

III. GOD THE SON ...AND SALVATION

III. A. JESUS THE CHRIST

Jesus is a n_____, Christ is a t_____

Jesus is the Greek form of J_____,
which means Yahweh is salvation

Christ = Messiah; both mean the a_____ o_____ ... this was a symbol
of being appointed to a special office

The Offices of Christ:

p_____:

p_____:

k_____:

Jesus Christ is both **fully G**_____ and **fully m**_____

incarnation: Christ takes on a human body (Latin *carn* = flesh)

Jesus the Christ is both: the s_____ of G_____

AND G_____ the s_____

III. B. JESUS & OUR SALVATION

"Salvation" comes from the Latin *salus*, which means h_____

Since our r_____ with God was broken by sin, it needs healing

Genesis 2.16-17: And the LORD God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

Romans 6.23: For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Here is where s_____ comes in

In the OT, God's response is

Leviticus 9.7: Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the LORD has commanded."

כַּפַּר (*kapar*) = sacrifice of atonement (atonement = at-one-ment)

OT sacrifices were temporary: they only covered current sins

Jesus Christ as the p_____ sacrifice

Theological concepts related to salvation

propitiation = Christ paid the price for our sins...

vicarious atonement = Christ bringing us back into "one-ness" with the Father
(vicarious: He did it for us)

justification = being made righteous in the eyes of God

Salvation, then, is a "subset" of r_____

Grace (χάρις)

Grace is both God's loving & free g_____ for our salvation

and also spiritual p_____ given by God

by grace we are saved

by grace we are empowered to become holy

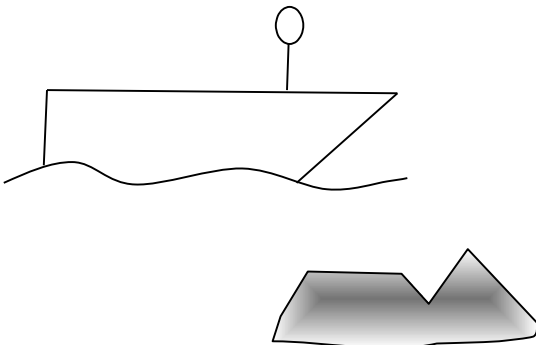
III. C. PREDESTINATION & SALVATION

E_____ : God's choosing of some to be saved and not others

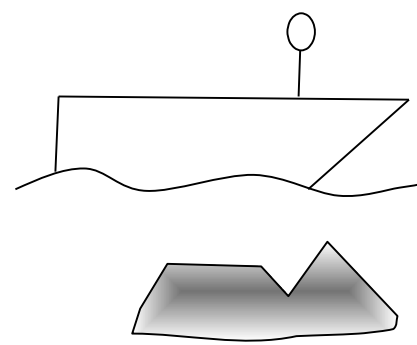
P_____ : the belief that God made His choices:

- a) before time began and/or
- b) purely by His good pleasure

Calvin on Predestination & Salvation



Arminius on Predestination & Salvation



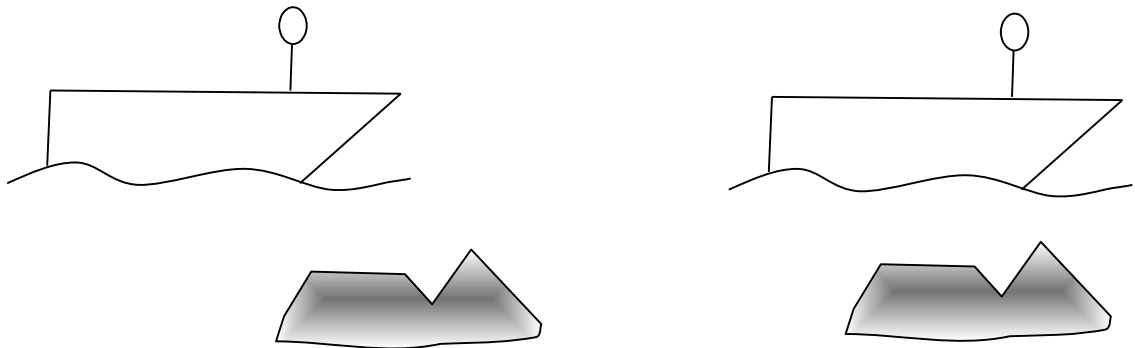
Calvin's position rests on God's s_____ will

Arminius' position rests on God's p_____ will
(and emphasizes our f_____ will)

Romans 8.38-39: For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Hebrews 6.4-6: It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age and who have fallen away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

II Peter 2.20-21: If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and are overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.



T -- total depravity. This doesn't mean people are as bad as they can be. It means that sin is in every part of one's being, including the mind and will, so that a man cannot save himself.

U -- unconditional election. God chooses to save people unconditionally; that is, they are not chosen on the basis of their own merit.

L -- limited atonement. The sacrifice of Christ on the cross was for the purpose of saving the elect.

I -- irresistible grace. When God has chosen to save someone, He will.

P -- perseverance of the saints. Those people God chooses cannot lose their salvation; they will continue to believe. If they fall away, it will be only for a time.

The key question on predestination:

Romans 8.29: For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.

III. D. ADDITIONAL READINGS

III. D. 1. The Nicene Creed

We believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the very Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

III. D. 2. On Christ as God:

Psalm 110.1: The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." (cf. **Matthew 22.44-45:** The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." If then David calls him 'Lord,' how can he be his son?)

John 1.1-4,14,18: In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

John 8.56-58: Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!" "I tell you the truth," Jesus answered, "before Abraham was born, I am!"

John 10.29-33: My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one." Again the Jews picked up stones to stone him, but Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?" "We are not stoning you for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be

III. D. 3. WCF Readings

Chapter 5: Providence

1. **God—the great Creator of all things**—upholds, directs, disposes, and governs all creatures, actions, and things, from the greatest even to the least. He exercises this

most wise and holy providence according to his infallible foreknowledge and the free and unchangeable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

2. Although—in relation to the foreknowledge and decree of God, the first Cause—all things come to pass unchangeably and infallibly; yet, by the same providence, he orders them to occur according to the nature of second causes, either necessarily, freely, or contingently.

3. In his ordinary providence, **God makes use of means, yet he is free to work without, above, and against them as he pleases.**

4. The almighty power, unsearchable wisdom, and infinite goodness of God manifest themselves so completely in his providence that it extends even to the first fall and all other sins of angels and men—not by a bare permission, but by a permission which has joined with it a most wise and powerful limiting, and otherwise ordering and governing of them in a varied administration, for his own holy purposes. However, the sinfulness comes from the creatures alone and not from God, who, because he is most holy and righteous, neither is nor can be the author or approver of sin.

5. **The most wise, righteous, and gracious God often leaves his own children, for a time, to manifold temptations and to the corruption of their own hearts.** He does this to chastise them for their past sins, to humble them by making them aware of the hidden strength of the corruption and deceitfulness of their hearts, and then to raise them to a closer, more constant dependence upon himself for their support, to make them more watchful against all future occasions for sinning, and to fulfill various other just and holy purposes.

6. **As for those wicked and ungodly men** whom God, as a righteous judge, blinds and hardens because of their past sins, **God withholds his grace**, by which their minds might have been enlightened and their hearts affected. He also sometimes takes away the gifts which they had, and exposes them to such things as their corrupt nature makes into occasions for sinning. Moreover, he gives them over to their own lusts, the temptations of the world, and the power of Satan, by which they harden themselves even under the same means which God uses to soften others.

7. As, in general, the providence of God reaches to all creatures, so, in a very special way, it cares for his church and disposes all things for its good.

Chapter 8: Christ the Mediator

1. God was pleased, in his eternal purpose, to choose and ordain the **Lord Jesus**, his only begotten Son, to be the mediator between God and man. **As the mediator, he is the prophet, priest, and king, the Head and Savior of the church**, the heir of all things, and the judge of the world. God gave to him, from all eternity, a people to be his seed and to be by him, in time, redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person of the Trinity, being truly and eternally God, of one substance and equal with the Father, did, when the fullness of time had come, take upon himself man's nature, with all its essential properties and common frailties, yet without sin. He was conceived by the power of the Holy Spirit in the womb of the virgin Mary and of her substance. In this way, **two whole natures, the divine and the human, perfect and distinct, were inseparably joined together in one person**

without being changed, mixed, or confused. This person is truly God and truly man, yet one Christ, the only mediator between God and man.

3. In his human nature, united to the divine nature, the Lord Jesus was set apart and anointed with the Holy Spirit beyond measure, having in him all the treasures of wisdom and knowledge. In him the Father was pleased to have all fullness dwell, so that—being holy, blameless, and undefiled, full of grace and truth—he might be completely equipped to fulfill the office of a mediator and guarantor. He did not take this office to himself but was called to it by his Father, who put all power and judgment into his hand and commanded him to execute it.

4. This office the Lord Jesus most willingly undertook, and in order to discharge its obligations he was born under the law and perfectly fulfilled it. He endured most grievous torments in his soul and most painful sufferings in his body; he was crucified, died, and was buried; he remained under the power of death, yet his body did not undergo decay; and he arose from the dead on the third day with the same body in which he had suffered. In this body he ascended into heaven, where he sits at the right hand of his Father, making intercession, and he shall return to judge men and angels at the end of the age.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself—which he through the eternal Spirit once offered up to God—has fully satisfied the justice of his Father. He purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for all those whom the Father has given to him.

6. Although the work of redemption was not actually accomplished by Christ until after his incarnation, yet the power, efficacy, and benefits of it were applied to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices by which Christ was revealed and signified to be the seed of the woman who would bruise the serpent's head, and to be the Lamb slain from the beginning of the world. He is the same yesterday, today, and forever.

7. In the work of mediation, Christ acts according to both natures. Each nature does what is proper to itself; yet, by reason of the unity of his person, that which is proper to one nature is in Scripture sometimes attributed to the person designated by the other nature.

8. To all those for whom Christ purchased redemption, he certainly and effectually applies and communicates it. He makes intercession for them and reveals to them, in and by the Word, the mysteries of salvation. He effectually persuades them by his Spirit to believe and obey, and governs their hearts by his Word and Spirit. He overcomes all their enemies by his almighty power and wisdom in such a manner, and by such ways, as are most agreeable to his wonderful and unsearchable administration.

Chapter 10: Effectual Calling

1. All those—and only those—whom God has predestined to life, he is pleased to call effectually in his appointed and accepted time, by his Word and Spirit. He calls them from the state of sin and death—in which they are by nature—to grace and salvation by Jesus Christ. In this calling, God enlightens their minds spiritually and savingly, so that they understand the things of God. He takes away their hearts of stone and gives them hearts of flesh, renews their wills, and by his almighty power turns them

to what is good and effectually draws them to Jesus Christ. Yet he does this in such a way that they come most freely, being made willing by his grace.

2. This effectual call is from God's free and special grace alone, and not from anything at all that God foresees in man, who is entirely passive in it, until—being made alive and renewed by the Holy Spirit—he is enabled to answer the call and embrace the grace offered and conveyed in it.

Note: This paragraph reflects the Calvinist position. Alternative interpretations of man's "passive" role will be explained in class.

3. **Elect infants who die in infancy are regenerated and saved by Christ through the Spirit**, who works when, where, and how he pleases. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Although **other persons** who are not elected may be called by the ministry of the Word and may experience some common operations of the Spirit, **yet they never really come to Christ** and therefore cannot be saved. Much less can men not professing to be Christians be saved in any other way, no matter how carefully they may order their lives by the light of nature and by the laws of whatever religion they profess. To assert and maintain that they may be saved in some other way is very pernicious and is to be detested.

Chapter 11: Justification

1. **Those whom God effectually calls he also freely justifies**, not by infusing righteousness into them, but **by pardoning their sins and by accounting and accepting them as righteous**. It is not for anything wrought in them, or done by them, but for Christ's sake alone that they are justified. It is not by imputing faith itself, the act of believing, or any other act of Christian obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ to them who receive and rest on him and his righteousness by faith. Men do not have this faith of themselves; it is the gift of God.

2. **Faith—receiving and resting on Christ and his righteousness**—is the only instrument of justification; yet it is not the only grace in the person justified, but is always accompanied by all other saving graces. Justifying faith is not dead, but works by love.

3. **Christ, by his obedience and death, fully discharged the debt of all those who are justified**. He made a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, because he was freely given by the Father for them, and because his obedience and satisfaction were freely accepted in their stead, and not for anything in them, their justification is only of free grace. **It was God's purpose in the justification of sinners to glorify both his exact justice and his rich grace.**

4. God, from all eternity, decreed to justify all **the elect**. In the fullness of time, **Christ died for their sins** and rose again for their justification. Nevertheless, they are not justified until, in due time, the Holy Spirit actually applies Christ to them.

5. **God continues to forgive the sins of those who are justified.** Although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure and not have the light of his countenance restored to them until they humble themselves, confess their sin, plead for pardon, and renew their faith and repentance.

6. The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament.

Chapter 18: The Assurance of Grace and Salvation

1. Although **hypocrites and other unregenerate men may vainly deceive themselves with false hopes and fleshly presumptions that they are in God's favor** and in a state of salvation, this hope of theirs will perish. Nevertheless, **those who truly believe on the Lord Jesus, love him sincerely, and strive to live in all good conscience before him, may in this life be certainly assured that they are in the state of grace** and may rejoice in the hope of the glory of God, a hope that shall never make them ashamed.

2. This certainty is not merely a conjectural and probable persuasion grounded on a fallible hope, but an infallible assurance of faith, founded on the divine truth of the promises of salvation, on the evidence in our hearts that the promised graces are present, and on the fact that the Spirit of adoption witnesses with our spirits that we are God's children. The Holy Spirit, by whom we are sealed for the day of redemption, is the pledge of our inheritance.

3. This infallible assurance does not so belong to the essence of faith but that a true believer may wait long and contend with many difficulties before he partakes of it. Yet, because he is enabled by the Spirit to know the things which are freely given to him by God, he may—without any extraordinary revelation—attain this assurance by a proper use of the ordinary means. It is therefore **the duty of everyone to be very diligent in making certain that God has called and chosen him.** By such diligence his heart may grow in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties which obedience to God requires—the proper fruits of this assurance. Thus it is far from inclining men to carelessness.

4. **True believers** may have the assurance of their salvation shaken, diminished, or temporarily lost in various ways: as by negligence in preserving it, by falling into some special sin which wounds the conscience and grieves the Spirit, by some sudden or violent temptation, or by God's withdrawing the light of his countenance and allowing even those who reverence him to walk in darkness and have no light. Yet, true believers are never completely deprived of that seed of God and life of faith, that love for Christ and fellow believers, that sincerity of heart and conscience concerning duty, out of which—by the operation of the Spirit—this assurance may in due time be revived; and by which, in the meantime, they are supported from utter despair.

III. D. 4. The Bible on Salvation

Genesis 2.16-17: And the LORD God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

Exodus 23.17-19: "Three times a year all the men are to appear before the Sovereign LORD. "Do not offer the blood of a sacrifice to me along with anything containing yeast. "The fat of my festival offerings must not be kept until morning. "Bring the best of the first fruits of your soil to the house of the LORD your God

Mark 1.14-15: After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

Luke 10.20: However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

Romans 3.22-26: This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished-- he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Romans 5.8-11: But God demonstrates his own love for us in this: while we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Romans 8.29-30: For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

Ephesians 2.8-10: For it is by grace you have been saved, through faith-- and this not from yourselves, it is the gift of God-- not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Revelation 20.12-15: And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

III. D. 5. Can We Fall From Grace?

Romans 8.38-39: For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth,

nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Romans 11.19-22: You will say then, "Branches were broken off so that I could be grafted in." Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.

Hebrews 6.4-9: It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. Land that drinks in the rain often falling on it and that produces a crop useful to those for whom it is farmed receives the blessing of God. But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned. Even though we speak like this, dear friends, we are confident of better things in your case-- things that accompany salvation.

II Peter 2.19-21: They promise them freedom, while they themselves are slaves of depravity-- for a man is a slave to whatever has mastered him. If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.

Revelation 3.5: He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Suggestions for Further Reading:

Again, the basic theology books cover this topic extensively. Popular books on Christ and salvation tend to be about a personal experience of Him rather than theology. Marshall, I. Howard. I Believe in the Historical Jesus and Yancey, Philip. The Jesus I Never Knew