

# The Doctrine of Salvation

A 10 week study of the Ordo Salutis

July 1 - Aug. 26, 2018

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# Atonement: The Accomplishment of Redemption

“This doctrine is the foundation of the gospel itself. God is perfectly righteous, and therefore, by definition he cannot countenance a less-than-perfect righteousness in anyone who would have fellowship with him (Matt. 5:48; 1 John 1:5). Sinners by definition have already violated God’s law and rebelled against him, and because sin has infected the very core of their being, they have no way to pay for sin or secure the righteousness needed to stand before him. They have no inclination or ability to submit to God’s authority (Rom. 8:7-8) and are doomed to face the just punishment of the outpouring of God’s righteous wrath (John 3:36; 2 Thess. 1:9). The divide between the sinner’s depravity and God’s unapproachable holiness is so vast, the sinner, even with his noblest efforts has no hope of ever standing in a right relationship with a holy God. The only hope for salvation comes - as it must - from outside the sinner. It is found in God’s own provision of full and free atonement for sin.” - MacArthur, pg. 512

# Atonement: The Accomplishment of Redemption

“In 1 Corinthians 15, the Apostle Paul tells us that the very heart of the gospel is that “Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures” (1 Cor. 15:3-4). “

“The Father’s unconditional election has formed the plan of salvation. But it is the atonement of God the Son that accomplishes that redemption in space and time.” - MacArthur, pg. 512



# The Son's Mission

To accomplish redemption by fulfilling the Trinitarian plan of salvation.

Eph. 3:11 - according to the eternal purpose which He accomplished in Christ Jesus our Lord,

Eph. 1:11 - In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

Luke 22:22 - And truly the Son of Man goes as it has been determined (lit. according to the determination).

Acts 2:23 - Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

# The Father's Will

John 10:18 - No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.

Heb. 10:7 - Then I said, 'Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.'

John 17:4-5 - I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Phil. 2:8 - And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross.



# The Father gives Specific Individuals to the Son

John 6:37-40 - <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. <sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 10:14-15, 29-30 - <sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>29</sup> My Father, who has given *them to Me*, is greater than all; and no one is able to snatch *them* out of My Father’s hand. <sup>30</sup> I and My Father are one.”

# The Father gives Specific Individuals to the Son

John 17:1-3, 6, 9, 24 - Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2 as You have given Him authority over all flesh, **that He should give eternal life to as many as You have given Him.** 3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 6 “I have manifested Your name to the men whom You have given Me out of the world. **They were Yours, You gave them to Me,** and they have kept Your word. 9 “I pray for them. I do not pray for the world but for **those whom You have given Me, for they are Yours.** 24 “Father, I desire that they also **whom You gave Me** may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.



# The Cause of the Atonement

Jesus died for His people because the Father loved them.

Rom. 5:8 - But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

1 John 4:8-10 - <sup>8</sup> He who does not love does not know God, for God is love. <sup>9</sup> In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

# The Necessity of the Atonement

**Hypothetical Necessity:** God could have chosen to save His people by a means other than the vicarious atonement of Christ. He ultimately did decree that this was how He would save His people, but nothing makes this then absolutely necessary. (Held by Athanasius, Augustine, Aquinas, Calvin).

**Consequent Absolute Necessity:** It is not absolutely necessary for God to save anyone at all. (ie, He condemned fallen angels with no provision of salvation). That God has chosen to save anyone at all is according to the mere good pleasure of His will. However, once He had determined to save, then the Cross of Christ was absolutely necessary. (the majority of theologians hold this view)

John Murray wrote, “Since salvation has been purposed, it was necessary to secure this salvation through a satisfaction that could be rendered only through a substitutionary sacrifice and blood bought redemption.”



# The Nature of the Atonement: Obedience

A Work of Substitution - Christ bore the penalty of sin in place of sinners (1 Pet. 2:24).

A Work of Propitiation - God's wrath is fully satisfied (Rom. 3:25).

A Work of Reconciliation - peace between God and Man is secured (Col. 1:20).

A Work of Redemption - The price for ransom is paid to rescue those bound in sin (1 Pet. 1:18-19).

A Work of Conquest - Sin, death, and Satan are defeated (Heb. 2:14-15).

Obedience to God's plan and to all the Law.

# Erroneous Theories of Atonement

- Ransom theory - Satan paid off by Jesus giving Himself to the devil in our place.
- Satisfaction theory - God's honor and glory was restored by the Son's obedience.
- The Moral-Influence theory - an example of true love and sacrifice.
- The Governmental theory - Jesus' death was a token payment for the violation of sin, and yet it was enough for God to relax His laws and remove the requirements of a specific penalty for sin. This is also a deterrent against sin.



# Penal Substitution

Jesus suffered the specific penalty due to specific sinners.

Isa. 53:4, 6, 11, 12 - Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

# The Sufficiency of the Atonement

- Christ's sacrifice was perfectly sufficient. It does not require anything from the sinner to participate with it, or benefit from it. "No cooperating work or response to grace adds to or energizes this ground of our salvation. To be sure, those who subjectively experience the benefits of the atonement must respond in repentance and faith, but such responses belong to the **application** of redemption - not to its **accomplishment** - and are themselves purchased by the perfect work that Christ has wrought." - MacArthur, pg. 539
- "It is finished!" - not "It has begun." It is sufficient because it is final, and unrepeatable (Heb. 7:26-28; 9:11-12, 25-28; 10:10-14).
- It is efficacious - Christ actually **saved** His people. It is not a hypothetical or potential atonement, but an accomplished redemption.



# The Extent of the Atonement

- For Whom did Christ die? The universalist says that Christ died for all the sins of all people without exception. Particularists teach that Christ died as a substitute for the elect alone, for those particular people that the Father gave to the Son in eternity past.
- He has given His life a ransom “for many” (Matt. 20:28; Mark 10:45; Isa. 53:12; Matt. 26:28).
- He is the Good Shepherd who lays down His life for His sheep (John 10:11-15).
- He lays down His life for His friends (John 15:13).
- He purchased with His blood the Church (Acts 20:28).
- He was delivered for the elect (Rom. 8:32-33).
- He is a sanctifier of a “people for his own possession” (Titus 2:14).
- God cannot demand payment from Christ and then payment from the lost in hell (double payment) - Rev. 20:12 And the dead were judged according to their works, by the things which were written in the books.

# Did Christ Die for All?

- 2 Cor. 5:14-15 - 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.
- All who died also lived (were saved). So this is a reference to all of the elect, and not all people everywhere.
- Heb. 2:9 - But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.
- Answered in vs. 10-18



# Did Christ Die for All?

- Heb. 2:<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” <sup>13</sup> And again: “I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.” <sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, <sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. <sup>17</sup> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. <sup>18</sup> For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

# Did Christ Die for All?

- 1 Tim. 2:<sup>3</sup> For this *is* good and acceptable in the sight of God our Savior, <sup>4</sup> who desires all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For *there is* one God and one Mediator between God and men, *the Man* Christ Jesus, <sup>6</sup> who gave Himself a ransom for all, to be testified in due time, <sup>7</sup> for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.
- Paul is addressing those who say salvation is only for the Jews and that Gentiles must become a Jew to be saved. All, and all men, refers to both Gentiles and Jews. See Eph. 2:11-18



# Did Christ Die for All?

- 1 Tim. 4:<sup>10</sup> For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe.
- The Savior here is God, not Christ in the atonement. God does save all men in the temporal sense - all men are not immediately cast into hell! Matt. 5:<sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, <sup>45</sup> that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.
- How much more profound then is the salvation of those who believe?

# Did Christ Die for All?

- 2 Peter 3:9 - The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.
- Who is “us”? The recipients of the letter.
- 2 Peter 1:1 Simon Peter, a bondservant and apostle of Jesus Christ, **To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:** <sup>2</sup> Grace and peace be multiplied **to you** in the knowledge of God and of Jesus our Lord, <sup>3</sup> as His divine power **has given to us** all things that *pertain* to life and godliness, through the knowledge of Him who **called us** by glory and virtue, <sup>4</sup> by which have been **given to us** exceedingly great and precious promises, that through these **you** may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.