of God whereby He declares the believing sinner _____ on the basis of the blood of Christ. Justification involves two main aspects—the pardon and removal of all sins, and the end of separation from God (Acts 13:39; Rom. 4:6–7; 5:9–11; 2 Cor. 5:19). It also involves the bestowal of righteousness upon the believing person and "a title to all the blessings promised to the just" (J. I. Packer)

Justification is a gift given through the grace of God (Rom. 3:24) and takes place the _____ the individual has faith in Christ (Rom. 5:1).

The ground of justification is the death of Christ (Rom. 5:9), apart from any works (Rom. 4:5). The means of justification is _____ (Rom. 4:5; 5:1). Through justification God maintains His integrity and His standard, yet is able to enter into fellowship with sinners because they have the very righteousness of Christ imputed to them.

Justification is _____; man had sinned and broken God's standard. Man was in need of receiving the righteousness of Christ to enter into fellowship with God.

3A: Extent of the Atonement

A debate of long standing is over the issue of the extent of the atonement: *for whom did Christ die?*

This is a very involved discussion, beyond the scope of this class because of the amount of time it would take to thoroughly study it; however, the main arguments on each side are as follows.

Some suggest that Christ died only for the _____ (limited atonement), whereas others emphasize that the death of Christ was for _____, even though not everyone will be saved (unlimited atonement).

1B. Limited Atonement

A term that is currently preferred to the much-worn "limited atonement" is *definite or particular* redemption, suggesting that the atonement of Christ was for a definite or particular number of people. This view is typically held by those who subscribe to "_____ theology." Reformed people argue that if Christ's death actually paid for the sins of every person who ever lived, then there is no penalty left for anyone to pay. It necessarily follows that all people would then be saved, without exception, for God could not condemn to eternal punishment anyone whose sins are already paid for—that would be demanding double payment, which would be unjust.

There are a number of passages which emphasize that Christ died for a _____ group of people (John 10:15; Acts 20:28; Eph. 5:25; Rom. 8:32-33); clearly, not everyone is included in these references.

2B. Unlimited Atonement

The doctrine of unlimited atonement holds that Christ died for every person, but His death is _____ only in those who believe the Gospel. Non-reformed scholars argue that the Gospel offer in Scripture is repeatedly made to all people (John 1:29; John 3:16; 2 Cor. 5:29; 1 John 2:2; 1 Tim. 2:6), and that for this offer to be genuine, the payment for sins must have already been made and must be actually available for all people. They also say that if Christ paid for the sins of a limited number of people, then the free offer of the Gospel is also _____; hence a Gospel invitation cannot be legitimately made to all mankind.

How important is this matter?

*“Scripture itself **never** singles this out as a doctrine of _____ importance, **nor** does it **once** make it the subject of any explicit theological discussion” –Wayne Grudem*

In conclusion then, the honest student of the Bible must recognize that several passages referring to salvation use very _____ language, while just as many others use language that is limited in nature. Therefore there **must** be an aspect of each which is true of the atonement. This is one of those tensions, those paradoxes, those “*deep things*” (Deut. 29:29) which we must accept without fully understanding.

Reformer John _____, most often associated with the “limited atonement” viewpoint, nevertheless wrote this:

“No man is excluded from calling upon God, the gate of salvation is set open unto **all men**: neither is there any other thing which keepeth us back from entering in, save only **our own unbelief.**”

Quote:

*“There are two great truths which from this platform I have proclaimed for many years. The first is that salvation is free to **every man** who will have it; the second is that God gives salvation to a people **whom He has chosen**; and these truths are not in conflict with each other in the least degree.” – Charles Spurgeon*

4A: Process of Salvation—God’s Side

1B. Work of the Father

While there is human responsibility in salvation, there is _____ a divine side to salvation in which God sovereignly acts to secure the sinner’s salvation.

- **Election**

The question concerning election is not whether one _____ it, but whether the Bible teaches it. If indeed the Bible teaches election (or any other doctrine), then one is obligated to believe it. The doctrine of election includes a number of areas: angels are elect (1 Tim. 5:21); Israel is elect (Deut. 7:6); the Levitical priests were elect (Deut. 18:5); Jeremiah the prophet was elect (Jer. 1:5); and believers are elect (Eph. 1:4).

Quote:

"[Election is] that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation."

One of the principal passages concerning election is Ephesians 1:4 in the statement "He _____ us." The verb *chose* is the Greek *eklego*, which means "to call out" from among the people. The word means that God selected some individuals from the masses. Moreover, the word is always used in the middle voice meaning God chose *for Himself*. This describes the purpose of the choosing—God chose believers to be in _____ with Him and to reflect His grace through their living a redeemed life.

Several characteristics are to be noted in election: it took place in _____ past (Eph. 1:4); it is an act of a sovereign God, and it is according to His sovereign will (Rom. 9:11; 2 Tim. 1:9); it is an expression of the love of God (Eph. 1:4-5); it is not conditioned on man in any way (Rom. 9:11; 2 Tim. 1:9); it reflects the justice of God; there can be no charge of injustice against God in election (Rom. 9:14, 20).

- **Predestination**

The word *predestination* comes from the Greek *proorizo*, which means "to mark out beforehand," and occurs six times in the New Testament (Acts 4:28; Rom. 8:29-30; 1 Cor. 2:7; Eph. 1:5, 11). God by His _____ choice marked believers off in eternity past.

Several characteristics of predestination can be seen: it includes _____ events—not just individual salvation (Acts 4:28); it determined our status as adopted sons of God (Eph. 1:5); it assures our ultimate glorification (Rom. 8:2-30); it is for the purpose of extolling the grace of God (Eph. 1:6); it secures our eternal inheritance (Eph. 1:11); and it is according to the free choice of God and according to His will (Eph. 1:5, 11).

Election and predestination do not, however, take away man's _____.

Even though election and predestination are clearly taught in Scripture, man is still held accountable for his choices. Scripture never suggests that man is lost because he is not elect or has not been predestined; the emphasis of Scripture is that man is lost because he **refuses to believe** the Gospel.

- **Adoption**

The word *adoption* (Gk. *huiiothesia*) means "placing as a son" and describes the rights, privileges, and position of the believer in Christ. The word is taken from Roman custom where, in a legal ceremony, the adopted son was given all the rights of a natural-born son. In this rite, four things happened:

–The adopted person lost all rights in his _____ family, and gained all the rights of a fully legitimate son in his new family.

–He became heir to his new father's estate.

–His old life was completely _____ out. For instance, all debts were legally cancelled.

–In the eyes of the law the adopted person was literally and absolutely the son of his new father.

Paul employs this picture to describe the Christian's new status in Christ. In adoption the believer is released from slavery and _____ (Rom. 8:15). In adoption the believer is released from bondage under the Law into a new status as a son (Gal. 4:5). In adoption the believer enjoys a new _____ wherein he may address God as "*Abba! Father!*" (Rom. 8:15; Gal. 4:6). Ephesians 1:5 indicates the act of adoption is connected with predestination, having taken place in eternity past, but realized when the person believes in Jesus Christ.

2B. Work of Christ

The work of Christ is supreme in achieving man's salvation. Primarily, it involves the _____ of Christ as a substitutionary atonement for sin in securing man's release from the penalty and bondage of sin and meeting the righteous demand of a holy God.

Another important aspect of salvation, not previously mentioned, is _____. The word *sanctification* (Gk. *hagiasmos*) means "to set apart." The same root word is found in the English words *saint*, *holy*, and *holiness*. Sanctification and its related terms are used in a variety of ways in both the Old Testament and the New Testament.

With respect to the New Testament believer, there are three aspects of sanctification.

- **Positional sanctification**

This is the believer's _____ before God, based on the death of Christ. In positional sanctification the believer is accounted holy before God; he is declared a saint. Paul frequently began his letters by addressing the believers as saints (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1). It is noteworthy that so carnal a group as the church at Corinth is addressed as "*those who have been sanctified in Christ Jesus*" (1 Cor. 1:2). This positional sanctification is achieved through the once-for-all death of Christ (Heb. 10:10, 14, 29).

- **Experiential sanctification**

Although the believer's positional sanctification is secure, his experiential sanctification may fluctuate because it relates to his daily life and experience. Paul's prayer is that believers should be sanctified entirely in their experience (1 Thess. 5:23); Peter commands believers to be sanctified or holy (1 Peter 1:16). This experiential sanctification _____ as the believer grows in his relationship to God (Rom. 6:13; 12:1-2) and is nourished by the Word of God (Psa. 119:9-16).

- **Ultimate sanctification**

This aspect of sanctification is _____ and anticipates the final transformation of the believer into the likeness of Christ. At that time all believers will be presented to the Lord without any blemish (Eph. 5:26-27).

3B. Work of the Holy Spirit

The work of the Holy Spirit in salvation involves the _____ ministry to the unbeliever, regenerating the person to give him spiritual life, indwelling the believer, baptizing the believer into union with Christ and other Christians, and sealing the believer.

5A: Process of Salvation—Man's Side

The issue of the terms of salvation is important because the _____ of the Gospel is at stake. What **are** the terms of salvation? Is **intellectual** assent to the Gospel all that is required? The issue is critical because Paul pronounced anathema on anyone who preached a Gospel contrary to what he had preached (Gal. 1:8-9).

1B. Erroneous views

There are a number of false views of the human condition(s) for salvation. These views nullify the grace of God and corrupt the purity of the Gospel. Some of the false views are as follows.

- **"Only believe"**

This view, sometimes known as "non-lordship salvation," holds that salvation need not include _____ nor spiritual fruit in one's life, for either one "adds works to salvation."

Yet Scripture shows that *repentance* is a Biblical word clearly related to salvation. Jesus began His ministry with a call to repentance (Mat. 4:17). After citing several historical events, Jesus warned the people, “Unless you _____, you will all likewise perish” (Luke 13:3, 5; 24:47).

Scripture teaches that the Gospel calls sinners to _____ joined **with** repentance (Acts 2:38; 17:30; 20:21; 2 Peter 3:9).

To those who argue that repentance is “a work,” the Scripture makes clear that “*repentance ... consists not of a human work but of a divinely bestowed grace* (Acts 11:18; 2 Tim. 2:25)” (“A Grace Community Church Distinctive: Lordship Salvation,” booklet).

Scripture also indicates that repentance results in a _____ change of life (Mat. 3:2, 7-8; 2 Cor. 7:8-11).

William Mounce defines repentance (*metanoeo*) as “a radical, moral turn of the whole person from sin and to God” (Mounce’s Complete Expository Dictionary of Old & New Testament Words, pp. 580-581).

And probably the best definition that I’ve ever heard says:

*“Repentance is a change of _____,
which leads to a change of _____,
that results in a change of _____.”*

Salvation begins with repentance and includes transformation.

Ulrich Zwingli, Martin Luther, John Calvin, Jonathan Edwards, and time-honored confessions of faith all emphasized that works demonstrate the reality of genuine faith.

They consistently taught that where works are not evident, there is no faith.

Quote:

"Our works do not generate righteousness; rather, our righteousness in Christ generates works." –Martin Luther

- **"Believe AND be baptized"**

This view stems from a misunderstanding of Acts 2:38. Peter did not suggest that baptism is _____ for the forgiveness of sins; rather, he was calling for members of that generation which was guilty of having crucified Christ to separate themselves from a generation under the judgment of God. That separation was to be publicly signified through baptism. Moreover, the baptism signified that the people *had* received the forgiveness of sins.

A second passage sometimes cited to suggest that baptism is necessary for salvation is Mark 16:16. The phrase *"He who has believed and has been baptized shall be saved"* is not the same as saying baptism is necessary to salvation; this is seen in the last half of the verse, which clearly teaches that condemnation comes from _____ to believe, not from a failure to be baptized.

Additionally, it is tenuous to argue the point from Mark 16:16 because some of the oldest New Testament manuscripts do not contain Mark 16:9-20.

- **"Believe and confess Christ"**

The condition of publicly confessing Christ for salvation is sometimes added to _____ on the basis of Romans 10:9. This passage, however, is not establishing an additional condition for salvation. Rather, to confess Jesus as Lord means to acknowledge His _____. The one who believes in Christ as Savior **must** acknowledge His deity. That is the meaning of Romans 10:9.

- **Biblical view**

Many passages of Scripture affirm that man's _____ in salvation is believing the Gospel (John 1:12; 3:16, 18, 36; 5:24; 11:25-26; 12:44; 20:31; Acts 16:31; 1 John 5:13; and so forth). However, many other passages, in the same breath, issue a call to repentance (Mat. 4:17; 11:20; Mark 6:12; Luke 3:8; 5:32; Acts 2:38; 3:19; 11:18; 17:30; 20:21; 26:20). Hence, it is clear that faith and repentance are like two sides of a coin—it's difficult to say where one ends and the other begins, but both are indisputably necessary.

It should also be noted that salvation is by grace alone; no works factor into the issue (Rom. 3:28; Eph. 2:8-9; 2 Tim. 1:9; Titus 3:5). It is correctly stated that salvation is by _____ alone, through faith alone, for the glory of God alone.

But what **is** faith? What does it **mean** to believe the Gospel?

Faith may be succinctly defined as "confiding trust."

As the term "confiding" indicates, saving faith is not mere intellectual assent to a doctrine; it involves at least three elements.

- **Knowledge**

This involves the *intellect*; there are certain basic truths that **must** be believed for salvation. Jesus claimed to be God; belief in His _____ is necessary for salvation (Rom. 10:9-10). 1 Corinthians 15:1-4 outlines other basic truths that must be believed for salvation. Paul announces that this was the Gospel he preached (v. 1), "by which also you are saved" (v. 2): "that Christ **died** for our **sins** according to the Scriptures, and that He was **buried**, and that He was **raised** on the third day according to the Scriptures" (vv. 3-4). That is the Gospel. Belief in man's _____, belief in the deity of Christ, belief in His atonement on the Cross, and belief in His bodily resurrection are necessary for salvation.

- **Conviction**

Conviction involves the _____. The person not only has an intellectual awareness of these truths, but also an inner conviction of their truthfulness. The Holy Spirit convicts the individual of his sin (John 16:8-11), personalizing it; he now sees his need for salvation (Acts 2:37). This results in _____ (Acts 2:38; 3:19; 17:30; 26:20).

Quote:

"Repentance and belief go hand in hand—we cannot believe without repenting, and we repent in order to believe." – David Wells

- **Trust**

As a result of knowledge about Christ and a conviction that these things are true—a _____ must be made as an act of the *will*. The "*heart*" frequently denotes the will, and that is Paul's emphasis in the statement, "*believe in your heart*" (Rom. 10:9).

The result of such saving faith will be a brand new life.

2 Corinthians 5:17 *"If anyone is in Christ, he is a **new** creature; the old things passed away; behold, **new** things have come"*

(see also James 2:26; 1 Thess. 1:9; 1 John 2:3, 15; 3:6, 9; 5:4-5, 18).

6A.

The Grace of God

Although much has already been said about the grace of God, sharper focus on this glorious truth is needed.

1B. Common grace–defined

There are two categories theologians assign to God's grace. "Common grace" is broader in scope, aimed at all mankind.

Quote:

"[Common grace is] the unmerited favor of God toward all men displayed in His general care for them" – Charles Ryrie

2B. Common grace–explained

The designation "common" stresses that all mankind is the recipient of God's common grace, such as material **provisions**. God gives sunshine and _____ to the atheistic farmer as well as the Christian farmer (Mat. 5:45; Acts 14:17).

God's common grace is also exhibited in His _____ of **judgment**. In **Psalm 145:8-9** the psalmist exults:

*"The Lord is gracious and merciful; **slow to anger** and great in lovingkindness. The Lord is **good to all**, and His mercies are over all His works."*

That God does not immediately judge man is an evidence of His grace, allowing man _____ for repentance (Rom. 2:4).

God's _____ **of sin** is another extension of common grace. This takes place in various ways—through direct intervention (Gen. 31:7), through the conviction of the Holy Spirit (Gen. 6:3), through the preaching of God's messengers (Isa. 1:16–20), and through human government (Rom. 13:1–4). In this present age there is a restraining force against evil mentioned in 2 Thessalonians 2:6–7.

The work of _____ **of sin** has a narrower focus. It is still classified as common grace because it is not effective in everyone who encounters it. The convicting work of the Holy Spirit is set forth in John 16:8–11. He “*will convict the world concerning sin and righteousness and judgment*” (v. 8). The word *convict* (Gk. *elegchein*) is a legal term that means “to cross-examine for the purpose of convincing or refuting an opponent.”

This convicting work of the Holy Spirit is threefold.

It concerns _____ (John 16:9)—specifically the unbelief of the people in spite of Christ's revelation concerning Himself through His words and works.

It concerns _____ in the conviction of the world whereby Christ is vindicated through His death, resurrection, and ascension (John 16:10). The fact that Christ arose and ascended to the Father demonstrated that He was indeed the Righteous One.

It concerns _____ in the conviction of the world because Satan was judged at the Cross (John 16:11). Satan rules by means of sin and death, yet Christ triumphed over both and defeated Satan. If the ruler has been judged, then his followers will be judged also.

3B. Efficacious grace—defined

Efficacious (also called “special”) grace is narrower in scope than common grace, and it is *efficacious*, that is, _____, in those to whom it is given.

All who are the recipients of efficacious grace respond to it and become believers.

A concise definition of efficacious grace is “the work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Savior” (Charles Ryrie). A further definition is that “Special grace is irresistible. . . . By changing the heart it makes man perfectly willing to accept Jesus Christ unto salvation and to yield obedience to the will of God” (Louis Berkhof). He does not come against his will.

4B. Efficacious grace—explained

Efficacious grace is based on the “called” passages of Scripture (Rom. 1:1, 6–7; 8:28; 1 Cor. 1:1–2, 24, 26; Eph. 1:18; 4:1, 4; 2 Tim. 1:9). This calling denotes the effective invitation of God whereby He _____ the person through the power of the Holy Spirit and renders the individual willing to respond to the Gospel.

Efficacious grace is necessary because of sin. Ephesians 2:1 states: “*And you were **dead** in your trespasses and sins.*” If the unbeliever is _____ then he **cannot** make the initial response to God. God **must** make the first move. Hence, God through His grace calls the one who is dead in trespasses and sin.

Also, it is effective because God cannot _____. In the sequence involving those whom God calls in Romans 8:29–30, **none are lost**. The text is clear in emphasizing, “*whom He called, He also justified.*” The same ones God foreknows He also predestines, calls, justifies, and glorifies. God loses none in the process, indicating that His efficacious grace is effective in every person whom God called.

Next, efficacious grace is _____ because God is always just. In the discussion of God’s sovereign call, following the discussion of God calling Jacob and passing over Esau, Paul asks the question that would be on the lips of many: “*What shall we say then? There is no injustice with God, is there?*” (Rom. 9:14). Paul answers with the strongest possible negative statement: “*May it never be!*”

Although the finite human mind cannot _____ God's sovereign dealing, nonetheless, God is just in all His actions.

The fact that God gives efficacious grace does not nullify man's responsibility to repent and believe. John 3:18, 36 in particular emphasize that man is lost because he willfully _____ to believe the Gospel, NOT because he does not receive efficacious grace.

7A. Regeneration in Salvation

1B. Regeneration defined

The word *regeneration* (Gk. *paliggenesia*) appears only twice in the New Testament. Once it is used eschatologically, looking forward to Christ's Millennial Kingdom and the rebirth of the world, as it were (Matt. 19:28); the second usage is clearly speaking of the rebirth of an individual soul (Titus 3:5). Regeneration is connected to, but distinguished from conversion.

Conversion refers to the response of the _____ to God's offer of salvation.

Regeneration is God's doing.

Two basic passages of Scripture discuss regeneration as it pertains to the impartation of _____ to a believer. John 3:3 (although not using the word *regeneration*) refers to a second birth, a birth from above, from God. This new birth is a spiritual birth, in contrast to the first birth which is a physical birth. In the spiritual birth the Holy Spirit regenerates the person; He is the *means* of regeneration. In John 3:5 the phrase "*is born*" is passive, indicating it is a work done _____ man, not by man. Man does not bring about regeneration; the Holy Spirit produces it.

Titus 3:5 is the other passage where regeneration is explained. In this passage regeneration is linked to two things: “washing and renewing by the Holy Spirit.” It is noteworthy that in both John 3:5 and Titus 3:5 two elements are mentioned: water and the Holy Spirit. The water would refer to the cleansing that comes through repentance. A contrast between the first and second births can be seen in the following chart.

CONTRASTS OF THE TWO BIRTHS		
	The First Birth	The Second Birth
Origin	Of sinful parents	Of God
Means	Of corruptible seed	Of incorruptible seed
Nature	Of the flesh—carnal	Of the Spirit—spiritual
Realm	Satan’s slave	Christ’s free man
Position	An object of divine wrath	An object of divine love

2B. Regeneration explained

- ***It is instantaneous***

Just as a child is physically born at a specific moment, so the spiritual birth occurs instantaneously when the Holy Spirit imparts new life.

- ***It is not based on _____ effort***

Regeneration is an act of God, not a cooperative effort between God and man (John 1:13). Faith is necessary in salvation, but regeneration and faith are *distinct*, though they occur simultaneously. The two are set side by side in John 1:12–13. In John 1:12, at the moment of receiving Christ (believing), the person becomes a child of God; John 1:13 indicates that at that very moment, the person has been born of God.

- ***It results in a new*** _____

The result of regeneration is the impartation of a “*divine nature*” (2 Peter 1:4). The believer has received a “*new self*” (Eph. 4:24), a capacity for righteous living. He is a “*new creature*” (2 Cor. 5:17).

- ***It results in a new*** _____

The believer has received a new mind (1 Cor. 2:16) that he might know God; a new heart (Rom. 5:5) that he may **love** God (1 John 4:9); and a new will (Rom. 6:13) that he may obey God.

8A. Eternal Security

There are two distinct views concerning the eternal security of the believer. The Arminian view is that man has received his salvation as an act of his will, and he may forfeit his salvation as an act of his will—or through specific sins.

The Calvinist says that the true believer will _____ in his faith. This doctrine is sometimes called “perseverance of the saints,” which is not a proper title since it places the emphasis on man’s ability to persevere rather than on God’s ability to keep the believer. A better title might be “perseverance of the Lord.”

This doctrine does not suggest that the believer will never backslide or _____. It means, however, that when a person has genuinely believed in Christ as His Savior from sin, he is forever secured by God by His keeping power.

The basis for the _____ of salvation does **not** rest with man, but with God.

The security of the believer is based on the work of the Father, the Son, and the Holy Spirit.

1B. Work of the Father

Believers are secure because the Father has _____ them to salvation from eternity past (Eph. 1:4). The Father predestined believers to come to the status of sonship in Christ (Eph. 1:5). The Father has the power to _____ believers secure in their salvation (Rom. 8:28-30). The ones the Father foreknew, predestined, called, and justified are the same ones He brings to glorification in the future. **None are lost in the process.** The Father's love for believers also guarantees their security (Rom. 5:7-10).

2B. Work of the Son

The Son has _____ the believer (Eph. 1:7), removed the wrath of God from the believer (Rom. 3:25), justified the believer (Rom. 5:1), provided forgiveness (Col. 2:13), and sanctified the believer (1 Cor. 1:2). Moreover, Christ prays for believers to be with Him (John 17:24); He continues to be their Advocate at God's bar of justice (1 John 2:1); and He continues to make intercession as the believer's High Priest (Heb. 7:25). If a believer could be lost, it would imply Christ is ineffective in His work as the believer's _____.

In addition, Jesus has promised His followers life everlasting:

John 10:28-29

*"I give eternal life to them, and they will **never** perish; and **no one** will snatch them out of My hand. My Father, Who has given them to Me, is greater than all, and **no one** is able to snatch them out of the Father's hand."*

Note that Jesus promised *eternal life*. If a believer could lose their salvation, it would not be _____. Further, Jesus said *"they will never perish."* "Never" is a double negative in the Greek text (ou me), which would translate *"not never"* to reinforce the point. Additionally, the word stands in the emphatic position in the Greek text, emphasizing the follower of Christ will *"not never perish."*

Believers are in **Christ's** hand AND in the **Father's** hand—and no one can snatch them from either hand. For believers to lose their salvation would require a force greater than Christ and stronger than the Father. Clearly, our salvation is _____!

3B. Work of the Holy Spirit

The Holy Spirit has regenerated the believer, giving him life (Titus 3:5); the Holy Spirit indwells the believer forever (John 14:16-17); He has _____ the believer for the day of redemption (Eph. 4:30), the sealing being a down payment, guaranteeing our future heavenly inheritance; the believer is baptized into union with Christ and into the body of believers (1 Cor. 12:13).

For a believer to lose his salvation would demand a reversal and an _____ of all the preceding works of the Father, Son, and Spirit. The key issue in the discussion of the believer's security concerns the issue of _____ does the saving. **If man** is responsible for securing his salvation, then he **can** be lost; **if God** secures the person's salvation, then the person is forever **secure**.

The eternal security of the believer by the grace of God is the completion and crowning glory of God's plan of salvation.

Quote:

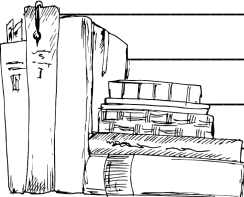
*"We say that Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only **may** be saved, but **are** saved, **must** be saved, and cannot by any possibility run the hazard of being anything **but** saved."*

– Charles Spurgeon

Questions to Ask:



Extra Notes:



THIS THE POWER OF THE CROSS:
CHRIST BECAME SIN FOR US,
TOOK THE BLAME, BORE THE WRATH
WE STAND FORGIVEN AT THE CROSS!

