

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

### Introductory Comments

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

<i>Grudem</i>	<i>Ryerson</i>
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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
  - Because I am \_\_\_\_\_ (Ephesians 2:8)
3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
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  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
(1<sup>st</sup> Corinthians 6:20; 1<sup>st</sup> 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  
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*“Foreknow” = “lovingly regard in advance”*

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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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- 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 \_\_\_\_\_  
(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.

-- 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
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    - God manipulates \_\_\_\_\_ to bring the gospel to us.  
(Acts 8:26-38; 16:22-34)
    - God’s Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - Tremendous things result after our salvation.
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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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(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)
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  - Help him to see \_\_\_\_\_  
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  - Help him to avoid \_\_\_\_\_  
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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 20<sup>th</sup> 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.

In May of 1980 we received a phone call from my brother, inviting us to stay at his home in Winona Lake, Indiana, if we came to town for the FGBC annual conference. He

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 2<sup>nd</sup> 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; 1<sup>st</sup> 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 (2<sup>nd</sup> Tim. 1:9; 1<sup>st</sup> Thes. 4:7; 1<sup>st</sup> 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)
  - An exercise word: “I \_\_\_\_\_.” (Acts 3:19)

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)
  - Sometimes he issues warnings leading to repentance (Luke 13:3)
  - 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)
  - “I \_\_\_\_\_” (depend on the truth of the thing)



- In the New Testament: one word, three concepts:
  - To believe \_\_\_\_\_ (agreement with facts; Mark 1:15)
  - To believe \_\_\_\_\_ (reliance on a person; Acts 16:31)
  - To believe \_\_\_\_\_ (total commitment; John 3:16)

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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> Corinthians 15:1-5)
  - When I \_\_\_\_\_ as my Savior  
(John 1:12)
  - When I \_\_\_\_\_ to the Savior  
(2<sup>nd</sup> 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  
(1<sup>st</sup> Peter 1:8)

### 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)
  - Turn to \_\_\_\_\_ (Acts 9:35)
- A movement involving two persons:
  - I \_\_\_\_\_ God (Ezekiel 33:11)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

#### 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
- A desire to \_\_\_\_\_ (1<sup>st</sup> Thessalonians 1:9-10)

**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.

**Assignments for Next Segment ("The Doctrine of Salvation, Part Two")**

1. Read Grudem's *Systematic Theology*, chapters 36-38, 40-43.
2. Answer one or more of the "Questions for Personal Application" at the end of each chapter, and be prepared to share and discuss your answers in class. Or compose a question of your own (which relates to the subject matter in those chapters), research the topic, and be prepared to share your answer with the class.

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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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## 4. How can you explain election to a skeptic?

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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

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- 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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- Producing radically new \_\_\_\_\_  
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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:
  - “I \_\_\_\_\_” (regard a thing to be true)
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- In the New Testament: one word, three concepts:
  - 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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> 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)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

## 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
- A desire to \_\_\_\_\_ (1<sup>st</sup> Thessalonians 1:9-10)

**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.

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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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2. Answer one or more of the "Questions for Personal Application" at the end of each chapter, and be prepared to share and discuss your answers in class. Or compose a question of your own (which relates to the subject matter in those chapters), research the topic, and be prepared to share your answer with the class.

## 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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
  - Because I am \_\_\_\_\_ (Ephesians 2:8)
3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
(2<sup>nd</sup> Peter 1:3)
  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
(1<sup>st</sup> Corinthians 6:20; 1<sup>st</sup> 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  
(Ephesians 1:5, 11; Romans 8:20)

*“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

-- Jesus came to save \_\_\_\_\_ from their sins  
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-- Jesus gives eternal life to those whom the Father \_\_\_\_\_  
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- 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 \_\_\_\_\_  
(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.

-- 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
      - 2) He knows which selection will give him maximum \_\_\_\_\_  
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      - 3) He knows which selection will prove the sovereignty of his \_\_\_\_\_  
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      - 4) He knows which selection will advance his ultimate \_\_\_\_\_  
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3. What happens to the person whom God chooses?
- A process begins, leading to salvation.
    - God manipulates \_\_\_\_\_ to bring the gospel to us.  
(Acts 8:26-38; 16:22-34)
    - God’s Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - 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.  
(Ephesians 1:11-12; 1<sup>st</sup> 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(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 \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:16)
  - Help him to avoid \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:17)

## 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 20<sup>th</sup> 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.

In May of 1980 we received a phone call from my brother, inviting us to stay at his home in Winona Lake, Indiana, if we came to town for the FGBC annual conference. He

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 2<sup>nd</sup> 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; 1<sup>st</sup> 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 (2<sup>nd</sup> Tim. 1:9; 1<sup>st</sup> Thes. 4:7; 1<sup>st</sup> 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)
  - An exercise word: “I \_\_\_\_\_.” (Acts 3:19)

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?

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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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### 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:
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#### 3. The results of conversion

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2. Why do I need to be saved?

- Because I am \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
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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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> 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 \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:16)
  - Help him to avoid \_\_\_\_\_  
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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 20<sup>th</sup> 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.

In May of 1980 we received a phone call from my brother, inviting us to stay at his home in Winona Lake, Indiana, if we came to town for the FGBC annual conference. He

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 2<sup>nd</sup> 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; 1<sup>st</sup> 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 (2<sup>nd</sup> Tim. 1:9; 1<sup>st</sup> Thes. 4:7; 1<sup>st</sup> 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)
  - An exercise word: “I \_\_\_\_\_.” (Acts 3:19)

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)
  - Sometimes he issues warnings leading to repentance (Luke 13:3)
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- Accompanied by true \_\_\_\_\_ for sin  
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- Producing radically new \_\_\_\_\_  
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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:
  - “I \_\_\_\_\_” (regard a thing to be true)
  - “I \_\_\_\_\_” (depend on the truth of the thing)

- In the New Testament: one word, three concepts:
  - To believe \_\_\_\_\_ (agreement with facts; Mark 1:15)
  - To believe \_\_\_\_\_ (reliance on a person; Acts 16:31)
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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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> 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)
  - Turn to \_\_\_\_\_ (Acts 9:35)
- A movement involving two persons:
  - I \_\_\_\_\_ God (Ezekiel 33:11)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

#### 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
- A desire to \_\_\_\_\_ (1<sup>st</sup> Thessalonians 1:9-10)

**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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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:

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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
  - Because I am \_\_\_\_\_ (Ephesians 2:8)
3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
(2<sup>nd</sup> Peter 1:3)
  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
(1<sup>st</sup> Corinthians 6:20; 1<sup>st</sup> 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  
(Ephesians 1:5, 11; Romans 8:20)

*“Predestine” = “foreordain” = “lock in place in advance”*

-- He \_\_\_\_\_ us as his own  
(1<sup>st</sup> 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 \_\_\_\_\_  
(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.

-- 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
      - 2) He knows which selection will give him maximum \_\_\_\_\_  
(Ephesians 1:5)
      - 3) He knows which selection will prove the sovereignty of his \_\_\_\_\_  
(Ephesians 1:5, 11)
      - 4) He knows which selection will advance his ultimate \_\_\_\_\_  
(Ephesians 1:11)
3. What happens to the person whom God chooses?
- A process begins, leading to salvation.
    - God manipulates \_\_\_\_\_ to bring the gospel to us.  
(Acts 8:26-38; 16:22-34)
    - God’s Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - 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.  
(Ephesians 1:11-12; 1<sup>st</sup> 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(John 6:44 with 47; Rom 9:18 with 10:9-13; Luke 22:21 with 22; Matt. 11:25 with 28)
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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

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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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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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2. Why do I need to be saved?

- Because I am \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)



- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
  - Because I am \_\_\_\_\_ (Ephesians 2:8)
3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
(2<sup>nd</sup> Peter 1:3)
  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
(1<sup>st</sup> Corinthians 6:20; 1<sup>st</sup> 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  
(Ephesians 1:5, 11; Romans 8:20)

*“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

-- 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 \_\_\_\_\_  
(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.

-- 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
      - 2) He knows which selection will give him maximum \_\_\_\_\_  
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3. What happens to the person whom God chooses?
- A process begins, leading to salvation.
    - God manipulates \_\_\_\_\_ to bring the gospel to us.  
(Acts 8:26-38; 16:22-34)
    - God's Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - 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.  
(Ephesians 1:11-12; 1<sup>st</sup> 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(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 \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:16)
  - Help him to avoid \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:17)

## 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 20<sup>th</sup> 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.

In May of 1980 we received a phone call from my brother, inviting us to stay at his home in Winona Lake, Indiana, if we came to town for the FGBC annual conference. He

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 2<sup>nd</sup> 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; 1<sup>st</sup> 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 (2<sup>nd</sup> Tim. 1:9; 1<sup>st</sup> Thes. 4:7; 1<sup>st</sup> 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)
  - An exercise word: “I \_\_\_\_\_.” (Acts 3:19)

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)
  - Sometimes he issues warnings leading to repentance (Luke 13:3)
  - 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)
  - “I \_\_\_\_\_” (depend on the truth of the thing)

- In the New Testament: one word, three concepts:
  - To believe \_\_\_\_\_ (agreement with facts; Mark 1:15)
  - To believe \_\_\_\_\_ (reliance on a person; Acts 16:31)
  - To believe \_\_\_\_\_ (total commitment; John 3:16)

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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> Corinthians 15:1-5)
  - When I \_\_\_\_\_ as my Savior  
(John 1:12)
  - When I \_\_\_\_\_ to the Savior  
(2<sup>nd</sup> 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  
(1<sup>st</sup> Peter 1:8)



**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)
  - Turn to \_\_\_\_\_ (Acts 9:35)
- A movement involving two persons:
  - I \_\_\_\_\_ God (Ezekiel 33:11)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

## 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
- A desire to \_\_\_\_\_ (1<sup>st</sup> Thessalonians 1:9-10)

**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.

**Assignments for Next Segment ("The Doctrine of Salvation, Part Two")**

1. Read Grudem's *Systematic Theology*, chapters 36-38, 40-43.
2. Answer one or more of the "Questions for Personal Application" at the end of each chapter, and be prepared to share and discuss your answers in class. Or compose a question of your own (which relates to the subject matter in those chapters), research the topic, and be prepared to share your answer with the class.

## 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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
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3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
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  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
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*“Elect” = “make an intelligent choice”*

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-- God selected Jacob but not Esau before \_\_\_\_\_  
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- 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)
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(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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
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Christ.  
(John 6:44 with 47; Rom 9:18 with 10:9-13; Luke 22:21 with 22; Matt. 11:25 with 28)
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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

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(Romans 8:28-30; 1<sup>st</sup> Corinthians 1:23-24)
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### **The Doctrine of Repentance**

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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?

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  - An emotion word: "I \_\_\_\_\_." (Job 42:6)
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### **The Doctrine of Saving Faith**

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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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> 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)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

## 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
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**Resources**

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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
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Conversion/Faith/Repentance (chap. 35)	Repentance
	Faith
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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)
  - 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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
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3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
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  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - 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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*“Predestine” = “foreordain” = “lock in place in advance”*

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*“Foreknow” = “lovingly regard in advance”*

- The Bible says so with obvious hints

-- Jesus came to save \_\_\_\_\_ from their sins  
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-- Jesus gives eternal life to those whom the Father \_\_\_\_\_  
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- The Bible says so with historic examples

-- 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?
    - 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
      - 2) He knows which selection will give him maximum \_\_\_\_\_  
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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)
    - God’s Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - 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.  
(Ephesians 1:11-12; 1<sup>st</sup> 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(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 \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:16)
  - Help him to avoid \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:17)

## 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 20<sup>th</sup> 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.

In May of 1980 we received a phone call from my brother, inviting us to stay at his home in Winona Lake, Indiana, if we came to town for the FGBC annual conference. He

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 2<sup>nd</sup> 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; 1<sup>st</sup> 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 (2<sup>nd</sup> Tim. 1:9; 1<sup>st</sup> Thes. 4:7; 1<sup>st</sup> 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)
  - An exercise word: “I \_\_\_\_\_.” (Acts 3:19)

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)
  - Sometimes he issues warnings leading to repentance (Luke 13:3)
  - 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)
  - “I \_\_\_\_\_” (depend on the truth of the thing)

- In the New Testament: one word, three concepts:
  - To believe \_\_\_\_\_ (agreement with facts; Mark 1:15)
  - To believe \_\_\_\_\_ (reliance on a person; Acts 16:31)
  - To believe \_\_\_\_\_ (total commitment; John 3:16)

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 \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
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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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    - 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> 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)
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## 1. Introduction to the doctrine of God's call

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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.

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

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(Matthew 22:1-6; Acts 7:51; Hebrews 4:6-7)
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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?

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

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(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:
  - “I \_\_\_\_\_” (regard a thing to be true)
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- In the New Testament: one word, three concepts:
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- Certain types of “faith” (by themselves) will not save us.
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  - The product of \_\_\_\_\_ (1<sup>st</sup> Peter 1:8; 2<sup>nd</sup> Corinthians 5:7)
  - The product of \_\_\_\_\_ (1<sup>st</sup> 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  
(1<sup>st</sup> 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)
  - Turn to \_\_\_\_\_ (Acts 9:35)
- A movement involving two persons:
  - I \_\_\_\_\_ God (Ezekiel 33:11)
  - I \_\_\_\_\_ God (Jer. 31:18-19; Luke 1:16)
- A movement describing two experiences:
  - A repentant \_\_\_\_\_ can be turned (Acts 3:19; 11:21)
  - A restored \_\_\_\_\_ can be turned (Luke 22:31-33)

#### 3. The results of conversion

- A clean \_\_\_\_\_ (Acts 3:19)
- A heavenly \_\_\_\_\_ (Acts 26:18)
- An improved \_\_\_\_\_ (2<sup>nd</sup> Corinthians 3:16)
- A desire to \_\_\_\_\_ (1<sup>st</sup> Thessalonians 1:9-10)

**Resources**

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

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

**Assignments for Next Segment ("The Doctrine of Salvation, Part Two")**

1. Read Grudem's *Systematic Theology*, chapters 36-38, 40-43.
2. Answer one or more of the "Questions for Personal Application" at the end of each chapter, and be prepared to share and discuss your answers in class. Or compose a question of your own (which relates to the subject matter in those chapters), research the topic, and be prepared to share your answer with the class.

## 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 \_\_\_\_\_ (2<sup>nd</sup> Corinthians 4:3-4)
- Because I am \_\_\_\_\_ (Luke 19:10)
- Because I am \_\_\_\_\_ (John 3:18)

- Because I am \_\_\_\_\_ (John 3:36)
  - Because I am \_\_\_\_\_ (Ephesians 2:1)
  - Because I am \_\_\_\_\_ (John 8:44)
  - Because I am \_\_\_\_\_ (1<sup>st</sup> John 5:19)
  - Because I am \_\_\_\_\_ (Ephesians 2:12)
  - Because I am \_\_\_\_\_ (Isaiah 64:6)
  - Because I am \_\_\_\_\_ (Ephesians 2:8)
3. How do I benefit from being saved?
- Salvation will deal with \_\_\_\_\_  
(1<sup>st</sup> John 1:7)
  - Salvation will cover \_\_\_\_\_  
(2<sup>nd</sup> Timothy 1:9; 1<sup>st</sup> Corinthians 1:18; Romans 13:11)
  - Salvation will bestow \_\_\_\_\_  
(2<sup>nd</sup> Peter 1:3)
  - Salvation will unite me with \_\_\_\_\_  
(Jude 3)
4. How did Christ's death save me?
- He was my \_\_\_\_\_  
(2<sup>nd</sup> Corinthians 5:21; Galatian 3:13)
  - He was my \_\_\_\_\_  
(1<sup>st</sup> Corinthians 6:20; 1<sup>st</sup> 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  
(Ephesians 1:5, 11; Romans 8:20)

*“Predestine” = “foreordain” = “lock in place in advance”*

-- He \_\_\_\_\_ us as his own  
(1<sup>st</sup> 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 \_\_\_\_\_  
(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.

-- 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; 2<sup>nd</sup> Timothy 1:9; Titus 3:5)
    - He does choose each one on the basis of four factors:
      - 1) He knows which selection will demonstrate his \_\_\_\_\_  
(Romans 11:5-6)
      - 2) He knows which selection will give him maximum \_\_\_\_\_  
(Ephesians 1:5)
      - 3) He knows which selection will prove the sovereignty of his \_\_\_\_\_  
(Ephesians 1:5, 11)
      - 4) He knows which selection will advance his ultimate \_\_\_\_\_  
(Ephesians 1:11)
3. What happens to the person whom God chooses?
- A process begins, leading to salvation.
    - God manipulates \_\_\_\_\_ to bring the gospel to us.  
(Acts 8:26-38; 16:22-34)
    - God’s Spirit touches \_\_\_\_\_ to bring us to Christ.  
(2<sup>nd</sup> Thessalonians 2:13-14; 1<sup>st</sup> Peter 1:2)
  - 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.  
(Ephesians 1:11-12; 1<sup>st</sup> 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; 1<sup>st</sup> Thessalonians 1:3-5; 1<sup>st</sup> Peter 1:2)
  - Tell him that he can't use "non-election" as an excuse for \_\_\_\_\_  
Christ.  
(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 \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:16)
  - Help him to avoid \_\_\_\_\_  
(2<sup>nd</sup> Timothy 3:17)

## 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

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