

GOD AND SALVATION

Intro: Having seen:

- 1) Man's condition at creation;
- 2) The effect that Adam's sin had upon him;
- 3) How Adam's sin affected the whole human race (every person and the whole of every person) from that day until this; we now turn to the subject of salvation.

As we do so, in view of man's condition as a sinner and his position in relation to God, we must recognize the following facts:

- 1) Salvation is not a possibility for man, i.e., that he could be his own saviour.
- 2) That if man is to be saved, God must save him.
- 3) God is not obligated to do anything. He would have been perfectly righteous if He had chosen to do nothing. He made man without sin. He warned him (man) what would happen if he sinned. Beyond that God made no further promise to man prior to his sin.
- 4) If God decided to do something, He has the right to make salvation what He wants it to be. This is where we get into trouble -- because we approach salvation

on the basis of what we think He shall do. Cf. Isa. 55:8,9. Link this with the two preceding verses: Isa. 55:6,7. And then with v. 11 in the same chapter.

Having said this, the most basic ~~things~~^{truths} that we can learn are those truths taught in scripture related to

I. THE PURPOSES OF GOD WHICH HE ORDAINED IN ETERNITY PAST.

From these we must recognize two things:

- 1) That with respect to all things, God has a plan concerning what He is doing. This plan is not determined by man, but by God.
- 2) That God is carrying out His plan in every detail.

Generally speaking, this eternal plan of God has to do with

A. God promised salvation "before the world began" (Jn. 1:1-3).

Think of the implications of this with respect to man who was created without sin.

B. God determined before eternity who would be saved: the elect

2 Thess. 2:13
Cf. Tit. 1:1, 2
Eph. 1:3, 4, 11.
2 Tim. 1:9
Rev. 13:8; 17:8

} 2 Tim. 2:10
In other words, God never intended
to save everyone.

c. God ordained that His salvation
would be through Christ, by His
death, and in no other way.

Cf. Rev. 13:8
1 Pet. 1:20

Consequently we have the truth
expressed in Acts 2:22-24

Acts 4:27, 28

Cf. Acts 3:17, 18; 1 Cor. 2:6-10, esp.
v. 7. Also Matt. 13:34, 35; Cf. v. 11.

And so we have verses like
John 14:6; Acts 4:12; 1 John 5:12.

D. God has from eternity "prepared"
His Kingdom for His chosen ones.
Cf. Matt. 25:31-34, esp. v. 34; 20:23.

Thus, in considering the work
of God in salvation we must
conclude:

- 1) That God designed before
creation that there should be
salvation.
- 2) That the members of the Gospel
planned every detail of that
salvation.
- 3) That, in spite of all the opposition
to their plan from Satan, demons,
and man, God is doing what He

planned to do from all eternity.

This plan has taken into full consideration what had to be done because of the devastating effect of sin upon man.

This is a most important point because, otherwise, if God ordained to do one thing (e.g., the salvation of all men), and He is not accomplishing it, then we have a God who is not sovereign,

Who does not know how things are going to turn out,
Who is subject to man's will,
and thus Who must be frustrated because He is kept from doing what He wants to do.

Cf. Eph. 1:³ ~~1~~-14. Note the words "us" and "we." Note also the emphasis on God's will, and that it is being accomplished. Finally, note that God is doing what He has ordained should be done for His own glory.

It is important to consider all doctrines from God's viewpoint first. Then we will understand God's purpose in what He does plus His work in the world.

- All of the above brings us to two important questions:

- 1) Why did Christ die? What was His purpose, and, therefore, what did He accomplish by His death.

2) What is God's purpose in proclaiming that the Gospel be preached to all people everywhere?

II. THE PURPOSE OF CHRIST'S DEATH.

Did He die for all men everywhere of all ages, or did He die specifically to save those whom ~~the~~ the Father had chosen for salvation from eternity past? This question does not relate to the value of His death, but to the purpose.

The first thing to note is

A. The way this is stated in Scripture - in the light of the foundation that has been laid in the passages we have already considered.

1. 1 Cor. 15:1-11; 5:1. We will look at the problem passages later.
2. 1 Pet. 1:1-5.
3. 1 Pet. 1:18-21.
4. Titus 2:11-14.
5. Rom. 5:8-11; 8:28-39, esp. v. 32.
6. John 10:11, 15, 24-30.
7. Eph. 5:25-27. Also 2:4-7; 5:1, 2
8. 2 Thess. 2:13, 14.
9. 1 Cor. 1:26-2:12
10. Gal. 1:3, 4, 5; 2:20
11. Matt. 1:21
12. Isa. 53:⁵6, 10, 11
13. 1 John 3:5, 16, 4:9-11
14. Rev. 1:5b, 6.
15. Acts 20:28.
16. Heb. ~~9:12~~¹⁴.

B. The statements of Scripture which

indicate what Christ actually accomplished by His death and resurrection.

Those who believe in particular redemption take the ~~plurals~~
of Christ's accomplishments at the Cross at their full value.

1. 1 Jn. 2:2. Propitiation.
2. Rom. 4:23-25. Justification.
3. Heb. 1:3. Purged our sins.
4. Heb. 9:12. Eternal redemption.
cf. also Rom. 3:21-26.
5. Heb. 9:26. Put away sin.
6. Heb. 10:9-11. Sanctification.
7. Our union with Christ in His death, burial, and ~~resurrection~~:
Eph. 2:4-7; Col. 2:10-15, 20; 3:1-3;
Rom. 6:3-10.
8. Rom. 8:28-30. Glorification.

c. Problem passages

1. 1 John 2:2 - the use of the word, "world."
2. 1 Tim. 2:1-7.
3. 2 Pet. 3:9. Some trans. have "you," but this does not change the meaning.
4. 2 Cor. 5:19 (This verse and the passage with it belong in both of the two preceding passages).
5. 2 Pet. 2:1.
6. What about the "whosoever" passages? More will be said below, but here we need to distinguish between "whosoever will" and free will.
7. John 12:32.

III. THE RELATIONSHIP BETWEEN GOD'S PURPOSE IN ^{THE DEATH OF CHRIST} ~~REDEMPTION~~ AND THE PREACHING OF THE GOSPEL.

- A. No one will be saved who does not believe. Cf. John 3:16; Acts 16:31. Thus, no one can be saved apart from Christ. Cf. John 14:6; Acts 4:12.
- B. It is the will of God that the Gospel be preached to every creature. God commands "all men everywhere to repent" (Acts 17:30). Cf. Acts 1:8; Mark 16:15.
- C. We preach the Gospel with the positive assurance that the elect will be saved. Cf. Acts 13:48; 15:13-18.

Having learned what we have about the effect of sin upon man, it is clear that no one would come to Christ unless drawn by God. The fact that all do not come is proof that all are not drawn. Cf. John 6:44, 37.

But someone may object: How can the Gospel be offered to the non-elect? The answer:

- 1) Because God says so.
- 2) Because all men are responsible to believe even though not all will believe.
- 3) Because the validity of the offer is not determined by man's ability to respond favorably.

Note Charles Ryrie's comment on the offer of the Kingdom by our Lord to the Jews in His day when He knew it would not be established on earth for more than 2000 years!

"They were looking for the Messianic kingdom, not anything else . . . The kingdom proffered was the millennial kingdom. It was a genuine offer which was just as bona fide as the offer of the Gospel is today to every non-elect person. Man's reaction or ability to respond does not determine the validity of an offer" (Ryrie, Biblical Theology of the New Testament, p. 76).

IV. Some Clarifications.

A. What is an ultra Calvinist?
 There are extremes, just as there extremes in everything else - even among Dispensationalists.

There are also variations in any class of people who hold to certain theological views. There are wide differences among dispensationalists. (Explain.)

An ultra Calvinist usually holds to one and/or both of the following views:

- 1) He does not believe that it is necessary for us to preach the Gospel. His idea is that the elect will be saved anyway and that we who are saved have nothing to do about it. God will save the elect without us.

- 2) Some ultra Calvinists do not teach that it is even necessary to believe. They are saved by their election, not by their faith.

The ultra Calvinistic view is not scriptural (for reasons given in preceding section).

B. What is a true Calvinist? Chafer calls them moderate Calvinists.

These fall into two categories?

- 1) Those who are universal redemptionists.
 - 2) Those who are limited redemptionists.
- 1. The universal redemptionist believes that Christ died equally for all men, but that only the elect will be saved.
 - 2. The limited redemptionist puts no limit on the value of Christ's death, but He does on the purpose of Christ's death because He believes that Christ died to save those whom God elected for salvation. He does not believe that Christ failed in any way to accomplish what He came to do, but that by His death and resurrection Christ guaranteed the salvation of the elect.

It should be noted that today the issue is not basically a difference in the extent of the atonement,

but it backs up to be fact
 that many do not believe in
 election, nor do they believe their
 man was totally depraved by the
 sin of Adam.

Our generation is suffering
 from a lack of specific Bible
teaching.

C. Does a person have to accept
 Covenant Theology in order to
 be Calvinistic in his soteriology?

No! We do differ with many
 Calvinists in:

- 1) Pneumatology.
- 2) Ecclesiology.
- 3) Eschatology.

D) Calvinism solves two major
 problems which have troubled
 and divided the church:

- 1) The salvation of infants.
 This is where we need to see
 the Biblical passages which have
 to do with the family.
- 2) The salvation of the heathen,
 especially those who have never
 heard.

E. The excellencies of Calvinism.

1. It glorifies God.

He is exalted as the
 Originator, the Effector, and
 Consummator of salvation.

2. It shows the Word of God..
e.g., the statements regarding the death of Christ and what He accomplished by His death are given their full value.
3. It magnifies Christ as "the Author and Finisher of our faith" (Heb. 12:2).
4. It humbles man.
5. It grants ~~sees~~ the ultimate effectiveness of Christian service.
6. It gives real purpose to prayer.