

Soteriology: What the Bible Says about Salvation (Part 1)

Introductory Comments

The following material follows somewhat closely to Grudem's treatment of soteriology:

<u>Grudem</u>	<u>Ryerson</u>
Common Grace (chap. 31)	
Election and reprobation (chap. 32)	Election
The call of God (chap. 33)	The Call of God
Regeneration (chap. 34)	
Conversion/Faith/Repentance (chap. 35)	Repentance
	Faith
	Conversion

One of the primary objectives in the life of the Christian is to rescue his neighbor. The human race is in deep trouble with God. You know this, but maybe your neighbor doesn't. Your function in society is to warn men that they need to be saved. But when you finally work up enough courage to tell him that, and he comes back with "Saved from what?" or "What do you mean by that?" – you need to know what it means to be saved. This purpose of this study is to unfold what the Bible says on the topic of soteriology – the doctrine of salvation. Here are some preliminary considerations:

1. What does it mean to be saved?

- The essential meaning is that you need to be _____
- The Bible uses this terminology in three ways:
 - People get rescued from _____ (Luke 18:42)
 - People get rescued from _____ (Acts 27:20)
 - People get rescued from _____ (Matthew 1:21)

2. Why do I need to be saved?

- Because I am _____ (2nd Corinthians 4:3-4)
- Because I am _____ (Luke 19:10)
- Because I am _____ (John 3:18)

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3. How do I benefit from being saved?
- Salvation will deal with _____
(1st John 1:7)
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(2nd Timothy 1:9; 1st Corinthians 1:18; Romans 13:11)
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4. How did Christ's death save me?
- He was my _____
(2nd Corinthians 5:21; Galatian 3:13)
 - He was my _____
(1st Corinthians 6:20; 1st John 1:10; Romans 5:10)

The Doctrine of Divine Election

1. Does God really choose only certain ones to be saved?

- The Bible says so with clear statements

-- He _____ us before the word began
(Ephesians 1:4)

“Elect” = “make an intelligent choice”

-- He _____ us to adoption into his family
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“Predestine” = “foreordain” = “lock in place in advance”

-- He _____ us as his own
(1st Peter 1:2; Romans 8:29)

“Foreknow” = “lovingly regard in advance”

- The Bible says so with obvious hints

-- Jesus came to save _____ from their sins
(Matthew 1:21)

-- Jesus gives eternal life to those whom the Father _____
(John 17:2)

- The Bible says so with historic examples

-- God selected Jacob but not Esau before _____
(Romans 9:6-13)

-- God knew which Corinthians were his before _____
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2. How does God make up his mind whom to choose?

- The problem of God’s selectivity: Isn’t God being unjust if he saves only some?

-- If God saved people on the basis of justice, then _____ would be saved.

-- Even if no one were saved, God would still be perfectly _____.

- Election excludes no one from heaven; it opens the door for those who are already _____.
 - The problem of God's method: What criteria does God use in electing people?
 - He doesn't choose by foreseeing that you would _____ -- because if he didn't elect you, you couldn't! (John 6:44; Romans 3:10-18)
 - He doesn't choose by foreseeing that you _____ it – because you don't! (Ephesians 2:8-9; Romans 9:16; 2nd Timothy 1:9; Titus 3:5)
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 - 1) He knows which selection will demonstrate his _____
(Romans 11:5-6)
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(Acts 8:26-38; 16:22-34)
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(2nd Thessalonians 2:13-14; 1st Peter 1:2)
 - Tremendous things result after our salvation.
 - We begin to _____ for Christ.
(John 15:16; Romans 8:29; Ephesians 1:4)
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(Ephesians 1:11-12; 1st Peter 2:9)

4. How can you explain election to a skeptic?

- If he isn't a Christian:
 - Tell him that the only way to be certain if a person is "elect" is if that person has _____
(John 10:27; Acts 13:48; 1st Thessalonians 1:3-5; 1st Peter 1:2)
 - Tell him that he can't use "non-election" as an excuse for _____
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(John 6:44 with 47; Rom 9:18 with 10:9-13; Luke 22:21 with 22; Matt. 11:25 with 28)
 - Tell him that his first priority is to _____ Christ.
(Acts 16:31; Romans 10:9-10)
- If he is already a Christian:
 - Help him to see _____
(2nd Timothy 3:16)
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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
- It _____ the Christian (Romans 8:28, 33-39)
- It _____ the unbeliever (John 6:35-37)

The Doctrine of God's Call to Salvation

1. Introduction to the doctrine of God's call

Early in May of 1979 we received in the mail an invitation to attend the college graduation of a brother-in-law. The commencement ceremony was to take place on the 20th of that month in North Manchester, Indiana. Since we lived in Washington State, there was no way we could attend; and our brother-in-law knew it. But his invitation was sincere; he really wanted us to be there; and he would have been delighted if we had gone.

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suspected even before he called that there was a good possibility we might not be able to afford the trip. So he informed us that he was sending a check for \$200 – just a little something to help make it *possible* for us to come.

In a real sense the Bible is a 1,000-page invitation from God to man. Man needs to be saved; God offers a plan to save him, and invites man to heaven. How does God send out his invitation? He “calls” us. He often uses the human voice; frequently he uses the printed Word. Always the Agent of God’s call is the blessed Holy Spirit.

But when God calls men to salvation, does he always get an answer? Does the call of God always draw a positive response from man? Apparently not. The more we explore this matter in the Bible, the more we get the idea that there must really be *two kinds* of calls that God extends.

2. The Bible speaks of God’s *general* call.

Everyone who hears this call is receiving a divine invitation to be rescued. Isaiah 55:1 invites “*everyone* who thirsts” to “come to the waters.” In Matthew 11:28 Jesus says, “Come to me, *all* who are weary and heavy laden, and I will give you rest.” In John 7:37 he says, “If *any* man is thirsty, let him come to me and drink.” And Revelation 22:17 makes this offer: “Let the one who is thirsty come; let *the one who wishes* take the water of life freely.”

So God does call all people to salvation in a general way. No one has ever been born who has never heard or sensed God calling him in some way. From the Bible information, we are able to ascertain four truths about this general call.

- It is an _____ call.

God’s voice is clear. His invitation is easy to read. It includes everything we need to know in order to get to heaven.

- It includes the *facts* of the gospel.
- It includes a *promise*: You will be saved if you come to Christ.
- It includes an *invitation*: “Come.” In fact, it often seems more like a plea, as in 2nd Corinthians 5:20, where Paul speaks of God’s pleading and Paul’s own begging.

So God’s call is understandable. When God issues the invitation, everybody is smart enough to figure out what it means.

- It is a _____ call.
(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
 - It is a _____ call.
 - Christ's death was enough for _____
 - Me are punished for _____
3. The Bible speaks of God's *special* call.
(Romans 8:28-30; 1st Corinthians 1:23-24)
- This call is _____ in its impact.
 - It always results in one's salvation.
 - It never violates one's freedom.
 - This call is _____ in its character.
 - It is a heavenly calling (Hebrews 3:1)
 - It is a high calling (Philippians 3:14)
 - It is a holy calling (2nd Tim. 1:9; 1st Thes. 4:7; 1st Peter 2:21; Eph. 4:1)

The Doctrine of Repentance

The Bible says that it's both necessary and possible for a person to be saved from the eternal death that awaits everyone who sins against God. Indeed, God has both chosen and called many to be rescued from the horrors of hell.

But for God to rescue one of his lost creatures, he must see that person truly repenting of sin. Unfortunately, some people never experience real victory over sin (or even real forgiveness), because they never learn that *being sorry isn't enough*.

1. What does repentance really mean?

- The Old Testament uses two all-purpose words:
 - An emotion word: "I _____." (Job 42:6)
 - An exercise word: "I _____." (Ezekiel 14:6)

- The New Testament uses two technical words:
 - An emotion word: “I _____.” (Matthew 21:30)
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2. What does repentance look like? It is an utter transformation ...

- Away from _____, toward _____
(Revelation 9:21; Hebrews 6:1)
- Motivated by a _____ from God
 - Sometimes he performs wonders leading to repentance (Matthew 11:21)
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 - Sometimes he plants seed thoughts leading to repentance (Acts 5:31; 11:18)
- Accompanied by true _____ for sin
(Matthew 11:21)
- Producing radically new _____
(Matthew 3:8; Acts 26:20)

The Doctrine of Saving Faith

The Bible says that we are not saved until we believe. Believe what? Believe how? Some people have said, “It doesn’t matter what you believe, as long as you’re sincere.” But what is faith – *real* faith – the kind of faith that moves God to save us?

1. How does God use the word “faith”?

- In the Old Testament: two words, two concepts:
 - “I _____” (regard a thing to be true)
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 - To believe _____ (agreement with facts; Mark 1:15)
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2. How does God describe the “faith” of salvation?

- Certain types of “faith” (by themselves) will not save us.
 - The product of _____ (James 2:19; 3:2)
 - The product of _____ (1st Peter 1:8; 2nd Corinthians 5:7)
 - The product of _____ (1st Corinthians 1:21; 2:4-5)
- The faith that results in salvation is a product that works instantly when three ingredients come together:
 - When I _____ about the Savior
(1st Corinthians 15:1-5)
 - When I _____ as my Savior
(John 1:12)
 - When I _____ to the Savior
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3. How does God recognize when “saving faith” has happened?

- When I _____ that I have received Christ
(Romans 10:9-10)
- When I _____ the commands of Christ
(Romans 1:5; 16:26)
- When I _____ like the example of Christ
(Galatians 5:6; James 2:17, 26)
- When I _____ in the presence of Christ
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The Doctrine of Conversion

The purpose of this segment is to look closely at the moment of salvation itself, and to get a fresh understanding of why God calls that mysterious moment a “conversion.”

1. The meaning of conversion

- In the Old Testament: “turn _____”
- In the New Testament: “turn _____” (Act 3:19)

2. The nature of conversion

- A movement having two perspectives:
 - Turn from _____ (Acts 3:26)
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- A movement involving two persons:
 - I _____ God (Ezekiel 33:11)
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- A movement describing two experiences:
 - A repentant _____ can be turned (Acts 3:19; 11:21)
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- A clean _____ (Acts 3:19)
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Resources

Humberd, R. I. *Salvation, Security, and Assurance*. Flora, IN: Humberd's Books, no date.

_____. *The New Birth*. Martinsburg, PA: Christian Book Depot, no date.

MacArthur, John. *The Gospel According to Jesus*. Grand Rapids, MI: Zondervan, 1988.

McClain, Alva J. (with revisions by John C. Whitcomb Jr., and Charles R. Smith). "Christian Theology: Salvation and the Christian Life." Winona Lake, IN: Unpublished lecture notes, 1973.

Ryrie, Charles. *So Great Salvation*. Wheaton, IL: Victor Books, 1989.

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One of the primary objectives in the life of the Christian is to rescue his neighbor. The human race is in deep trouble with God. You know this, but maybe your neighbor doesn't. Your function in society is to warn men that they need to be saved. But when you finally work up enough courage to tell him that, and he comes back with "Saved from what?" or "What do you mean by that?" – you need to know what it means to be saved. This purpose of this study is to unfold what the Bible says on the topic of soteriology – the doctrine of salvation. Here are some preliminary considerations:

1. What does it mean to be saved?

- The essential meaning is that you need to be _____
- The Bible uses this terminology in three ways:
 - People get rescued from _____ (Luke 18:42)
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2. Why do I need to be saved?

- Because I am _____ (2nd Corinthians 4:3-4)
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- He was my _____
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The Doctrine of Divine Election

1. Does God really choose only certain ones to be saved?

- The Bible says so with clear statements

-- He _____ us before the word began
(Ephesians 1:4)

“Elect” = “make an intelligent choice”

-- He _____ us to adoption into his family
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-- He _____ us as his own
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-- Jesus came to save _____ from their sins
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-- Jesus gives eternal life to those whom the Father _____
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-- God selected Jacob but not Esau before _____
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-- God knew which Corinthians were his before _____
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2. How does God make up his mind whom to choose?

- The problem of God’s selectivity: Isn’t God being unjust if he saves only some?

-- If God saved people on the basis of justice, then _____ would be saved.

-- Even if no one were saved, God would still be perfectly _____.

- Election excludes no one from heaven; it opens the door for those who are already _____.
 - The problem of God’s method: What criteria does God use in electing people?
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 - He doesn’t choose by foreseeing that you _____ it – because you don’t! (Ephesians 2:8-9; Romans 9:16; 2nd Timothy 1:9; Titus 3:5)
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- A process begins, leading to salvation.
 - God manipulates _____ to bring the gospel to us.
(Acts 8:26-38; 16:22-34)
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 - Tremendous things result after our salvation.
 - We begin to _____ for Christ.
(John 15:16; Romans 8:29; Ephesians 1:4)
 - We begin to _____ for Christ.
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4. How can you explain election to a skeptic?

- If he isn't a Christian:
 - Tell him that the only way to be certain if a person is "elect" is if that person has _____
(John 10:27; Acts 13:48; 1st Thessalonians 1:3-5; 1st Peter 1:2)
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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
- It _____ the Christian (Romans 8:28, 33-39)
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The Doctrine of God's Call to Salvation

1. Introduction to the doctrine of God's call

Early in May of 1979 we received in the mail an invitation to attend the college graduation of a brother-in-law. The commencement ceremony was to take place on the 20th of that month in North Manchester, Indiana. Since we lived in Washington State, there was no way we could attend; and our brother-in-law knew it. But his invitation was sincere; he really wanted us to be there; and he would have been delighted if we had gone.

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suspected even before he called that there was a good possibility we might not be able to afford the trip. So he informed us that he was sending a check for \$200 – just a little something to help make it *possible* for us to come.

In a real sense the Bible is a 1,000-page invitation from God to man. Man needs to be saved; God offers a plan to save him, and invites man to heaven. How does God send out his invitation? He “calls” us. He often uses the human voice; frequently he uses the printed Word. Always the Agent of God’s call is the blessed Holy Spirit.

But when God calls men to salvation, does he always get an answer? Does the call of God always draw a positive response from man? Apparently not. The more we explore this matter in the Bible, the more we get the idea that there must really be *two kinds* of calls that God extends.

2. The Bible speaks of God’s *general* call.

Everyone who hears this call is receiving a divine invitation to be rescued. Isaiah 55:1 invites “*everyone* who thirsts” to “come to the waters.” In Matthew 11:28 Jesus says, “Come to me, *all* who are weary and heavy laden, and I will give you rest.” In John 7:37 he says, “If *any* man is thirsty, let him come to me and drink.” And Revelation 22:17 makes this offer: “Let the one who is thirsty come; let *the one who wishes* take the water of life freely.”

So God does call all people to salvation in a general way. No one has ever been born who has never heard or sensed God calling him in some way. From the Bible information, we are able to ascertain four truths about this general call.

- It is an _____ call.

God’s voice is clear. His invitation is easy to read. It includes everything we need to know in order to get to heaven.

- It includes the *facts* of the gospel.
- It includes a *promise*: You will be saved if you come to Christ.
- It includes an *invitation*: “Come.” In fact, it often seems more like a plea, as in 2nd Corinthians 5:20, where Paul speaks of God’s pleading and Paul’s own begging.

So God’s call is understandable. When God issues the invitation, everybody is smart enough to figure out what it means.

- It is a _____ call.
(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
 - It is a _____ call.
 - Christ's death was enough for _____
 - Me are punished for _____
3. The Bible speaks of God's *special* call.
(Romans 8:28-30; 1st Corinthians 1:23-24)
- This call is _____ in its impact.
 - It always results in one's salvation.
 - It never violates one's freedom.
 - This call is _____ in its character.
 - It is a heavenly calling (Hebrews 3:1)
 - It is a high calling (Philippians 3:14)
 - It is a holy calling (2nd Tim. 1:9; 1st Thes. 4:7; 1st Peter 2:21; Eph. 4:1)

The Doctrine of Repentance

The Bible says that it's both necessary and possible for a person to be saved from the eternal death that awaits everyone who sins against God. Indeed, God has both chosen and called many to be rescued from the horrors of hell.

But for God to rescue one of his lost creatures, he must see that person truly repenting of sin. Unfortunately, some people never experience real victory over sin (or even real forgiveness), because they never learn that *being sorry isn't enough*.

1. What does repentance really mean?

- The Old Testament uses two all-purpose words:
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2. What does repentance look like? It is an utter transformation ...

- Away from _____, toward _____
(Revelation 9:21; Hebrews 6:1)
- Motivated by a _____ from God
 - Sometimes he performs wonders leading to repentance (Matthew 11:21)
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- Accompanied by true _____ for sin
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The Doctrine of Saving Faith

The Bible says that we are not saved until we believe. Believe what? Believe how? Some people have said, “It doesn’t matter what you believe, as long as you’re sincere.” But what is faith – *real* faith – the kind of faith that moves God to save us?

1. How does God use the word “faith”?

- In the Old Testament: two words, two concepts:
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- Certain types of “faith” (by themselves) will not save us.
 - The product of _____ (James 2:19; 3:2)
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(1st Corinthians 15:1-5)
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3. How does God recognize when “saving faith” has happened?

- When I _____ that I have received Christ
(Romans 10:9-10)
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The Doctrine of Conversion

The purpose of this segment is to look closely at the moment of salvation itself, and to get a fresh understanding of why God calls that mysterious moment a “conversion.”

1. The meaning of conversion

- In the Old Testament: “turn _____”
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- A movement having two perspectives:
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Resources

Humberd, R. I. *Salvation, Security, and Assurance*. Flora, IN: Humberd's Books, no date.

_____. *The New Birth*. Martinsburg, PA: Christian Book Depot, no date.

MacArthur, John. *The Gospel According to Jesus*. Grand Rapids, MI: Zondervan, 1988.

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Soteriology: What the Bible Says about Salvation (Part 1)

Introductory Comments

The following material follows somewhat closely to Grudem's treatment of soteriology:

<u>Grudem</u>	<u>Ryerson</u>
Common Grace (chap. 31)	
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Regeneration (chap. 34)	
Conversion/Faith/Repentance (chap. 35)	Repentance Faith Conversion

One of the primary objectives in the life of the Christian is to rescue his neighbor. The human race is in deep trouble with God. You know this, but maybe your neighbor doesn't. Your function in society is to warn men that they need to be saved. But when you finally work up enough courage to tell him that, and he comes back with "Saved from what?" or "What do you mean by that?" – you need to know what it means to be saved. This purpose of this study is to unfold what the Bible says on the topic of soteriology – the doctrine of salvation. Here are some preliminary considerations:

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1. What does it mean to be saved?

- The essential meaning is that you need to be _____
- The Bible uses this terminology in three ways:
 - People get rescued from _____ (Luke 18:42)
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- Because I am _____ (2nd Corinthians 4:3-4)
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The Doctrine of Divine Election

1. Does God really choose only certain ones to be saved?

- The Bible says so with clear statements

-- He _____ us before the word began
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“Elect” = “make an intelligent choice”

-- He _____ us to adoption into his family
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“Predestine” = “foreordain” = “lock in place in advance”

-- He _____ us as his own
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“Foreknow” = “lovingly regard in advance”

- The Bible says so with obvious hints

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-- Jesus gives eternal life to those whom the Father _____
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-- God selected Jacob but not Esau before _____
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2. How does God make up his mind whom to choose?

- The problem of God’s selectivity: Isn’t God being unjust if he saves only some?

-- If God saved people on the basis of justice, then _____ would be saved.

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 - The problem of God's method: What criteria does God use in electing people?
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 - We begin to _____ for Christ.
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4. How can you explain election to a skeptic?

- If he isn't a Christian:
 - Tell him that the only way to be certain if a person is "elect" is if that person has _____
(John 10:27; Acts 13:48; 1st Thessalonians 1:3-5; 1st Peter 1:2)
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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
- It _____ the Christian (Romans 8:28, 33-39)
- It _____ the unbeliever (John 6:35-37)

The Doctrine of God's Call to Salvation

1. Introduction to the doctrine of God's call

Early in May of 1979 we received in the mail an invitation to attend the college graduation of a brother-in-law. The commencement ceremony was to take place on the 20th of that month in North Manchester, Indiana. Since we lived in Washington State, there was no way we could attend; and our brother-in-law knew it. But his invitation was sincere; he really wanted us to be there; and he would have been delighted if we had gone.

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suspected even before he called that there was a good possibility we might not be able to afford the trip. So he informed us that he was sending a check for \$200 – just a little something to help make it *possible* for us to come.

In a real sense the Bible is a 1,000-page invitation from God to man. Man needs to be saved; God offers a plan to save him, and invites man to heaven. How does God send out his invitation? He “calls” us. He often uses the human voice; frequently he uses the printed Word. Always the Agent of God’s call is the blessed Holy Spirit.

But when God calls men to salvation, does he always get an answer? Does the call of God always draw a positive response from man? Apparently not. The more we explore this matter in the Bible, the more we get the idea that there must really be *two kinds* of calls that God extends.

2. The Bible speaks of God’s *general* call.

Everyone who hears this call is receiving a divine invitation to be rescued. Isaiah 55:1 invites “*everyone* who thirsts” to “come to the waters.” In Matthew 11:28 Jesus says, “Come to me, *all* who are weary and heavy laden, and I will give you rest.” In John 7:37 he says, “If *any* man is thirsty, let him come to me and drink.” And Revelation 22:17 makes this offer: “Let the one who is thirsty come; let *the one who wishes* take the water of life freely.”

So God does call all people to salvation in a general way. No one has ever been born who has never heard or sensed God calling him in some way. From the Bible information, we are able to ascertain four truths about this general call.

- It is an _____ call.

God’s voice is clear. His invitation is easy to read. It includes everything we need to know in order to get to heaven.

- It includes the *facts* of the gospel.
- It includes a *promise*: You will be saved if you come to Christ.
- It includes an *invitation*: “Come.” In fact, it often seems more like a plea, as in 2nd Corinthians 5:20, where Paul speaks of God’s pleading and Paul’s own begging.

So God’s call is understandable. When God issues the invitation, everybody is smart enough to figure out what it means.

- It is a _____ call.
(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
 - It is a _____ call.
 - Christ's death was enough for _____
 - Me are punished for _____
3. The Bible speaks of God's *special* call.
(Romans 8:28-30; 1st Corinthians 1:23-24)
- This call is _____ in its impact.
 - It always results in one's salvation.
 - It never violates one's freedom.
 - This call is _____ in its character.
 - It is a heavenly calling (Hebrews 3:1)
 - It is a high calling (Philippians 3:14)
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The Doctrine of Repentance

The Bible says that it's both necessary and possible for a person to be saved from the eternal death that awaits everyone who sins against God. Indeed, God has both chosen and called many to be rescued from the horrors of hell.

But for God to rescue one of his lost creatures, he must see that person truly repenting of sin. Unfortunately, some people never experience real victory over sin (or even real forgiveness), because they never learn that *being sorry isn't enough*.

1. What does repentance really mean?

- The Old Testament uses two all-purpose words:
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2. What does repentance look like? It is an utter transformation ...

- Away from _____, toward _____
(Revelation 9:21; Hebrews 6:1)
- Motivated by a _____ from God
 - Sometimes he performs wonders leading to repentance (Matthew 11:21)
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The Doctrine of Saving Faith

The Bible says that we are not saved until we believe. Believe what? Believe how? Some people have said, “It doesn’t matter what you believe, as long as you’re sincere.” But what is faith – *real* faith – the kind of faith that moves God to save us?

1. How does God use the word “faith”?

- In the Old Testament: two words, two concepts:
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- Certain types of “faith” (by themselves) will not save us.
 - The product of _____ (James 2:19; 3:2)
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- When I _____ that I have received Christ
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The purpose of this segment is to look closely at the moment of salvation itself, and to get a fresh understanding of why God calls that mysterious moment a “conversion.”

1. The meaning of conversion

- In the Old Testament: “turn _____”
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- A movement having two perspectives:
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_____. *The New Birth*. Martinsburg, PA: Christian Book Depot, no date.

MacArthur, John. *The Gospel According to Jesus*. Grand Rapids, MI: Zondervan, 1988.

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Soteriology: What the Bible Says about Salvation (Part 1)

Introductory Comments

The following material follows somewhat closely to Grudem's treatment of soteriology:

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- The essential meaning is that you need to be _____
- The Bible uses this terminology in three ways:
 - People get rescued from _____ (Luke 18:42)
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The Doctrine of Divine Election

1. Does God really choose only certain ones to be saved?

- The Bible says so with clear statements

-- He _____ us before the word began
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“Elect” = “make an intelligent choice”

-- He _____ us to adoption into his family
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-- If God saved people on the basis of justice, then _____ would be saved.

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 - We begin to _____ for Christ.
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4. How can you explain election to a skeptic?

- If he isn't a Christian:
 - Tell him that the only way to be certain if a person is "elect" is if that person has _____
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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
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The Doctrine of God's Call to Salvation

1. Introduction to the doctrine of God's call

Early in May of 1979 we received in the mail an invitation to attend the college graduation of a brother-in-law. The commencement ceremony was to take place on the 20th of that month in North Manchester, Indiana. Since we lived in Washington State, there was no way we could attend; and our brother-in-law knew it. But his invitation was sincere; he really wanted us to be there; and he would have been delighted if we had gone.

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In a real sense the Bible is a 1,000-page invitation from God to man. Man needs to be saved; God offers a plan to save him, and invites man to heaven. How does God send out his invitation? He “calls” us. He often uses the human voice; frequently he uses the printed Word. Always the Agent of God’s call is the blessed Holy Spirit.

But when God calls men to salvation, does he always get an answer? Does the call of God always draw a positive response from man? Apparently not. The more we explore this matter in the Bible, the more we get the idea that there must really be *two kinds* of calls that God extends.

2. The Bible speaks of God’s *general* call.

Everyone who hears this call is receiving a divine invitation to be rescued. Isaiah 55:1 invites “*everyone* who thirsts” to “come to the waters.” In Matthew 11:28 Jesus says, “Come to me, *all* who are weary and heavy laden, and I will give you rest.” In John 7:37 he says, “If *any* man is thirsty, let him come to me and drink.” And Revelation 22:17 makes this offer: “Let the one who is thirsty come; let *the one who wishes* take the water of life freely.”

So God does call all people to salvation in a general way. No one has ever been born who has never heard or sensed God calling him in some way. From the Bible information, we are able to ascertain four truths about this general call.

- It is an _____ call.

God’s voice is clear. His invitation is easy to read. It includes everything we need to know in order to get to heaven.

- It includes the *facts* of the gospel.
- It includes a *promise*: You will be saved if you come to Christ.
- It includes an *invitation*: “Come.” In fact, it often seems more like a plea, as in 2nd Corinthians 5:20, where Paul speaks of God’s pleading and Paul’s own begging.

So God’s call is understandable. When God issues the invitation, everybody is smart enough to figure out what it means.

- It is a _____ call.
(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
 - It is a _____ call.
 - Christ's death was enough for _____
 - Me are punished for _____
3. The Bible speaks of God's *special* call.
(Romans 8:28-30; 1st Corinthians 1:23-24)
- This call is _____ in its impact.
 - It always results in one's salvation.
 - It never violates one's freedom.
 - This call is _____ in its character.
 - It is a heavenly calling (Hebrews 3:1)
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The Bible says that it's both necessary and possible for a person to be saved from the eternal death that awaits everyone who sins against God. Indeed, God has both chosen and called many to be rescued from the horrors of hell.

But for God to rescue one of his lost creatures, he must see that person truly repenting of sin. Unfortunately, some people never experience real victory over sin (or even real forgiveness), because they never learn that *being sorry isn't enough*.

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2. What does repentance look like? It is an utter transformation ...

- Away from _____, toward _____
(Revelation 9:21; Hebrews 6:1)
- Motivated by a _____ from God
 - Sometimes he performs wonders leading to repentance (Matthew 11:21)
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The Bible says that we are not saved until we believe. Believe what? Believe how? Some people have said, “It doesn’t matter what you believe, as long as you’re sincere.” But what is faith – *real* faith – the kind of faith that moves God to save us?

1. How does God use the word “faith”?

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- Certain types of “faith” (by themselves) will not save us.
 - The product of _____ (James 2:19; 3:2)
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- When I _____ that I have received Christ
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The purpose of this segment is to look closely at the moment of salvation itself, and to get a fresh understanding of why God calls that mysterious moment a “conversion.”

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- In the Old Testament: “turn _____”
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- A movement having two perspectives:
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Resources

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_____. *The New Birth*. Martinsburg, PA: Christian Book Depot, no date.

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Soteriology: What the Bible Says about Salvation (Part 1)

Introductory Comments

The following material follows somewhat closely to Grudem's treatment of soteriology:

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- The essential meaning is that you need to be _____
- The Bible uses this terminology in three ways:
 - People get rescued from _____ (Luke 18:42)
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- Because I am _____ (2nd Corinthians 4:3-4)
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The Doctrine of Divine Election

1. Does God really choose only certain ones to be saved?

- The Bible says so with clear statements

-- He _____ us before the word began
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“Elect” = “make an intelligent choice”

-- He _____ us to adoption into his family
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- The Bible says so with obvious hints

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-- Jesus gives eternal life to those whom the Father _____
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-- God selected Jacob but not Esau before _____
(Romans 9:6-13)

-- God knew which Corinthians were his before _____
(Acts 18:10)

2. How does God make up his mind whom to choose?

- The problem of God’s selectivity: Isn’t God being unjust if he saves only some?

-- If God saved people on the basis of justice, then _____ would be saved.

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 - The problem of God's method: What criteria does God use in electing people?
 - He doesn't choose by foreseeing that you would _____ -- because if he didn't elect you, you couldn't! (John 6:44; Romans 3:10-18)
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 - We begin to _____ for Christ.
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4. How can you explain election to a skeptic?

- If he isn't a Christian:
 - Tell him that the only way to be certain if a person is "elect" is if that person has _____
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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
- It _____ the Christian (Romans 8:28, 33-39)
- It _____ the unbeliever (John 6:35-37)

The Doctrine of God's Call to Salvation

1. Introduction to the doctrine of God's call

Early in May of 1979 we received in the mail an invitation to attend the college graduation of a brother-in-law. The commencement ceremony was to take place on the 20th of that month in North Manchester, Indiana. Since we lived in Washington State, there was no way we could attend; and our brother-in-law knew it. But his invitation was sincere; he really wanted us to be there; and he would have been delighted if we had gone.

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suspected even before he called that there was a good possibility we might not be able to afford the trip. So he informed us that he was sending a check for \$200 – just a little something to help make it *possible* for us to come.

In a real sense the Bible is a 1,000-page invitation from God to man. Man needs to be saved; God offers a plan to save him, and invites man to heaven. How does God send out his invitation? He “calls” us. He often uses the human voice; frequently he uses the printed Word. Always the Agent of God’s call is the blessed Holy Spirit.

But when God calls men to salvation, does he always get an answer? Does the call of God always draw a positive response from man? Apparently not. The more we explore this matter in the Bible, the more we get the idea that there must really be *two kinds* of calls that God extends.

2. The Bible speaks of God’s *general* call.

Everyone who hears this call is receiving a divine invitation to be rescued. Isaiah 55:1 invites “*everyone* who thirsts” to “come to the waters.” In Matthew 11:28 Jesus says, “Come to me, *all* who are weary and heavy laden, and I will give you rest.” In John 7:37 he says, “If *any* man is thirsty, let him come to me and drink.” And Revelation 22:17 makes this offer: “Let the one who is thirsty come; let *the one who wishes* take the water of life freely.”

So God does call all people to salvation in a general way. No one has ever been born who has never heard or sensed God calling him in some way. From the Bible information, we are able to ascertain four truths about this general call.

- It is an _____ call.

God’s voice is clear. His invitation is easy to read. It includes everything we need to know in order to get to heaven.

- It includes the *facts* of the gospel.
- It includes a *promise*: You will be saved if you come to Christ.
- It includes an *invitation*: “Come.” In fact, it often seems more like a plea, as in 2nd Corinthians 5:20, where Paul speaks of God’s pleading and Paul’s own begging.

So God’s call is understandable. When God issues the invitation, everybody is smart enough to figure out what it means.

- It is a _____ call.
(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
- It is a _____ call.
 - Christ's death was enough for _____
 - Me are punished for _____

3. The Bible speaks of God's *special* call.
(Romans 8:28-30; 1st Corinthians 1:23-24)

- This call is _____ in its impact.
 - It always results in one's salvation.
 - It never violates one's freedom.
- This call is _____ in its character.
 - It is a heavenly calling (Hebrews 3:1)
 - It is a high calling (Philippians 3:14)
 - It is a holy calling (2nd Tim. 1:9; 1st Thes. 4:7; 1st Peter 2:21; Eph. 4:1)

The Doctrine of Repentance

The Bible says that it's both necessary and possible for a person to be saved from the eternal death that awaits everyone who sins against God. Indeed, God has both chosen and called many to be rescued from the horrors of hell.

But for God to rescue one of his lost creatures, he must see that person truly repenting of sin. Unfortunately, some people never experience real victory over sin (or even real forgiveness), because they never learn that *being sorry isn't enough*.

1. What does repentance really mean?

- The Old Testament uses two all-purpose words:
 - An emotion word: "I _____." (Job 42:6)
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2. What does repentance look like? It is an utter transformation ...

- Away from _____, toward _____
(Revelation 9:21; Hebrews 6:1)
- Motivated by a _____ from God
 - Sometimes he performs wonders leading to repentance (Matthew 11:21)
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- Accompanied by true _____ for sin
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The Doctrine of Saving Faith

The Bible says that we are not saved until we believe. Believe what? Believe how? Some people have said, “It doesn’t matter what you believe, as long as you’re sincere.” But what is faith – *real* faith – the kind of faith that moves God to save us?

1. How does God use the word “faith”?

- In the Old Testament: two words, two concepts:
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2. How does God describe the “faith” of salvation?

- Certain types of “faith” (by themselves) will not save us.
 - The product of _____ (James 2:19; 3:2)
 - The product of _____ (1st Peter 1:8; 2nd Corinthians 5:7)
 - The product of _____ (1st Corinthians 1:21; 2:4-5)
- The faith that results in salvation is a product that works instantly when three ingredients come together:
 - When I _____ about the Savior
(1st Corinthians 15:1-5)
 - When I _____ as my Savior
(John 1:12)
 - When I _____ to the Savior
(2nd Timothy 1:12)

3. How does God recognize when “saving faith” has happened?

- When I _____ that I have received Christ
(Romans 10:9-10)
- When I _____ the commands of Christ
(Romans 1:5; 16:26)
- When I _____ like the example of Christ
(Galatians 5:6; James 2:17, 26)
- When I _____ in the presence of Christ
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The Doctrine of Conversion

The purpose of this segment is to look closely at the moment of salvation itself, and to get a fresh understanding of why God calls that mysterious moment a “conversion.”

1. The meaning of conversion

- In the Old Testament: “turn _____”
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- A movement having two perspectives:
 - Turn from _____ (Acts 3:26)
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- A movement involving two persons:
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- A movement describing two experiences:
 - A repentant _____ can be turned (Acts 3:19; 11:21)
 - A restored _____ can be turned (Luke 22:31-33)

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- A clean _____ (Acts 3:19)
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Resources

Humberd, R. I. *Salvation, Security, and Assurance*. Flora, IN: Humberd's Books, no date.

_____. *The New Birth*. Martinsburg, PA: Christian Book Depot, no date.

MacArthur, John. *The Gospel According to Jesus*. Grand Rapids, MI: Zondervan, 1988.

McClain, Alva J. (with revisions by John C. Whitcomb Jr., and Charles R. Smith). "Christian Theology: Salvation and the Christian Life." Winona Lake, IN: Unpublished lecture notes, 1973.

Ryrie, Charles. *So Great Salvation*. Wheaton, IL: Victor Books, 1989.

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Soteriology: What the Bible Says about Salvation (Part 1)

Introductory Comments

The following material follows somewhat closely to Grudem's treatment of soteriology:

<u>Grudem</u>	<u>Ryerson</u>
Common Grace (chap. 31)	
Election and reprobation (chap. 32)	Election
The call of God (chap. 33)	The Call of God
Regeneration (chap. 34)	
Conversion/Faith/Repentance (chap. 35)	Repentance
	Faith
	Conversion

One of the primary objectives in the life of the Christian is to rescue his neighbor. The human race is in deep trouble with God. You know this, but maybe your neighbor doesn't. Your function in society is to warn men that they need to be saved. But when you finally work up enough courage to tell him that, and he comes back with "Saved from what?" or "What do you mean by that?" – you need to know what it means to be saved. This purpose of this study is to unfold what the Bible says on the topic of soteriology – the doctrine of salvation. Here are some preliminary considerations:

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5. Why is it so important to understand the doctrine of divine election?

- It _____ God (Romans 11:33-36)
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