

Doctrines Of The Faith - A Study in Truth



What The Bible Says About...

SOTERIOLOGY

The Doctrine of Salvation

PASTOR ART KOHL



Soteriology

The Doctrine of Salvation

by Pastor Art Kohl

Scripture verses in this booklet are from the King James Holy Bible.

Doctrine of the Faith - A Study in Truth

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Sotieriology

Doctrine of Salvation

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Introduction:

“How shall we escape, if we neglect **so great salvation**; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;” (Hebrews 2:3).

Salvation is great! It is the most wonderful gift a person can ever receive from God. This course is a study of that great salvation.

The believer is to put on the “helmet of salvation” as part of his armor against the wiles of the devil (Ephesians 6:17). The helmet protects the head (mind) from doubts. Very few believers ever amount to anything until they understand so great salvation and the security they have in it.

Let us make a statement of faith by our study of the doctrine of Salvation—Soteriology:

We believe that Repentance towards God and faith towards our Lord Jesus Christ and His finished work on Calvary is the only ground for salvation from sin.

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

Salvation means “to deliver and salvage.”

“Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;” (2 Corinthians 1:10).

The “finished work” means that Jesus Christ bore our sins in His body on the tree (1 Peter 2:24), died for them, paying the penalty (Romans 6:23). He was buried and rose again physically from the grave three days and three nights later (1 Corinthians 15:1-4).

Jesus said “It is finished” before dying on the cross (John 19:30). He was the final physical sacrifice that was ever needed to satisfy the wrath and anger of a Holy God against sinners. Jesus satisfied the just demands of a Holy God that sin be paid for by the death and blood of a perfect sacrifice. God is satisfied forever – thus Jesus is the Author and Finisher of our faith (Hebrews 12:2).

Never again does a sacrifice for sin need to be given, for God considers the believer in Jesus Christ “perfected forever” by the work of Christ, on Calvary’s cross, once for all. Consider: “By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had **offered one sacrifice for sins for ever**, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For **by one offering** he hath **perfected for ever** them that are sanctified.” (Hebrews 10:10-14).

While on the cross, Jesus shed His blood to:

1. Satisfy the wrath and judgment of God against us for our sins

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:25).

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John 2:2).

“Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Romans 5:9).

2. Cleanse us from all of our sins, past, present, and future

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;” (Ephesians 1:7).

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

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:” (Acts 13:38).

“In whom we have redemption through his blood, even the forgiveness of sins:” (Colossians 1:14).

“Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;” (2 Corinthians 1:10).

3. Justify us before God

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:24-25).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:” (Romans 5:1).

4. Make atonement for our souls

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Romans 5:11).

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11).

5. Purge our conscience from dead works

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14).

Many people have their conscience dangerously salvaged by dead works. These works are called “dead” because they cannot give life.

Many think the more they do the better chance they will have to earn eternal life. This is a deception.

The problem with our efforts is the way God sees them. Isaiah the prophet said, “But we are all as an unclean thing, and all **our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” (Isaiah 64:6).

Paul said, “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their

throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” (Romans 3:10-20).

Dead works could include: Baptism, Communion, Sacraments, mission work, charity, giving money or time, learning a catechism, saying prayers, attending church, being in a ministry, reading the Bible, lent, fasting, etc.

If these dead works could save us, why did Jesus have to die on the cross? Why did His blood have to be shed?

The blood of Jesus Christ purges our conscience from dead works. It makes us realize how silly it is to trust in ourselves and what we can do rather than trust in Christ and what He has done.

Illustration: If you committed 10,000 crimes and had to stand before a judge, would you tell him how good you are? So if a person sins just 3 times a day (over 1000 times a year), and is 40 years old, that is over 40,000 sins (crimes against God’s law—I John 3:4).

No amount of “good” works can erase one sin. That is why what we call “good” works God calls “dead” works and expects us to repent of them.

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

The foundation is the first thing built. The first thing to have a relationship with God is to repent of the dead works you are trusting in.

This salvation is entirely and wholly a work of God’s grace – without any works of man. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Ephesians 2:8-9).

God’s grace (undeserved and unmerited favor) draws us to Himself (John 6:44), gives us repentance (2 Corinthians 7:10), and faith to believe (Romans 10:8-17).

The agent by which this is done is the person of the Holy Ghost. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” (John 16:7-11).

No works, however good, can make salvation more secure.

Consider this truth in the following verses:

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

“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,” (Romans 4:16).

“Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” (2 Timothy 1:9-10).

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” (Romans 11:6).

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;” (Titus 3:5).

It is a free gift, not a reward! “But not as the offence, so also is the **free gift**. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” (Romans 5:15).

“And not as it was by one that sinned, so is the **gift**: for the judgment was by one to condemnation, but the **free gift** is of many offences unto justification... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the **free gift** came upon all men unto justification of life.” (Romans 5:16,18).

“For the wages of sin is death; but the **gift** of God is eternal life through Jesus Christ our Lord.” (Romans 6:23).

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

Complete and real salvation must include the following:

A. Repentance

1. Repentance means “a change of mind; to think differently; to reconsider.” When an unbeliever has a change of mind wrought in them by God, so that they do no longer trust in their own works, religion, efforts, merit, etc., for their salvation, but trust completely in Christ only and His finished work on Calvary for their salvation. This is a change of mind that is repentance. “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of

repentance from dead works, and of faith toward God,” (Hebrews 6:1).

2. Repentance at salvation is not turning from all of our sins – for that would be works.

No unbeliever has the power to turn from their sins. No unbeliever can possibly know all of their sins so they can turn from them. “For we know that the law is spiritual: but I am carnal, sold under sin.” (Romans 7:14). “For all have sinned, and come short of the glory of God;” (Romans 3:23). “For there is not a just man upon earth, that doeth good, and sinneth not.” (Ecclesiastes 7:20). “Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.” (Psalms 39:5).

3. God repents, therefore repentance is not turning from our sins, for God has never sinned.

“And it repented the LORD that he had made man on the earth, and it grieved him at his heart.” (Genesis 6:6). “And the LORD repented of the evil which he thought to do unto his people.” (Exodus 32:14). “And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.” (Judges 2:18). “And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.” (1 Samuel 15:35). “And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.” (2 Samuel 24:16).

4. Repentance is from ignorance of God’s righteousness.

“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” (Romans 10:3). See Acts 17:30, then read it in its context: Acts 17:22-31. God’s command to repent dealt with their false religion and their ignorance

5. Repentance will result in a changed life.

It should be noted that a changed life is not repentance, just the product of it. “For as he thinketh in his heart, so is he: ...” (Proverbs 23:7). Repentance is a change of mind and a man’s thinking will change his being. An evidence of repentance is a transformed life, but a transformed life is not repentance. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2

Corinthians 5:17).

6. Sorrow for sin will work true repentance in an unbeliever at true salvation.

This often results in an immediate turning from some sins.

Other sins seem to be struggles all life long. “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” (2 Corinthians 7:10). This is the work of the Holy Ghost. “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me;” (John 16:8-9). What sin? The sin of rejecting Christ!

Note: Turning from sin is a good work of someone who is already saved. “For if ye live after the flesh, ye shall die: but if ye **through the Spirit do mortify** the deeds of the body, ye shall live.” (Romans 8:13). This is the work of progressive sanctification in the believer. Sometimes sorrow for sins at salvation is so great it results in an immediate change in certain areas of that person’s life. That is a product of repentance. It is more correctly called sanctification.

B. Faith

1. Faith is a gift of God whereby He enables us to believe on the Lord Jesus Christ and trust wholly and completely in Him for salvation.

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as **God hath dealt to every man the measure of faith.**” (Romans 12:3).

2. Faith is not mental assent or the acknowledging of facts.

The devils also believe and tremble (read James 2:19). For example, the faith given at salvation is not saying you believe in Jesus Christ like a person would believe in George Washington or Abraham Lincoln. The faith given at salvation is perfect and complete trust, like a little girl who jumps into her father’s arms to protect her from an attacking dog. Her faith is completely in him.

Another example is jumping out of an airplane. A person with a parachute puts 100% of his faith in the parachute to take him safely to his destination.

3. The Word of God is the agent that brings faith to us.

“So then **faith cometh** by hearing, and hearing **by the word of God.**” (Romans 10:17). “Wherefore **the law was** our schoolmaster **to bring us unto Christ**, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.” (Galatians 3:24-25). Faith is “belief, trust, dependence, or confidence in someone else, their words, and abilities.”

At salvation a person believes “**in**” Jesus Christ and “**on**” Jesus Christ. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth **in** him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed **in** the name of the only begotten Son of God.” (John 3:16-18).

By “**in**” Jesus Christ we mean in who He is. **He is Lord.** Do not confuse this with “Lordship Salvation.” What we mean is that a person who denies that Jesus Christ is Lord cannot be saved. Jesus said, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he**, ye shall die in your sins.” (John 8:24). Jesus is God manifest in the flesh. He is the Son of God and God the Son.

But a person can believe “**in**” Jesus Christ and still go to Hell. They must also believe “**on**” Him. “And they said, Believe **on** the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:31).

By believing “**on**” the Lord Jesus Christ we mean dependance upon what He has done for us. When we believe the gospel we are saved. The Gospel is all about what Christ has done for us and not what we can do for ourselves.

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that **Christ died for our sins** according to the scriptures; And that he **was buried**, and that he **rose again** the third day according to the scriptures:” (1 Corinthians 15:1-4).

So a person must believe “**in**” Jesus Christ (who He is) and “**on**” Jesus Christ (what He has done) to be saved. That is the saving faith that God puts in us the moment we receive Jesus Christ as our Saviour.

At this divine moment in a person’s life the following takes place or begins to take place: Regeneration, Justification, Redemption, Adoption, Sanctification, Imputation, Propitiation, Reconciliation, Atonement, and Glorification.

Let’s study these one by one.

I. Regeneration

A. What is regeneration?

Regeneration means to “re-gene” or – an easier way to understand – being born again. This is not speaking in physical terms (John 3:4-6, “Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”), but in spiritual terms (John 3:5-8, “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, **Ye must be born again.** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”). Regeneration means to have a new birth, a spiritual birth.

B. How does this work?

The Holy Spirit impregnates the heart of an unbeliever with the seed of God, which is the Word of God.

“Now the parable is this: **The seed is the word of God.**” (Luke 8:11)

“Being born again, not of corruptible **seed**, but of **incorruptible**, by **the word of God**, which liveth and abideth for ever.” (1 Peter 1:23).

As a person believes the Gospel of Jesus Christ, he or she is born again by the Word of God as a new creation, “a babe in Christ.” “As newborn babes, desire the sincere milk of the word, that ye may grow thereby:” (1 Peter 2:2).

“But as many as **received** him, to them gave he power to become the sons of God, even to them that **believe** on his name: Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but **of God.**” (John 1:12-13).

“Whosoever believeth that Jesus is the Christ is **born of God**: and every one that loveth him that begat loveth him also that is begotten of him.” (1 John 5:1).

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

The agents that regenerate us are the Holy Spirit and the Word of God. This, therefore, is not a human effort to become a better person, but a miraculous, supernatural new birth whereby God creates an entirely new person in us. Man at salvation becomes a new creature.

“Therefore if any man be **in Christ**, he is a **new creature**: old things are passed away; behold, all things are become new.” (2 Corinthians 5:17).

“For in **Christ** Jesus neither circumcision availeth any thing, nor uncircumcision, but a **new creature.**” (Galatians 6:15).

See John 3:3-8 again.

C. Who is this “new man” God has created in us?

1. He is “created in righteousness and true holiness.”

“And that ye put on the new man, which after God is **created in righteousness and true holiness.**” (Ephesians 4:24).

2. He is created.

“And have put on the new man, which is renewed in knowledge **after the image of him that created him:**” (Colossians 3:10).

3. He is incapable of sinning.

“Whosoever is born of God doth not commit sin; for **his seed** remaineth in him: and he **cannot sin**, because he is born of God.” (1 John 3:9).

God does not reform the old man, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Romans 6:6), but rather creates an entirely new man in a person who believes the gospel. A perfect new man, in His image who is incapable of sinning. We then become partakers of the divine nature, which results in a changed life.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as **his divine power** hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.” (2 Peter 1:1-4).

Regeneration is not a reforming of the old man, but is God making a brand new man in us.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of **regeneration**, and renewing of the Holy Ghost;” (Titus 3:5).

“And I will give them one heart, and I will put **a new spirit within you**; and I will take the stony heart out of their flesh, and will give them an heart of flesh.” (Ezekiel 11:19).

“**A new heart** also will I give you, and **a new spirit will I put within you**: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezekiel 36:26).

D. What does regeneration do?

1. Gives a New Birth

Like physical birth, this is an experience, not a process. It is a one-time event that places us into the family of God.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, **now are we the**

sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:1-2).

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:63). See also John 3:3-7.

2. Gives a New Life

A unison with Christ through the Spirit. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Corinthians 5:17).

3. Gives a New Nature

This is a divine nature, the attributes of which are imparted by the Spirit.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the **divine nature**, having escaped the corruption that is in the world through lust.” (2 Peter 1:4).

“And that ye put on the new man, which after God is created in righteousness and true holiness.” (Ephesians 4:24).

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.” (Galatians 5:22-23).

Note: We’ve seen that regeneration is like creation. It is God making something out of nothing.

II. Justification

A. What is justification?

It is the judicial act of God’s grace whereby He declares the believing sinner “not guilty.” To be declared innocent. To be acquitted. God not only forgives us of the sin and lifts the penalty from us, but forgets the crime and sees us as though we had never committed it. Read Isaiah 43:25; Psalm 103:12; Isaiah 44:22; Psalm 79:9; Isaiah 1:18; II Samuel 12:13; Mark 2:5-11; and Colossians 2:13.

A laymen’s definition: “Just-if-I’ed” never sinned.

B. How does justification work?

By imputing (putting to another’s account) the believer’s sin to Christ and Christ’s righteousness to the believer.

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

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

C. How are we justified?

1. By faith

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.” (Romans 3:24-28).

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” (Romans 4:5).

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1).

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

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” (Galatians 3:24).

2. By the blood of Jesus Christ

“Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Romans 5:9).

3. By a free gift

See Romans 3:24-28 above.

“And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the **free gift** is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the **free gift** came upon all men unto justification of life.” (Romans 5:16-18).

4. By the name of the Lord Jesus.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (1 Corinthians 6:11).

5. By His grace.

“That being justified by his grace, we should be made heirs according to the hope of eternal life.” (Titus 3:7).

III. Redemption

A. Defined

Redemption means to redeem or to purchase back. To pay a ransom. To rescue from loss.

Illustration #1: If you lost something that was yours and had to buy it back, that would be redemption.

Illustration #2: If your child was kidnapped, and you paid a ransom to get him/her back that would be redemption.

We are all creations of God. Through sin we became the children of the devil. See Matthew 13:38; I John 3:8-10; John 8:44; and Acts 13:10. By the blood of Christ, the believer has been bought back and

becomes a child of God (see Galatians 3:26).

B. How are we redeemed?

By the blood of Jesus Christ. His blood was the payment for our sins to purchase us back to God.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;” (Ephesians 1:7).

“In whom we have redemption through his blood, even the forgiveness of sins.” (Colossians 1:14).

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” (Hebrews 9:12).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;” (Revelation 5:9).

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:” (1 Peter 1:18-19).

C. What are we redeemed from? (presently)

1. All iniquity.

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:14).

2. From the curse of the law.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” (Galatians 3:13).

D. Future redemption (of our bodies)

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:23).

“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” (Ephesians 1:14).

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” (Ephesians 4:30)

IV. Adoption

A. Defined

Adoption means “the placing as a son; the taking by one man of the son of another to be his son, so that son has the same position and all advantages of a son of birth. (God has one only begotten son – Jesus Christ [John 1:1,14; 1:18; 3:16-18; Acts 13:33; Hebrews 1:5-6; 5:5; 1 John 4:9]).

“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors

and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the **adoption** of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” (Galatians 4:1-7).

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Romans 8:14-17).

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the **adoption** of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” (Ephesians 1:3-6).

B. It is the present condition of the saved

The saved are God’s children now.

“Beloved, **now** are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2). “For ye are all the children of God by faith in Christ Jesus.” (Galatians 3:26).

C. It is also the future condition of the saved. The saved are God’s children forever

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **adoption**, to wit, the redemption of our body.” (Romans 8:23).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2).

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” (1 Corinthians 15:49).

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” (Psalms 17:15).

V. Sanctification

A. Defined

Sanctification means “to set apart” or to separate from evil to a dedicated life of service to God.

B. Sanctification in the believer is three-fold

1. At the moment of salvation we are *sanctified positionally*, by the finished work of Christ on the cross.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath **perfected for ever** them that are sanctified.” (Hebrews 10:10-14).

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” (Hebrews 13:12).

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (1 Corinthians 6:11).

At salvation we are immediately set apart for service.

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

2. During the believers walk on earth we are *sanctified progressively* by the Holy Spirit and the Word of Truth.

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.” (2 Timothy 2:21).

“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,” (Hebrews 12:23).

“It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” (1 Corinthians 15:44-46). The word “saint” means “sanctified one.”

3. In heaven, we will be *sanctified permanently*.

Concerning our resurrection body, 1 Corinthians 15:44-49 says, “It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

VI. Imputation

A. Defined - Imputation means “to put to one’s account.”

B. At salvation, the righteousness of Christ is put to our account. This is called imputation.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.” (Romans 4:1-7).

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (James 2:23).

C. Our sins were put on Christ and He was our sin bearer.

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

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” (Isaiah 53:12).

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9:28).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” (1 Peter 2:24).

“And ye know that he was manifested to take away our sins; and in him is no sin.” (1 John 3:5).

D. From the moment of salvation, God no longer imputes sin to the Christian.

“Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Romans 4:7-8).

“Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.” (Psalms 32:2).

“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2 Corinthians 5:19).

It is as if God put His pen down, and will not write against us again.

E. The Christian is no longer under the law.

The law was nailed to the cross. As far as the believer is concerned, sin cannot be imputed to him, for sin gets its strength from the law, which has been taken out of the way.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;” (Colossians 2:13). See also Galatians 3:24-25; Romans 7:4 and Romans 8:2.

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.” (Romans 7:6-14).

VII. Propitiation

A. Propitiation means “to satisfy.”

It is a reference to the mercy seat in the temple. The mercy seat was the lid on top of the Ark of the Covenant in the Holy of Holies. Once a year, blood was presented, and God’s wrath turned to mercy—thus it is called the “mercy” seat. Propitiation means “mercy seat, to win over, to soothe, to conciliate, to bring into harmony.”

B. Propitiation is through faith in the Blood of Jesus Christ.

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:24-25).

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (1 John 4:10).

C. Christ’s propitiatory work on the cross was sufficient.

Jesus’ blood is enough to cover the sins of all mankind, if mankind chooses to be saved.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” (1 John 2:1-2).

Rest your faith in the fact that God is completely satisfied with Christ’s sacrifice for us.

VIII. Reconciliation

A. Reconciliation means “to make friends again of two people who had become enemies.”

It is similar to propitiation. For instance, in marriage: “But and if she depart, let her remain unmarried, or be **reconciled** to her husband: and let not the husband put away his wife.” (1 Corinthians 7:11).

B. Reconciliation is based on the finished work of Jesus Christ.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” (2 Corinthians 5:18).

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight:” (Colossians 1:21-22).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” (Hebrews 2:17).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” (Colossians 1:20).

IX. Atonement

A. Atonement means “restoration” or “divine favor.”

B. A Laymen’s Definition of Atonement: “At-one-ment” or “At-one-with-God.”

We are made “at-one” with God through the Lord Jesus Christ.

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Romans 5:11).

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11).

Note: Leviticus is the bloodiest book in the Bible. Blood is mentioned 84 times. Seventy-one times it is referring to a sacrifice to be made for sins. But the word “atonement” also appears in Leviticus more than any other book in the Bible (49 times). Thus there is a parallel between the blood of Christ and the doctrine of atonement.

“Atonement” is found almost exclusively in three books: Exodus, Leviticus, and Numbers. It is only found once time in the New Testament — Romans 5:11.

A further definition of atonement is “to appease, to allay resentment, to expiate, to placate, to cancel the obligation to punish the crime.”

Illustration: A just judge must condemn the guilty or let the innocent go free. He would not be just if he did not. God is just (Isaiah 45:21). Seeing it is against the nature of God to be unjust, He must punish all, for all have sinned (Romans 3:23). He is obligated to punish, thus there must be a place to punish the guilty.

Jesus was punished for us, and — through the shedding of His perfect blood — made atonement for us, thus canceling the Judge’s obligation to punish us for our crimes. That is atonement. God is no longer obligated to punish the believing sinner. Jesus satisfied that obligation for us.

X. Glorification

The salvation of our souls will result in us having glorified bodies in Heaven. There will also be different degrees of glory in Heaven.

A. We will never have the glory of Christ.

“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.” (Isaiah 42:8).

“For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.” (Isaiah 48:11). See Psalm 82:6-7.

Cults who propagate the idea that we will be deities someday are wrong. As true believers, we will be glorified someday, but we will never become gods. Jesus alone will be worshipped as Lord.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:9-11).

B. We will someday be glorified in the similitude of Christ’s glorious body.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Philippians 3:21).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (Matthew 13:43).

“The elders which are among you I exhort, who am also an elder,

and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.” (1 Peter 5:1).

“And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Romans 8:17).

C. There will be different degrees of glory in Heaven.

Believers will be glorified based on their works for Christ after their salvation.

“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; 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. There is a natural body, and there is a spiritual body.” (1 Corinthians 15:40-44).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” (1 Peter 5:4).

Others will be glorified for the amount they suffered Christ.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;” (2 Corinthians 4:17).

“And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:17).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Daniel 12:3).

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (Matthew 13:43).

Conclusion:

You can probably find other processes in the Bible that happen or begin to happen at the moment of salvation. We’ve looked at Regeneration, Justification, Redemption, Adoption, Sanctification, Imputation, Propitiation, Reconciliation, Atonement, and Glorification. We have seen how every one of these applies to every believer at salvation, based solely on the merits of the finished work and shed blood of Jesus Christ on Calvary.

“Study to shew thyself approved
unto God, a workman that
needeth not to be ashamed,
rightly dividing the word of truth.”

2 Timothy 2:15
