

## Lesson 4

# The Order of Salvation

## *How to gain the benefits of Jesus' shed blood*

### Overview

In wrapping up the previous lesson it was said: "We are only justified by what Jesus accomplished on the cross. His blood payment satisfied the wrath due for sin once and for all." In other words, the blood of Christ brings the complete satisfaction for sin for God. So, what naturally follows is understanding how we gain the benefit of that shed blood.

What must we do to have the blood applied to our soul so that our sins are covered?

### Salvation is Conditional

#### *A Quick Clarification*

God's love and grace are *unconditional*.

God loves every sinner, and His love extends to the whole world, John 3.16.

Grace is also unconditional because God willingly sacrificed His Son for the sins of everyone, 1 John 2.2 and He wants everyone to be saved, 1 Timothy 2.4; 2 Peter 3.9.

#### *There are only Two Possibilities*

The only *conditions* are for the actual receiving of grace (salvation).

Jesus said it this way in John 3.16-18:

For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Anyone **who believes in him** is not condemned, but **anyone who does not believe** is already condemned, because he has not believed in the name of the one and only Son of God.

Only two attitudes toward Jesus' atonement are possible: **belief** (faith or trust), and **unbelief**. Jesus speaks of those "who (believe) in him" and those "who (do) not believe." Those who are indifferent or ignore the gospel call fall into the group of unbelievers. Jesus says God will not forgive the unbeliever. They stand *condemned*.

So, salvation must be conditional. It is based on a person's belief. The power to act in faith is up to each person who hears. Only when he or she meets the divinely revealed conditions are they regenerated by the Spirit.

#### *The Matter of Free Will*

Those who hear the gospel have the power to choose to believe or not believe because each person has free will.

The possession of free will does not go away when he or she enters a state of sinful corruption. The Bible does not teach the idea of total corruption with its enslavement of the will. It teaches a partial corruption with a restricted inability to do certain things, but the sinner's fundamental ability to respond to the gospel is not impeded. Sinners have the power to believe and repent by their own free will.<sup>16</sup>

Therefore, a person may choose to reject God's love by resisting the gospel call to salvation.

### ***The Conditions Must Relate to the Source of Salvation***

The conditions themselves do not save. Only Jesus' work on the cross and His subsequent resurrection is the ground or the *basis* of salvation. Moser writes:

Since man can neither earn nor achieve his salvation, the source of his salvation, the ground of his redemption, is not in the conditions of salvation. The power to save is in the blood of Christ, not in conditions on man's part. For example, we know that faith is a condition of salvation. But man is not saved because of his faith, that is, he is not saved because there is redeeming power in faith.<sup>17</sup>

So, each of the conditions must point to the complete sufficiency of Christ's redemptive act and the intentional pursuit of exalting His deed as the ground of our salvation. What we are called upon to do in response to the gospel call *is never in competition with the cross but is an expression of faith in it.*<sup>18</sup>

In heeding these conditions, we are relating to God as our *redeemer*, appealing to Him for salvation.<sup>19</sup> The Bible refers to these instructions as, *obedience to the faith* or *obedience to the gospel* (see Acts 6.7; Romans 10.16; 2 Thessalonians 1.8). They have no power to create personal righteousness. Instead, they focus on our sinful state and our acknowledgment of our inability to save ourselves *and* the glorious work of Christ in our stead. *By submitting to these conditions, we do not diminish grace; we magnify it.*<sup>20</sup> In other words our following them are expressions of personal humility, brokenness, and the manifestation of our desperate need of rescue.

## **What are the Conditions?**

### ***Faith***

When we covered the doctrine of propitiation in the previous lesson, we learned that the shedding of Jesus' blood on the cross is *the* God-ordained means by which our sin is paid for. It *alone* is the remedy for the problem of sin. It *alone* is the cause of our salvation, because it *alone* is the way God declares a sinner "not guilty." Paul says this atonement is received by **faith**.

being justified as a gift by His grace through the redemption which is in Christ Jesus, **whom God displayed publicly as a propitiation in His blood through faith**, Romans 3.24-25a.

He goes on to say:

But to the one who does not work, but believes on him who justifies the ungodly, his faith is credited for righteousness, Romans 4.5.

This is why the promise is by faith, so that it may be according to grace, ..., Romans 4.16a.

Remember the definition of faith. It is trust in the One who saves us. It is our **dependence** on Christ crucified for salvation and accepting His atonement for our sins. The very nature of Christ's sacrifice

determines how we should respond to it: we can either rely on it for salvation or dismiss it. Our obedience to it, should be about placing our trust in Christ's sacrifice. If faith were merely about following rules, and those rules became the means to salvation, then faith would lose its purpose and Christ's sacrifice would lose its power. Jesus would never nullify the purpose of His own death. He wouldn't give His life for humanity's redemption and then make human actions the source of salvation. That would shift the heavenly principle of being saved "by grace through faith" into a system of "by law through works."

Salvation by faith is the kind of faith that allows grace to be truly grace. Being saved by grace means we depend on what Jesus did, not what we do. He is our Savior, not us.

Moser aptly said:

One of the most difficult truths for man to accept is that he has a *real* Savior. (Instead,) he desires that Jesus tell *him what to do to save himself!* It is astonishing how many and who they are who have such an idea.<sup>21</sup>

The only way to be saved through grace is by truly believing in Jesus and what He accomplished. Will we be like Paul, who rested his entire hope of eternal life on Jesus and His promises? <sup>22</sup> Many of us grew up singing a beautiful hymn that encapsulates Paul's writing in 2 Timothy 1.12:

...I know whom I have believed and am persuaded that he is able to guard what has been entrusted to me until that day.

Did we believe what we sing? Grace is based on God's promises. We cannot save ourselves and must be saved by God. The only way to respond to a promise is with faith, not actions. Grace is a gift from God. The cross is its basis. We depend upon Him, not ourselves. The gift of grace is received only through faith, not good deeds, otherwise His work on the cross is negated.

So, faith, *and all the conditions*, are all directed toward His sin offering on our behalf. Having faith is important both at the occasion of our initial salvation and with our ongoing sanctification. We first become right with God by faith when we accept grace. And we continue in His grace by maintaining our faith over time. Continuing dependence upon God, *not our actions*, is what allows us to receive and remain in God's grace.

## ***Repentance***

Salvation from sin is not just forgiveness. Forgiving without repentance would go against God's nature and encourage sin. The Bible sees salvation as freedom from both the guilt and power of sin.

People must be saved from loving sin before they can receive forgiveness. That's why repentance is necessary. There are two reasons for this:

1. The kingdom of God is about righteousness, peace and joy that come from the Holy Spirit. Those who still love sin could not be happy there. Heaven would not feel like heaven to them.
2. Forgiveness and impenitence do not go together. It would not be right or fitting for God to show mercy to those who are not sorry for their sins. Repentance is needed so that God can appropriately give pardon.

Salvation requires a change of heart away from sin, not just a legal forgiveness. People must turn from sinning before they can truly experience God's forgiveness and new life. That's why repentance plays such an important role.

If faith is involved in our surrender to Jesus as *Savior*, Acts 2.36, [repentance](#) is connected with our surrender to Him as *Lord*, Acts 2.36. One cannot be saved from sin without a sincere desire and willingness to be rid of it. God wants to forgive our sins, but He cannot do so if we do not acknowledge that we are sinners in need of salvation from sin. We must recognize our sinful state before God can grant us forgiveness and salvation, Luke 13.3.

To be saved from sin, a person must sincerely want to be free from it. God wants to forgive our sins through justification, but forgiveness is not possible if we do not acknowledge that we are sinners in need of salvation. Repentance requires turning away from sin and God expects that attitude to remain in our hearts throughout our life as a Christian.

## **Confession**

Paul wrote:

If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation, Romans 10.9-10.

Confessing as a part of receiving grace essentially means asking Jesus to save us. It is rooted in giving up on the idea that we can save ourselves by what we do. It is a clear and public statement that our salvation rests completely on Jesus and His grace. We make this "good confession" not just when we first become Christians, but it becomes a part of our entire spiritual life.

## **Baptism**

In Scripture, baptism *is always* connected with God's gift of salvation. It is not a "work of law." It is, however, a command we must keep for it is the occasion when God saves us from sin. The entire act is passive in nature and makes it very compatible with grace. It is also symbolized as the death, burial, and resurrection of Jesus as explained in Romans 6.3-6.<sup>23</sup>

Baptism has not been required of us to replace faith. Now, in the New Testament God has specified that it is the time or occasion of when God applies or credits the benefits of salvation to our account. Its purpose is to focus our attention on the death, burial, and resurrection of Christ and the gift of the Holy Spirit, Acts 2.38-39. Everything about it has been purposely designed to magnify Jesus as the source of our salvation.

## **What the Conditions Bring**

When we are presented with the gospel message and choose to believe it by responding to the conditions, we receive the grace of God in salvation. We are [converted](#).<sup>24</sup> This means:

- Acts 2.38: we receive the gift of the Spirit, i.e., we are [regenerated](#), Ephesians 2.4-5; Colossians 2.13; Titus 3.5-6. By *regeneration* we mean: "The impartation of life, spiritual life, to those who

are dead, spiritually dead, through their trespasses and sins.”<sup>25</sup> The Spirit brings us from life to death and takes away (*washing*) our sin, having made us a new creation (*renewal*), 2 Corinthians 5.7; Titus 3.5. His indwelling Spirit that confirms our ownership by God, Romans 8.16-17; Galatians 4.6; Ephesians 1.13-14; 2 Timothy 1.14.

- Romans 3.24: we are **justified**, having received redemption (forgiveness) through Christ.
- Colossians 1.13: we are **sanctified**, having been transferred (set apart) into the kingdom of Christ. We have been brought into the family of God, having been *adopted* as His child, Romans 8.16-17; Galatians 4.5-6; Ephesians 1.5.

This is our status, state, or position. We are *in Christ*. It is who we are.<sup>26</sup>

As long as we continue to depend on Jesus for salvation (keep our faith) and turn away from our sin when we commit it (maintain an attitude of repentance) we remain (or stand, Romans 5.2) in that grace, 1 John 1.7-9.

### What About Works?

The subsequent works we do *in Christ* are a reflection or manifestation of this relationship. In other words, a living faith brings works into existence. They flow from salvation; they are not for salvation. They do not enhance or contribute to the status we already enjoy. It is in this way that they cannot be separated from faith. If you have no works, you have no faith, and thus no salvation, James 2.26. But if you have faith, there will be works, because that is what you have been recreated for, Ephesians 2.10.

The Christian life is characterized by balancing faith and works. Faith is the foundation, the starting

The Order of Salvation	
<b>1</b>	<p><b>Grace is conditional</b> We must choose to believe. (FREE WILL)</p>
<b>2</b>	<p><b>Conditions</b> for receiving <i>and</i> retaining grace:</p> <ol style="list-style-type: none"> <li>1. Faith</li> <li>2. Repentance</li> <li>3. Confession</li> <li>4. Baptism</li> </ol>
<b>3</b>	<p><b>Grace Received</b> We are <i>converted</i>; God bestows a new status:</p> <ol style="list-style-type: none"> <li>1. Regenerated</li> <li>2. Justified</li> <li>3. Sanctified</li> </ol>
<b>4</b>	<p><b>Ongoing Sanctification</b> Includes:</p> <ol style="list-style-type: none"> <li>1. Good works</li> </ol>

point, the source of our salvation which is *by grace through faith*, Ephesians 2:8-10. Works are the expression, the evidence, of the beautiful, recreated life that plays itself out in a grateful response to what God has done by grace. Instead of living in a constant struggle to earn salvation, we have been blessed with the freedom of a joyful endeavor to show the world the faith that saves us, through the works that define us.

### In Summary

The biblical order of salvation<sup>27</sup> begins with an understanding that grace is conditional. You are an agent of free will and must choose to believe. God as your *redeemer*, has established the conditions for receiving *and* retaining grace. These conditions or *obedience to the gospel* is demonstrated in our **faith, repentance, and confession**. They are not only involved at the

beginning of our salvation, but we must remain obedient to the gospel (i.e., we continue to demonstrate faith, repentance, and confession) for the rest of our days. God has specified that **baptism** is the occasion for when the benefits of saving grace will be applied.

When we obey the gospel, it results in our **conversion** and new *status*. We are regenerated, justified, and sanctified.

Our ongoing **works** in daily life reflect the relationship we now have with God. They do not enhance or contribute to the status we enjoy. If works are absent in our life, it is a sign of an absence of faith (we have ceased to depend on God) and therefore stand condemned, James 2.26.

## Why the Order Matters

Traditional Restorationist Teaching	
<b>1</b>	<p><b>Grace is conditional</b> We must choose to believe. (FREE WILL)</p>
<b>2</b>	<p><b>Conditions</b> for receiving <i>and</i> retaining grace:</p> <ol style="list-style-type: none"> <li>1. Faith</li> <li>2. Repentance</li> <li>3. Regeneration *</li> <li>4. Confession</li> <li>5. Baptism</li> </ol>
<b>3</b>	<p><b>Grace Received</b> All <i>previous</i> sins washed away at baptism</p> <ol style="list-style-type: none"> <li>1. Justified</li> <li>2. Sanctified</li> </ol>
<b>4</b>	<p><b>Ongoing Sanctification</b> Conversion is a process dependent on our performance. Sanctification is <i>conditional</i>, retaining it involves:</p> <ol style="list-style-type: none"> <li>1. Confession of each individual sin</li> <li>2. Performing of good works</li> </ol>

Looking back over the history of the restoration movement, there has been steadfast rejection of Calvinism (which emphasizes God’s sovereignty and total depravity), while heavily emphasizing free will, or the human response to the call of salvation. To receive salvation, these conditions are often listed in a five-point exercise: One must hear, believe, repent, confess, and be baptized. Once these have been obeyed, then salvation (which is said to be the gift of the Spirit, Acts 2.38) is received. The act of baptism results in justification, where all our *previous sins* have been washed away. Typically, regeneration has been presented as an action that is a work of the sinner, happening as he/she determines to believe and repent as a response to the teaching of the Word. Thus, the significance of receiving the Spirit is impersonal and *is thus stripped of much of its true significance*.<sup>28</sup>

After salvation, it is taught that everything that follows falls into a different category, where works

are required for retaining it. The act of baptism wiped away all previous sins, but now salvation is *conditional* based upon how a person performs. If the performance is absent, or inaccurate in some way, a person leaves the state of forgiveness and is lost. Naturally, this leads to the idea that *every act of disobedience – every sin* – after baptism must be confessed before forgiveness and reestablishment of the relationship occurs. Often 1 John 1.9 is quoted:

If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

The confession here, plus a prayer asking for forgiveness, is the pathway to restoration ... and then that is good so long he or she does not sin again.<sup>29</sup>

This is nothing more than the sin of the Galatians, who believed they had been saved by grace, but had to maintain their salvation by works. It is salvation by law keeping. It negates Christ's work on the cross. There is no assurance to be found, because we can never produce enough good works that will qualify us for eternal life. It is the act of placing ourselves back under a curse, Galatians 3.10.

Under the old law of Moses, people tried to earn God's favor by following rules, because there was no final sacrifice for sins yet. Paul writes:

But the law is not based on faith; instead, the one who does these things will live by them, Galatians 3.12.

This was a system based on doing things to avoid punishment. Today, this is what happens for those who emphasize works as the way to *retain* salvation. Law does not save. Its only function is to identify sin. There is no hope in it. There is no redeeming power in keeping it. Those who seek to be saved by their performance are bound to perfection. Therein lies the curse because perfection in our human condition is *impossible*. This is why *no one is justified by the law*, Galatians 3.11a. Later Paul writes:

For if the law had been granted with the ability to give life, then righteousness would certainly be on the basis of the law, Galatians 3.21b.

Law is *always* associated with works. Grace is *always* associated with faith. While grace points to what God does for man, works point to what man does for himself. Works and faith are incompatible, Galatians 3.11. These two principles are everywhere represented as exact opposites.<sup>30</sup> "Works" refer to any effort we make to save ourselves, *which contradicts the idea of needing a Savior*. This is why, in matters of salvation, works are ruled out, because faith centers on Jesus as the Savior, Galatians 3.13.

Here are a few more passages that emphasize law keeping is not the ground of our salvation:

For we conclude that a person is justified by faith apart from the works of the law, Romans 3.28.

Now to the one who works, pay is not credited as a gift, but as something owed. But to the one who does not work, but believes on him who justifies the ungodly, his faith is credited for righteousness, Romans 4.4-5.

Now if by grace, then it is not by works; otherwise grace ceases to be grace, Romans 11.6.

...nevertheless, knowing that a person is not justified by works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law; since by works of the Law no flesh will be justified, Galatians 2.16.

The value of faith will always be in Jesus' sacrifice, both *before* and *after* salvation. Our salvation *always* depends on God's mercy and our continued trust in Jesus. It is essential to recognize that the certainty of our salvation comes from understanding that we are made right with God by faith, not by how effectively we follow the rules laid out in God's commands, Romans 3.28. Remember, our continued obedience (good works) is an expression of faith in Jesus' sacrifice, not a competition with it.

## What's In This for Us?

1. **Salvation is Conditional:** While God's love and grace are unconditional, the actual reception of salvation is conditional on an individual's belief, as stated in John 3.16-18. You either believe in Jesus' atonement and are saved or remain condemned through unbelief.

2. **Free Will and Choice:** Every person has the free will to either accept or reject the gospel and God's offer of salvation. Despite sin's corrupting influence, we can still choose to believe and repent, leading to regeneration by the Spirit.
3. **The Role of Conditions in Salvation:** The conditions for salvation, like faith and repentance, don't save by themselves. They point to Christ's work on the cross as the basis of salvation. Our response to the gospel is an expression of faith in Jesus' sacrifice, not a competition with it.
4. **Faith as a Condition:** Faith is trusting in Jesus and accepting His atonement for our sins. Salvation comes through faith, not through our works. We are justified by faith, which should be maintained throughout our Christian life for ongoing sanctification.
5. **Repentance as a Condition:** Repentance is turning away from sin and is necessary for receiving forgiveness. It's a condition for salvation because it prepares us to fully embrace God's mercy and aligns us with the kingdom of God's values.
6. **Confession as a Condition:** Confessing Jesus as Lord and believing in His resurrection are essential for salvation. This confession is an ongoing part of a believer's life, not just a one-time event at conversion.
7. **Baptism as a Condition:** Baptism is a commanded act that signifies salvation. It's a passive act that aligns with grace and symbolizes our identification with Jesus' death, burial, and resurrection.
8. **Results of Meeting Conditions:** Upon meeting the conditions for salvation, we receive the Holy Spirit, are justified, and are sanctified. This new status as a child of God is maintained through faith and repentance.
9. **Understanding Works Post-Salvation:** Good works are the natural outcome of a living faith and relationship with God. They are not for salvation but reflect it.
10. **Rejecting Legalism:** We must reject the belief that one must maintain salvation through works, which negates Christ's work on the cross. Salvation is by grace through faith, not by adherence to the law.

## Conclusion

This lesson has reinforced the foundational Christian doctrine that salvation is a gift of grace, received through faith in Jesus Christ's atoning work on the cross. While God's love and grace are extended unconditionally to all, the reception of salvation requires a personal response—namely, belief in Jesus as Lord and Savior. The conditions of salvation, including faith, repentance, confession, and baptism, are not meritorious works but expressions of our trust in Christ's sacrifice. They are the means through which we enter a redeemed relationship with God, not the basis of our salvation itself.

Understanding the role of free will, each person can choose to accept or reject the gospel message. Making the right choice is critical, as to answer in belief leads to spiritual regeneration through the Holy



Spirit. Our ongoing Christian life is then characterized by a continual reliance on God's mercy, maintaining our faith, and turning from sin—evidence of a genuine transformation.

Works that follow salvation are not a means to earn God's favor but are the fruits of a living faith, serving as a testament to the change wrought within us by the Spirit. They reflect our gratitude and our commitment to living out the new life we've received.

By embracing these truths, we can walk confidently in the assurance of our salvation, not because of anything we have done, but because of what Christ has done for us. Therefore, hold fast to your faith, pursue a life of repentance and obedience, and joyfully fulfill the good works God has prepared for you, all the while giving glory to God for the grace that has brought you into His family and sustains you therein.

## For Class Interaction and Discussion

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### *Lesson Outline*

#### **1. Introduction: Understanding Salvation Through Grace**

- Recap of the previous lesson on justification by Jesus' sacrifice
- The nature of God's love and grace
- Explanation of the conditional aspect of salvation

#### **2. Exploring the Conditions of Salvation**

- Faith: The Foundation of Salvation
  - The role of faith in accepting Jesus' sacrifice
- Repentance: Turning Away from Sin
  - The importance of repentance in the process of salvation
- Confession: The Public Declaration
  - The significance of confessing Jesus as Lord
- Baptism: An Act of Obedience
  - The meaning and purpose of baptism in salvation

#### **3. Living Out Our Salvation**

- How faith and repentance continue to play a role after conversion
- The relationship between faith and works post-salvation
- Emphasizing the grace of God as the basis of our salvation

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### *Defining Terms*

#### **Lesson 1**

**Sin:** An act or a state of disobedience or transgression against God's divine law. It refers to any thought, action, or intention that goes against or falls short of God's moral precepts or ethical ideals.

#### **Lesson 2**

**Salvation:** a gift based on the sacrifice of Christ that brings deliverance from sin and its consequences.

**Seal of the Spirit:** a mark of ownership by God.

**Faith:** trust in the One who saves us or dependence on Christ crucified for salvation and accepting His atonement for our sins.

**Repentance:** a turning away from or repudiation of sin and preparing our hearts for God's mercy.

**Baptism:** immersion in water, acting in conjunction with faith and repentance, for the remission of sin.

### Lesson 3

**Propitiation:** the removal of wrath by the offering of a gift.

### Lesson 4

**The *Ground* or *Basis* for Salvation:**

**The *Conditions* for Salvation:**

**Conversion:**

**Regeneration:**

**Works:**

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### ***Thought Questions for Discussion***

1. How does understanding salvation as a gift of grace change your view of God's love?
2. In what ways does faith act as the key to receiving salvation?
3. Why is repentance a necessary step in the process of salvation?
4. How does public confession affirm our commitment to Christ?
5. What does baptism symbolize in the life of a believer?
6. How do we continue to live out our salvation daily?
7. Can works contribute to our salvation, and if not, why are they important?
8. How does free will play a role in our response to the gospel?

9. What are the dangers of believing salvation can be earned?

10. How should the assurance of salvation impact our lives and actions?

## **Group Activities**

### **Activity 1: Role-Playing Scenarios**

- Break into small groups and role-play scenarios where one person shares the gospel with another, focusing on the conditions of salvation. Discuss the reactions and how to address questions or concerns.

### **Activity 2: Reflecting on Your Salvation**

- In pairs, share your personal testimony of coming to faith. Discuss the role of belief, repentance, and confession in your journey.

### **Activity 3: Baptism Discussion**

- As a group, discuss the importance of baptism. Why is it necessary for salvation?

## **Final Encouraging Word**

As we conclude today's lesson, let us be reminded of the incredible grace that God extends to each of us. Salvation is not a burden of works to bear but a liberating experience of faith and obedience. It's about a relationship with Jesus, who has done everything necessary for our redemption. Let us walk in that grace, responding with hearts full of gratitude, lives marked by transformation, and actions that reflect the love and mercy we've received. May the assurance of salvation in Christ empower us to live boldly and lovingly in service to God and one another.

<sup>16</sup> Cottrell, Jack. *The Faith Once for All: Bible Doctrine for Today*. Joplin, MO: College Press Pub., 2002, p. 348.

<sup>17</sup> Moser, *The Gist of Romans*, p. viii.

<sup>18</sup> Moser, *The Way of Salvation*, p. 38

<sup>19</sup> As humans, we have two main ways we relate to God: (1) as the powerful being who made us, and (2) as the one who saves us from our sin. As our maker, God has the right to tell us how to live, and we should follow these rules because He is in charge. He is *the rewarder of those who seek Him*, Hebrews 11.6. Following commands does not earn us a spot in heaven; it is doing what we're supposed to do. Simply to believe in God is not enough. Saving faith is faith in God, the Father of Christ, and the resurrector of Christ from the dead. This involves faith in Christ. Our salvation is a spiritual blessing conditioned on faith in God who raised Jesus our Lord from the dead.

As our savior, however, God gives us specific guidelines that are not about being good enough but about accepting His help to overcome our wrongdoings. These guidelines are like a lifeline thrown to us—not rules to show we're good enough, but

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steps to take to be rescued. When we follow these steps, we're not trying to show we deserve God's help; we're simply accepting it and showing how much we need it.

<sup>20</sup> Cottrell, *What the Bible Says About Grace...*, p. 212.

<sup>21</sup> Moser, *The Gist of Romans*, p. ix.

<sup>22</sup> *Ibid.*, p. 213.

<sup>23</sup> Cottrell, *What the Bible Says About Grace...*, p. 216.

<sup>24</sup> By conversion we mean: the exact moment when a person is changed/transformed from an unsaved state and condition to a saved state and condition.

<sup>25</sup> Torrey, R. A. *The Person and Work of the Holy Spirit as Revealed in the Scriptures and in Personal Experience*. New York; Chicago: Fleming H. Revell, 1910, p.101.

<sup>26</sup> An interesting passage to consider here is 1 Corinthians 6.9-11. Writing to the Corinthian church, it is important to see that, despite all their problems, their status remained unchanged. Even with all their imperfections, they were still in a relationship with God because they had been washed, sanctified, and justified. They obviously needed to make course corrections by humbling themselves, turn from their sin, and get back to fulfilling God's royal law, i.e., loving God and others.

<sup>27</sup> I am indebted to Jack Cottrell, whose charts in *What the Bible Says About Grace* I have taken and edited for use in these lessons. His chart is found on p. 197.

<sup>28</sup> Cottrell, *What the Bible Says About Grace...*, p. 203.

<sup>29</sup> The *confession* of 1 John 1.9 is ongoing or continual, just like the *cleansing* of verse 7, and the *sin* of verse 8. To demand confession of *every* sin committed is impossible, because if we are in the flesh sin is present, Romans 7.18. You might be able to think of and confess all the sins of commission you have engaged in today, but what about all the sins of omission, i.e., things you could have been doing but for whatever reason chose not to? The list would be endless. The doctrine that we must confess *every sin* before receiving forgiveness leads to hopelessness and has caused many Christians to play right into Satan's hand and quit, thinking *what's the use?*

<sup>30</sup> Moser, *The Way of Salvation...* p. 36.