

English Transcript

Foundations of the Christian Faith – Course 2

Lesson 7 - Salvation (Part 2)

Welcome back to Foundations of the Christian Faith, Course 2. This is our final lesson of the course, Lesson 7. In this lesson we will continue discussing the doctrine related to Salvation. Turn to page 39 in your handout.

Salvation is so simple that the gospel can be understood by a child, yet it is so complex that a scholar can spend a lifetime of study and still not understand it fully. In this chapter, we will discuss what has been referred to as the “order of salvation” and the blessings and benefits applied because of God's work of grace in and through Jesus Christ in the life of a believer.

Ephesians 2:4-5 says,

“But because of his great love for us, God, who is rich in mercy, made us alive with Christ, even when we were dead in transgressions. It is by grace you have been saved.”

In what sense is a person dead before becoming a Christian?

Because of imputed sin, inherited sin, and personal sin, we are spiritually dead and separated from God. We are guilty before a holy God, and by nature, we are deserving of God's wrath,

Why is God's grace so strongly emphasized in these verses?

We could never earn salvation through our own merit or goodness. We need God to work out his plan for salvation for his glory and give us what we are not deserving of.

God's plan of salvation is summarized on page 39. Note that each step involves God's initiative. God initiates, God implements, and God culminates his plan of salvation.

- The Father predestined before the foundation of the world in Christ those who would believe and be conformed to Christ's likeness.
- The Father draws people to Jesus and calls them to salvation. Jesus said in John 6:44 that no one can come to him unless the Father draws them.
- The Holy Spirit convicts the lost person of sin, righteousness, and judgment. We noted this in lesson 6.
- The Holy Spirit washes and regenerates in response to faith. Titus 3:5 says, *“He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.”*
- God justifies the believer. Romans 4:25-5:1 says, *“Jesus was delivered over to death for our sins and was raised to life for our justification. Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.”*
- God adopts the believer into his family. *“For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in*

fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father." (Romans 8:14-15)

- God continually sanctifies the believer and conforms him into the likeness of Christ. 2 Cor 3:18 affirms, *"And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit."*
- And God glorifies a believer when Christ returns. *"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body."* (Philippians 3:20-21)

What is man's part in salvation?

- Man's part is only to respond to God's effectual and gracious call through faith.
- Man, also works, by God's grace, in cooperation with the Holy Spirit, as God himself continually sanctifies a believer into the likeness of Christ. Philippians 2:12-13 says, *"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act in order to fulfill his good purpose."*

Turn the page over to page 40.

This page summarizes the doctrine related to the order of salvation or the application of salvation. We could teach the entire lesson using this page.

At the top of the page, I have referenced Romans 8:29-30.

"For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."

This verse summarizes the salvation process from beginning to end that is all focused on the grace of God. This passage highlights calling, justification and glorification. There are other steps in between that we will discuss in this lesson as well.

You will find detailed explanations and supporting Scripture references for the following doctrine related to the process of salvation.

We will discuss Conviction and Calling, Conversion and the related doctrine of Regeneration, Faith and Repentance, Justification, Adoption, Sanctification, and Glorification. There are illustrations to support each concept with supporting Scriptures.

To guard against repeating everything that is in your handout, I will attempt to summarize the most important points in this audio lesson and allow you to read all the notes on your own. This will allow us to keep the lesson in the 30-minute range.

Let us begin on page 41 with the doctrine of Conviction.

According to John 16:8-11, Jesus promised that after Pentecost, the Holy Spirit would convict the world of sin, righteousness, and judgment. Conviction is not the same as conversion. Conviction is convincing or refuting an opponent, so he has all the information needed to accept or reject the evidence. That is why I have included the image of the judge's gavel and the scales of justice. The Holy Spirit is convicting the Lost of the sin of unbelief. The righteousness is what Christ provides on the cross. The judgment may be the sinner's future if they refuse to trust Christ.

Calling

In response to the conviction of the Holy Spirit, God calls or invites lost people to come to Him. There is the general call that we see in the parable of the wedding banquet in Matthew 22.

Jesus spoke to them again in parables, saying: "The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

Also, in John 7:37, *On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink.*

When the term for "calling" is used in the New Testament regarding salvation, it is not this universal or general call of the gospel, but rather what is called the effectual call to salvation. This is an act of God the Father, speaking through human proclamation of the gospel, in which he summons people to himself in such a way that they respond in saving faith. 1 Timothy 1:8-10 is a good example of this.

"So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. ⁹ He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel."

When Christ is offered to the lost sinner through the proclamation of the gospel, it is not the possibility of salvation that is offered, but the Savior himself. There is no imperfection in the salvation offering. It is full, free, and unrestricted.

Conversion

As the sinner responds to God's effectual call to salvation, God continues to work through the process of conversion that includes regeneration, faith, and repentance.

The word "conversion" means "turning." In salvation, conversion refers to our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ

for salvation (John 3:16). We see this clearly in the Thessalonians who responded to the apostle Paul's preaching of the gospel in 1 Thessalonians 1:8-10.

"The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere. Therefore, we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath."

Regeneration

Turning from sin is an act of repentance. Turning to Christ is an act of faith. These are inseparable. One cannot occur without the other. Regeneration by the Holy Spirit is a third means of God's grace that is at work in conversion. Regeneration, faith, and repentance seem to occur simultaneously and miraculously.

God reaches out and draws men to himself according to his good pleasure. He does this, of course, through the preaching of the gospel or the reading of his Word and the conviction of sin through the Holy Spirit. Connected with this is the doctrine of Regeneration.

The illustration for regeneration depicts the sinner, dead in sin, who is giving new life by God's grace. Regeneration takes place at the exact moment in which we respond to God's saving work.

1 Peter 1:23

For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

Titus 3:5

"He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit."

The exact nature of regeneration is a mystery. We know that at one moment we are spiritually dead because of our sin and the next moment we are made spiritually alive, Death and life in this context refer to God's gift of eternal life.

Faith

Related to regeneration is faith, and faith means trusting in, clinging to, or embracing Jesus Christ who is the object of our faith. Salvation is always through faith, not because of faith. This faith is not the belief that we have been saved, but the act of the will to trust in Christ as a living person for forgiveness of sins and eternal life (John 1:12).

Faith includes knowledge, agreement, and an act of the will. We must know the facts related to the gospel. We must also agree that we are sinners separated from a holy God in need of a Savior. We must also believe that Christ died for our sins and rose from the dead to offer the gift of eternal life to all who will believe. Knowledge and agreement through are not enough to bring about true saving faith. There must be an act of the will. Each person must make an individual commitment to trust in the work of Christ for forgiveness of sins

and eternal life. Trust goes beyond mere knowledge and mental assent to certain facts. Trusting Jesus means entering a personal relationship with him. Jesus said in John 6:37,

“All those the Father gives me will come to me, and whoever comes to me I will never drive away.”

“Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God” (John 1:12)

Repentance

Conversion involves regeneration, faith, and repentance. People often argue over which comes first. It is really an unnecessary question, and the insistence that one is prior to the other is futile. The faith that is unto salvation is a penitent faith, and the repentance that is unto life is a believing repentance. Repentance involves a genuine sorrow for sin, a firm decision to turn away from sin unto God, and the turning to God implies faith in the mercy of God as revealed in Christ. It is impossible to disentangle faith and repentance.

Repentance involves a changing of the heart and mind 180 degrees in the opposite direction. That is why the illustration is a U-turn sign. There must be a change of mind toward God, a change of mind toward ourselves, a change of mind toward sin, and a change of mind toward righteousness. Apart from the regenerating work of the Holy Spirit, our thoughts of God, ourselves, sin, and righteousness are radically corrupted.

Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ. The apostle Paul wrote this to the church in Corinth in 2 Corinthians 7:8-10,

“Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it, I see that my letter hurt you, but only for a little while— yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.”

Let us continue to Justification.

There is a key verse for justification from Romans 3:28.

“For we hold that one is justified by faith apart from works of the law.”

Justification in the New Testament refers to God's declaration of righteousness. We were guilty before God because of sin. Justification is God's declaration that our sin is forgiven, and we have the righteous standing of Jesus Christ. Justification involves forgiving our sin and crediting us with Christ's righteousness. Both are necessary and occur simultaneously at the moment of salvation.

The illustration for Justification shows the cross of Christ. This represents Christ's righteousness because he was without sin. The balance sheet to the left represents the life

of an unsaved person. This person has an immense debt in their account represented as sin. They could never pay the debt. Justification says that at the cross, Jesus took on our sin and when we trust in him, his righteousness is added to our account completely wiping out the sin debt. Justification is an instantaneous legal act of God in which he says our sins are forgiven and Christ's righteousness belongs to us and he declares us to be righteous in his sight.

2 Corinthians 5:21 says, *"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."*

The five steps in this act of grace connected to justification are listed on page 45 found in Romans 3:21-26.

1. The plan of salvation centers on the person and work of Jesus Christ.
"But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify." (Romans 3:21)
2. The prerequisite is faith in Christ.
"This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile" (Romans 3:22)
3. The price was the blood of Christ.
"and all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith." (Romans 3:24-25)
4. The position - when the individual receives Christ, he is placed in Christ. This is what makes him righteous.
5. Then the pronouncement that Christ's righteousness, that we have received, meets God's demands, and that God declares us justified, meaning righteous and not guilty.
"He did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus." (Romans 3:26)

Justification frees us from the domain of sin. We died to sin in Christ and were made alive in Him.

Justification also frees us from the dominion of sin. In Christ sin is no longer our master.

Adoption

Not only are we justified, declared righteous in Christ, and forgiven of all sin but we are also brought into God's family.

Adoption is an act of God's grace distinct from and additional to the other acts of grace involved in the application of redemption. Through spiritual adoption, the redeemed become sons and daughters of God and receive all the privileges of God's family. Adoption teaches the idea of adulthood and full privilege in the family of God.

Turn to the top of page 46.

Romans 8:14-15 says,

“For those who are led by the Spirit of God are the children of God. ¹⁵ The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, ‘Abba, Father.’

Adoption is an outcome of saving faith. We are given new life when we are born again. We become part of the family of God as by being adopted. The children of wrath become sons of God, Galatians 3:23-26 says,

“Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian. So in Christ Jesus you are all children of God through faith”

And with adoption come many privileges. We have full rights to all the privileges of being in God's family. Spiritual growth may be involved in the enjoyment of those privileges. But every believer has a right to them from the moment of salvation. The privileges of adoption fall into two areas. We have a relationship with God as our father and with other believers as our brothers and sisters. You can review the list of privileges through adoption on the bottom of page 46.

Think about what eternal life would be like if we had regeneration and justification but were never adopted into God's family.

What can a person who has had a cruel or unloving earthly father do to gain a better appreciation of who God is and what kind of Father he is?

Sanctification

In this section, we discuss the part of the application of redemption that is a progressive work of God and man that makes us more like Christ in our daily lives. Romans 6:11-14 provides a glimpse into this process.

“In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore, do not let sin reign in your mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law, but under grace.”

At the moment of salvation, the Holy Spirit indwells every believer. The indwelling Holy Spirit is proof of the continuing presence of Jesus in the believer's life. The constant reminders in the Bible to repent and confess sin and believe in God clearly show that if we live in this world, we will be undergoing a progressive sanctification, a process of being made holy.

Some would argue that sanctification, like every other part of salvation, is completely a work of God. However, it seems clear both biblically and in practical experience that God and man both have a role in this process. At the top of Page 49, there is a chart that illustrates the spiritual journey of every believer. There was a time when we were spiritually

dead and slaves to sin. We heard the gospel and responded to God's effectual call through the gospel through regeneration, faith, and repentance. Then we started the process of spiritual training and transformation into the likeness of Christ. This is not a straight up rise toward Christlikeness but rather a journey with lots of difficulties, times of growth and times of wandering. The Bible says, in the end, God will complete the work that he started in every believer. We work out our salvation, not for our salvation. We never add anything to the finished work of Christ. We never do things in an attempt to earn God's love and favor. Jesus has already accomplished this for us and we have received this gift at the moment of salvation. As we work out our salvation through this sanctification process, the Holy Spirit is also at also work within us to bring about this transformation into the likeness of Christ..

Philippians 2:12-13 explains this truth,

"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act in order to fulfill his good purpose."

1 Thessalonians 5:23-24 affirms God's role in the sanctification process,

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it."

The role that God plays and the role that man plays in the sanctification process are summarized on page 49.

To summarize the doctrine of Sanctification, we can highlight two things:

1. At the moment of salvation, we are sanctified and made holy in Christ Jesus. This is our new identity in Christ. This is how God sees every believer.
Hebrews 10:10
And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.
1 Corinthians 1:30
It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.
2. There is also the daily process of being made holy. This is progressive sanctification.
1 Peter 1:13-16
*Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."
2 Corinthians 3:18
*And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.**

One verse sums up both truths found in Hebrews 10:14, *“For by one sacrifice he has made perfect forever those who are being made holy.”*

Spiritual growth is not accomplished by trying harder but by trusting God and training for godliness. Trust means we work out what God works in by his grace and through the power of the Holy Spirit.

Glorification

This brings us to the final work of grace in the order of salvation on page 51.

Glorification is the last step in the application of redemption. Romans 8:30,

And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

This will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, reunites them with their souls/spirits, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own.

At this present time, the apostle Paul says that we wait for the redemption of our bodies. And then he adds, for in this hope we were saved. Romans 8:23-24,

Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. For in this hope, we were saved. But hope that is seen is no hope at all. Who hopes for what they already have?

Referring to this future day, Paul says we will be glorified with him. In Romans 8:17,

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Glorification is the instantaneous change that will take place when our resurrected bodies will be united with our spirits. There is a resurrection of the dead in Christ.

There will be the resurrection of the dead in Christ explained in 1 Corinthians 15:12-24. And we will receive glorified bodies fit for eternity in the New Heavens and New Earth (1 Corinthians 15:35-57).

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

The biblical doctrine of immortality is a doctrine of glorification. And glorification is resurrection.

Without the resurrection of the body from the grave and the restoration of human nature to its completeness after the pattern of Christ's resurrection on the third day, and according to his likeness of the glorified human nature in which he will appear on the clouds of heaven with great power and glory, there is no glorification.

As we close this lesson and this course, we celebrate the truth of 1 Corinthians 15:54-58.

When perishable puts on imperishable and the mortal puts on immortality, then shall come to pass a saying that is written: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?"

The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

Is the hope of a future resurrection of your body one of the major things you look forward to in the future? If not, why not? What could help you to increase your hope in the future resurrection of the body?

The Scriptures seem to indicate that we should be looking forward to and longing for the return of Jesus and spending eternity in his presence.

Titus 2:11-14

For the grace of God has appeared that offers salvation to all people. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

1 Peter 1:3-9

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil, or fade. This inheritance is kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory, and honor when Jesus Christ is revealed. Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, for you are receiving the end result of your faith, the salvation of your souls.

How has your view of the person and work of the Lord Jesus Christ been exalted based on our study of the Atonement (Lesson 6) and the Application of Redemption (Lesson 7)?

Join me for our third and final doctrine course where we will discuss Angels and Demons, the doctrine of the Church, and the doctrine of End Times.