

# *deeper*

word faith life

## Season 3

The Doctrine of Man

The Doctrine of Sin

The Doctrine of Salvation

Eschatology

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## Episode 4 – The Doctrine of Salvation

We will be continuing with our unpacking of this subject by going through the Order of Salvation, the logical steps in the application of the saving work of Christ in the life of a believer. We once again take our reference from Romans 8:29-30.

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 sisters. And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.”

In this episode we are going to be looking at Faith and Repentance, Justification, and Adoption. Before we get into it, let’s take a quick look at a number of objections to the Doctrine of Election.

### Some Objections to the Doctrine of Election

Election means we don’t have real choice - According to this objection, Election denies all the Gospel invitations that appeal to the will of a person in making a decision for Christ. The doctrine of Election affirms that we do have real choice, but that God works sovereignly through our desires and such a choice is real. God causes us to choose Christ voluntarily. The assumption that a choice must be absolutely free and not in any way caused or influenced by God in order for it to be a genuine human choice is incorrect. We make free choices everyday that are deeply influenced by a host of external factors.

Election means that unbelievers never had a chance to believe - According to this objection, if God had decreed from eternity that some people would not believe, then there was never any genuine chance for them to believe and the whole idea is unfair. The Bible does not allow us to say that unbelievers never had a chance to believe. People who remain in unbelief do so because they are unwilling to come to God in His prescribed manner. The fact that God knows this beforehand is not unfair. God is sovereign and exists outside of time. God is infinitely more merciful and just than we could ever comprehend and nothing He does is ever unfair. Perspective is everything and the reality is that it would be perfectly fair and just for Him not to save anyone.

The Bible states that it is God’s will to save everyone - According to this objection, Election contradicts certain Bible passages that say that it is God’s will to save everyone. One response to this objection from a Reformed perspective is to say that these verses refer to God’s revealed will (telling us what we should do), and not His hidden or secret will (His eternal plans for what will happen). These verses tell us that God invites everyone to repent and come to Christ for salvation, but they do not tell us anything about His secret decrees regarding who will be saved. This ventures into the Arminian/Calvanist debate which we will look at in more detail during our sessions on Church History later on. Suffice to say that both sides have to come to terms with the reality that not all people will come to salvation, even though it is God’s will.

Here is a well written article by [Tim Keller](#) on some other objections.

### What does \_\_\_\_\_ Mean?

Once God has called a person through the Effectual Calling, and changed their heart through Regeneration, the necessary response is Repentance and Faith. Since the Gospel call is a personal call, it requires a personal response in which a person sincerely repents of their sin and places their trust in Christ for their salvation. This is called conversion.

True saving faith requires trust. The person who has true saving faith has moved from investigating Jesus’ claims, to believing them to be true, and from believing them to be true, to trusting in Jesus for forgiveness of sin and eternal life. If you have saving faith, you have moved from simply believing facts about Jesus to personally placing your trust IN Jesus to save you. We don’t just believe Jesus, we believe IN Him.

John 3:16 - “For God so loved the world that He gave His one and only Son, that



whoever believes in Him shall not perish but have eternal life.”

This trust requires both repentance and faith.

Acts 20:21 - “I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.”

Hebrews 6:1 - “Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God.”

The Greek word for repent is [METANOIA] and it means to [CHANGE MY MIND]. It means to turn the other way, to go in a new direction. It’s a change of mind resulting in a change of action. Repentance means to turn away from your sins, and faith means to turn to Christ to forgive those sins. This kind of faith is admitting that you can’t save yourself and at the same time believing that Jesus can. Many people confuse repentance with the emotion of feeling sorry, which it may include, but biblical repentance is an attitude change that has its outworking in how we live. Faith and Repentance are actually two sides of the same coin. We can’t have one without the other. If I genuinely renounce and forsake my sin, then I turn in faith to Christ, trusting in Him alone for my salvation. This initial Faith and Repentance provides the believer with an ongoing pattern for the rest of their life. Repentance should be our response whenever the Holy Spirit convicts us of sin.

What is \_\_\_\_\_ ?

After a person responds positively to the Effectual Calling by Faith and Repentance, God responds to that faith by thinking of that person’s sin as forgiven and by thinking of Christ’s righteousness as belonging to them. It’s called imputed righteousness, it’s credited to their account. At that very moment God declares that person to be righteous in His sight. This act is called Justification. It’s a legal declaration made by God. Justification is an instantaneous legal act of God in which He does two things:

He regards our sin as forgiven, and Christ’s righteousness as belonging to us.

He declares us to be just, or morally righteous in His sight.

Justification comes after we respond to Him in faith. Justification is His response to our faith.

Romans 3:26 - “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 5:1 - “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.”

Galatians 2:16 - “(We) know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.” These verses clearly indicate that Justification is by faith. However our faith is not a meritorious act that deserves Justification from God. Such faith would be works. Our faith could never earn us favour with God. Faith here is merely the instrumental means by which we accept Christ’s completed work on our behalf.

Romans 4:23-25 - “The words “it was credited to him” were written not for him alone, but also for us, to whom God will credit righteousness, for us who believe in Him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.”

Justification is a legal declaration by God, as supreme judge, declaring that a person is righteous in His sight. If God has declared you righteous, you do not have to pay the penalty for your sins, past, present, or future.

Romans 8:1 - “Therefore, there is now no condemnation for those who are in Christ Jesus,”

Romans 8:33 - “Who will bring any charge against those whom God has chosen? It is God who justifies.”



God's declaration is the final word on the matter forever. The sins of those who are justified are considered forgiven because God considers their sins as belonging to Christ, and Christ has already paid the penalty for those sins. He also considers Christ's righteousness as belonging to those who are justified.

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

Jesus took the place of guilt that we all deserved, so that we could take the place of acceptance we all long for. Justification is a wonderful, undeserved gift from a gracious Father brought about by the selfless sacrifice of a faithful Saviour.

Ephesians 2:8 - "For it is by grace you have been saved, through faith, and this is not from yourselves, it is the gift of God."

If it is by grace it means we don't deserve it, and He gave us the faith to believe in the first place.

### What is \_\_\_\_\_ ?

If Justification isn't enough, there is another privilege given to those who put their trust in Christ for salvation. God makes us members of His family. This doctrine is called Adoption.

John 1:12-13 - "Yet to all who did receive Him, to those who believed in His name, He gave the right to become children of God, children born not of natural descent, nor of human decision or a husband's will, but born of God."

There are many benefits to being children of God. We have the privilege of enjoying an intimate relationship with God whom we can call our Father.

Romans 8:15 - "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."

Galatians 4:6 - "Because you are His sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

The name Abba Father is one of the most significant names of God in understanding how He relates to His people. It really epitomises the whole Doctrine of Adoption. The word Abba is an Aramaic word which means father. It was a common term that expressed affection, confidence and trust. Abba signifies the close, intimate relationship of a father and his young child. It reflects the child-like trust that a young child places in their dad. Becoming a child of God is the highest and most humbling of honours, because in it we have a new relationship with God and a new standing before Him. We no longer live a fearful life of slavery and obedience to sin, instead we are free to experience the joy of living as heirs to all the blessings that God desires to lavish upon His children.

Romans 8:16,17 - "The Spirit Himself testifies with our spirit that we are God's children. 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."

We experience some of the blessings and benefits of being His children here and now, but we don't experience them fully until the return of Christ.

On the one hand we are God's children now;

1 John 3:2 - "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like Him, for we shall see Him as He is."

And on the other hand we wait with patient endurance;

Romans 8:22,23 - "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies."

We wait for the day when the full blessings of our sonship are fully realised. In the meantime, our lives are marked with much blessing, but also suffering; "if indeed we share in His sufferings in order that we may also share in his glory." (Romans 8:17) Paul



the apostle assures us that these “present sufferings are not worth comparing with the glory that will be revealed in us.”(Romans 8:18) at Christ’s return.

So the doctrine of Adoption has an already but still to come aspect to it, much like everything about the Kingdom of God. It is a mystery that we who were enemies of God can become His children. Let’s keep going, we have a lot to live for and a lot to look forward to.

Memory Verses:

2 Corinthians 5:21

“God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God.”

Romans 8:16-17

“The Spirit Himself testifies with our spirit that we are God’s children. 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.”

