

DOCTRINE OF THE SALVATION ADJUSTMENT TO THE JUSTICE OF GOD

- I. Introduction and preliminary considerations.
 - A. One of the common failures among those that would interpret Scripture is the failure to recognize that a single word can be used to refer to more than one concept.
 - B. Terms like **salvation, sanctification, and justification** are but three terms that are used to refer to differing concepts; the meaning of these terms must be determined by the context in which they are used, and the intent of the author.
 - C. For the purpose of analysis, man's participation in the plan of God is divided into three distinct sections.
 1. Phase one (Ph₁) salvation deals with the point of faith in Christ, and all the doctrines that are inherent in that action. By definition, this aspect of salvation occurs at a moment in time, when one accepts Jesus Christ as his Savior.
 2. Phase two (Ph₂) salvation deals with the period of time between the point of faith in Christ and the end of the believer's life on earth. That end comes at the point of physical death for the vast majority of Church Age believers; however, there is one generation that will not experience physical death. Heb. 9:27; ICor. 15:51
 3. Phase three (Ph₃) salvation deals with the time following the believer's Ph₂ experience, and focuses on the time when Church Age believers receive their resurrection bodies at the rapture. Rom. 8:23
 - D. The word **salvation** is used much the same in the Old Testament and the New Testament; it encompasses the ideas of deliverance, safety, preservation, soundness, restoration, and healing.
 - E. A careful analysis of the Scriptures reveals that several different kinds of deliverance may be referred to by the single term **saved/delivered**.
 1. Temporal deliverance from danger. Ps. 18:48, 37:39-40; Dan. 6:27
 2. Ph₁ deliverance from the eternal penalty of sin. Jn. 3:16-17, 10:9; Acts 4:12
 3. Ph₂ deliverance from the power of sin in time. IICor. 7:10; IIThess. 2:13; IITim. 3:15
 4. Ph₃ deliverance from loss at the Bema Seat. ITim. 4:16; ICor. 3:12-15
 - F. Although such a wide range of human experience is expressed by the word, its major, specific use focuses on the work of God on behalf of mankind.
 - G. In that regard, it brings together at least twelve extensive and vital doctrines that include, redemption, reconciliation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification.
 - H. This doctrine will focus on the two aspects that are inherent in the term: the first is being rescued from a lost state, while the second involves being brought into a saved state.
 - I. The terminology indicates that this adjustment involves the perfect justice of God; every man is responsible for orienting himself to God and His plan, God does not accommodate or orient to any man.
 - J. The salvation adjustment is the foundation for the other adjustments to God.

II. Vocabulary.

A. Hebrew vocabulary.

1. יָשַׁע (yasha), verb, to be spacious, ample or broad, to set at freedom, to aid, or deliver. The nuance of this family of words is the freedom or space which deliverance brings. The opposite concept of tribulation or distress focuses on those things that restrict one, or bring pressure upon him.
 - a. יְשָׁעָה (yeshah), 214X, m.noun, deliverance, aid, help, or salvation.
 - b. יְשׁוּעָה (y^eshu'ah), 78X, help, deliverance, or acts of salvation.
 - c. מוֹשָׁעָה (mosha'ah), 1X, f.noun, salvations, deliverances. Ps. 68:20
 - d. תְּשׁוּעָה (t^eshu'ah), 34X, f.noun, deliverance, salvation, or victory in battle.
2. מָלַט (malat), 96X, verb; lit. to be smooth, to slip away or escape; the hiphil stem means to cause to slip away or escape, to deliver or save someone. The emphasis of this family is the actual escape from impending death or danger.
3. נָצַל (natsal), 213X, verb, to draw out, to pull or snatch out, to snatch from danger, to save, deliver or preserve. This family emphasizes the ability and willingness of the one who saves or delivers.
4. פָּלַט (palat), 29X, verb, to escape, to get away, to rescue or bring one to safety. The emphasis of this family is on physical deliverance, especially from violence or war. The cognate adjective פָּלִיט (paliyt), is used 24X, and denotes one that has escaped or been delivered from warfare.
5. There are other derivatives and Hebrew words, when used in certain contexts that deal with various concepts related to deliverance or salvation.

B. There is one Aramaic verb, which is unique to the book of Daniel, שֵׁיזַב (sheyzibh), which means to liberate, rescue or deliver.

C. Greek vocabulary:

1. ἀπαλλάσσω (apallasso), 3X, verb, actively, to set free or deliver from something; passively, to be delivered from someone, particularly in a legal sense.
2. ἐξαιρέω (exaireo), 8X, verb, to take out, pluck out, draw out, deliver, rescue, or set free.
3. ῥύομαι (hruomai), 17X, verb, to draw or drag someone away, to rescue or deliver someone.
4. σώζω (sozo), 106X, verb, the most common word for salvation or deliverance; to save, to keep safe and sound, to deliver from danger or destruction. When used of one who is suffering, it means to restore to health, to deliver.
 - a. σωτήρ (soter), 24X, noun, one who saves, rescues, or delivers; a savior.
 - b. σωτηρία (soteria), 46X, noun, the act of delivering, rescuing or preserving; it is used technically to refer to the salvation of the soul.
 - c. σωτήριος (soterios), 5X. adjective, that which pertains to saving, to bringing salvation or deliverance.
 - d. διασώζω (diasozo), 8X, verb, to bring safely through, to deliver from something; when used of illness, it has the sense of being cured.

- III. Definition and description.
- A. Webster defines the verb **save** as the action of rescuing or delivering from danger or harm; to preserve for future use, to prevent loss or waste, to set aside or keep.
 - B. This definition recognizes that one is in some type of danger and needs to be delivered, rescued, or protected.
 - C. The verb also has the added nuances of maintaining something intact, protecting or preserving from injury, destruction, or loss.
 - D. The following synonyms, each of which has its own particular nuance, may be replaced by the term **save**.
 1. **Rescue** implies freeing from imminent danger by prompt or vigorous action. *The crew was rescued from the sinking ship.*
 2. **Deliver** implies release, usually of a person from confinement, temptation, slavery, or suffering. *Moses delivered his people from bondage.*
 3. **Redeem** implies releasing someone from bondage or penalties, by paying whatever is demanded or necessary.
 4. **Ransom** specifically applies to rescuing someone by paying the price necessary for buying him out of captivity.
 5. **Reclaim** suggests a bringing back to a former state or condition of someone or something that has been abandoned or debased.
 6. **Save** may replace any of the foregoing terms; it may further imply a preserving or maintaining for usefulness or continued existence. *That operation saved my life.*
 - E. Theologically, the salvation adjustment specifically deals with the saving of man from the spiritual consequences of sin and spiritual death; it has an emphasis on deliverance from eternal punishment, the wrath of God, which is demanded by the righteousness and justice of God.
- IV. The necessity of salvation.
- A. God's essence demands that anyone who is to have a relationship with Him must be as righteous as God Himself is. Matt. 6:33; Rom. 3:21; James 1:20
 - B. As the federal head of the human race, Adam failed the test in the garden, becoming unrighteous, and was charged with committing the first human sin. Gen. 2:17, 3:6
 - C. Adam's sin was imputed/charged to his flesh, which produced the sin; this apparently resulted in a genetic alteration in mankind, and produced spiritual death. Possession of a sin nature was the proximate cause of spiritual death, with Adam's sin being the original cause. Rom. 5:12
 - D. Adam passed the genetic sin nature to his progeny by means of procreation. Rom. 5:19
 - E. Logically, fairly, and consistently, God rendered the same judgment of spiritual death on every person that came to be in possession of a sin nature. Rom. 5:12,17,18
 - F. Therefore, since all people enter this world in possession of a sinful nature, and under the judgment of spiritual death, they all will normally commit personal sins. Rom. 5:12 "*upon which, all sinned.*"
 - G. The possession of a genetic sin nature, coupled with the production of personal sins, places mankind under condemnation, since man cannot attain God's absolute standard of righteousness. Rom. 2:12, 3:23

- H. Due to his fallen state, and his inability to produce the righteousness God demands, no man is capable of establishing a relationship with God. Ps. 49:7-8; Rom. 5:6 *helpless*, 8 *sinners*, 10 *enemies*; Eph. 2:1
 - I. There are actually several barriers that prevent man from having a relationship with God, each of which must be addressed if man is to establish a relationship with God.
 - 1. The first barrier is the nature of God; His holiness, which is comprised of His righteousness and justice, prevents Him from having fellowship with anything that falls short of His holiness. Rom. 3:23
 - 2. The second barrier between God and man is spiritual death, which is an obstacle that man cannot overcome through any system of religion, morality, etc. Rom. 5:12,14; Eph. 2:1
 - 3. The third barrier to a relationship with God is the personal sins that proceed from the sin nature. Jn. 8:24; Eph. 2:1
 - J. Therefore, God must intervene and deal with the various barriers that stand between mankind and Himself, if man is going to have a relationship with God.
- V. The role of the Godhead in the salvation adjustment.
- A. God the Father is viewed as the Planner.
 - 1. The attribute of omniscience, which allowed God to foreknow all things, recognized that man would fall and come under condemnation.
 - 2. Therefore, before the foundation of the world, God initiated a plan to do for man what would be impossible for man to do for himself. Acts 2:23
 - 3. Prior to the foundation of the world, the Father determined to send His own Son into the world to provide the potential for salvation to all mankind. IPet. 1:20
 - 4. This dramatically demonstrated the attribute of love, as God determined to provide a grace solution to mankind's insurmountable problem. Jn. 3:16; Rom. 5:8; Eph. 2:4; IJn. 4:10,19
 - 5. However, God could not manifest His attribute of love at the expense of His other attributes of righteousness and justice, which demand that God deal with all sins and all sinful conditions at some point in the Angelic Conflict. Rom. 1:18, 3:26
 - 6. His plan required a qualified substitute to bear the just penalty for sins, which is spiritual death. Rom. 8:3; Ga. 3:10; Eph. 2:15
 - a. The substitute first had to be fully human. Lk. 2:11-12; Heb. 2:14,17, 10:5-7
 - b. The substitute had to be willing to fulfill the will of God and voluntarily offer himself. Jn. 10:18; Lk. 22:42
 - c. The substitute had to be qualified; that is, he could not be subject to the very barriers that separated man from God. IICor. 5:21; IPet 2:22-23; IJn. 3:5
 - 7. This plan was accomplished at the cross, where Jesus Christ bore all the sins of every member of the human race, in a once-for-all offering. Rom.5:8; 8:32; 2Cor.5:21; Eph.5:2; Heb.10:10,12,14; 1Pet.2:24; Rev.1:5
 - B. God the Son is viewed as the Administrator of the Plan.
 - 1. The Son, existing as He did in the form of God, concurred with the plan of the Father and voluntarily took upon Himself human flesh. Joh.1:1,14; Phil. 2:6-8; Col. 1:16-22; Heb. 2:9,14,17
 - 2. He lived a sinless life of perfect obedience to the Father, fulfilled the Law and was qualified to bear the sins of others. Jn. 4:34, 5:30, 8:28-29,46, 17:4

3. In the Garden of Gethesemane, He demonstrated His willingness to comply with the will of the Father and become a sin offering. Matt. 26:36-46
 4. He bore all the sins of all members of the human race of all time in His body on the cross between the hours of 12-3 PM. Matt. 27:45-46; IPet. 2:24
 5. This action provided the potential for the salvation of all those that would choose to believe in Him. Rom. 5:16-19; IPet. 3:18
- C. God the Holy Spirit God is viewed as the Revealer and Communicator of the Plan.
1. The third person of the Godhead convicts man of his need for a Savior, as He testifies on behalf of Jesus Christ. Jn. 15:26, 16:8-9
 2. However, those that do not accept His witness with respect to Jesus Christ commit the unpardonable sin, for which there is no forgiveness. Matt.12:32
 3. The Holy Spirit has a number of ministries, beginning at salvation, and continuing in time; these include the baptism of the Holy Spirit (ICor. 12:13), permanently indwelling the Church Age believer (Jn. 14:17), teaching the Divine viewpoint (ICor. 2:12), withstanding the sin nature (Gal. 5:17), and more.

VI. Man's part in the salvation adjustment.

- A. The only requirement for man to make the salvation adjustment is to simply believe that Jesus Christ is the Savior of the world. Jn. 6:29
- B. Therefore, the only mechanic, which is necessary to obtain salvation, is faith in Jesus Christ. Jn. 1:7,12; 3:15-18,36, 20:31; Acts16:30-31; Rom. 3:22,28,31, 4:4-6, 5:1, et al.
- C. The related concept of repentance refers to the change in one's thinking, as a person rejects any previous ideas about how to procure a relationship with God, and chooses to believe in Christ alone.
 1. It is not a second, necessary step for salvation, as some wrongly assert.
 2. The Greek term *μετάνοια* (metanoia—repentance) means a change of mind; it does not mean contrition for, or turning away from sin.
 3. Although many suggest that one must “repent from his sins”, that phrase is never used in the Bible; one cannot repent of his sins for salvation, they must be forgiven by the offended party.
 4. Repentance and faith may be understood as two sides of the same coin. Once one recognizes who Jesus Christ is and what He offers, his thinking must change, if he is to be saved.
- D. Faith has always been the only method for salvation in every dispensation, as witnessed by the examples of Abraham and David. Rom. 4:1-12
- E. Faith is the only non-meritorious method that is compatible with grace, and is equally accessible to every member of the human race. Rom. 4:16, 5:2; Eph. 2:8-9
- F. Although a number of distortions of this truth have been advanced, there is nothing required of man, other than simply believing in Jesus Christ.
 1. According to biblical research, there are over 200 places in the New Testament where the condition for salvation is explained; in all these cases, faith or belief is the one and only condition.
 2. Therefore, when one encounters passages that pose a problem with this concept, the correct hermeneutical principle to apply is that the clear passages take precedence over the vague, obscure, or problematic passages.

3. When one encounters various terms that are associated with salvation, one must be quite careful not to assume that the Bible is adding separate conditions for salvation, beyond faith in Messiah. Acts 3:19
4. As mentioned above, some attempt to add the false condition of repentance, usually with the idea of sorrow or contrition for sins. Acts 2:38, 3:19
5. Another false condition that is added by some is the condition of public verbal confession, which is generally advanced with two proof texts. Matt. 10:32; Rom. 10:9-10
 - a. The passage in Matthew is found in a context of believers dealing with persecution (Matt. 10:16ff), and deals with acknowledging Christ and applying the doctrine of separation in spite of persecution. Matt. 10:34-39
 - b. Therefore, it is addressing fearfulness among believers, and has absolutely nothing to do with the salvation adjustment.
 - c. The second passage is one in which Paul uses a Hebrew poetic device called inversion; he not only interchanges the terms to show that they are used synonymously, he reverses the order to show that they are two sides of the same coin.
 - d. Secondly, there is no mention of a public confession before men; in fact, it would appear to be synonymous with **calling on the name of the Lord**. Rom. 10:13
 - e. Additionally, those that adhere to this fallacy have to admit that those that did not publicly confess their faith were never saved. Jn. 19:38
 - f. Lastly, according to this interpretation, those that believe and confess are saved. Lk. 4:41
6. The next false condition that some attach to faith in Christ is the condition of surrendering to the Lordship of Christ; this is commonly referred to as Lordship Salvation.
 - a. John MacArthur has been the most notable modern-day exponent of this view, which is loosely based on Romans 10:9
 - b. Essentially, the argument is that one cannot accept Jesus Christ as his Savior, without accepting Him as the Lord of every aspect of his life.
 - c. Further, if someone's conversion is genuine, he will absolutely exhibit growth and obedience, however meager and faltering, during the course of his life.
 - d. Paul's argument in Romans 10 is not that Jesus must be Lord of every aspect of one's life in order to be saved; his argument is that Jesus must be recognized as Lord/YHWH in order for one to receive salvation. Rom. 10:13; Joel 2:32
 - e. Further, if Jesus must be Lord of every aspect of one's life in order to be a believer, then men like Joseph of Arimathea (Jn. 19:38), Peter (Matt. 16:22), Thomas (Jn. 20:24-25), and Paul were not saved. Acts 21:4,10-11
7. One of the most deeply rooted conditions that is often attached to faith alone is the ritual of water baptism.
 - a. Like other erroneous views, this added condition is based on a very few Scriptures; it is opposed to the over 200 verses that indicate that faith in Christ is the sole requirement for salvation. Mk. 16:15-16; Acts 2:38, 22:16; IPet. 3:21
 - b. We do not debate the fact that water baptism was instituted by Jesus Christ, practiced by all orthodox branches of the Church from apostolic times, and is incumbent upon every believer following salvation.
 - c. What we do insist upon is the fact that it is a ritual, is not efficacious for removing sins or obtaining salvation, and is not required as an extra condition beyond faith in the salvation adjustment.

- d. The first passage is a non-issue, since there are many evidences that the passage is included in a section that was not written by Mark, and not part of the original autograph. Mk. 16:9-20
- e. The passage in Acts 2 is heavily debated, grammatically difficult, should likely be rendered, **All of you must repent, and then each one of you (i.e. those that did repent) must be baptized with respect to the fact that (since) your sins have been forgiven...**
- f. Likewise, the passage in Acts 22 should be retranslated as **Get up, be baptized, and wash away your sins by calling on His name.**
- g. It is relatively clear in the Acts narrative, which should be understood as a transitional period in the Church, where progressive revelation was occurring, that the early Church viewed salvation and water baptism as being very closely related.
- h. The last passage in Peter is perhaps the most damning to the fallacious notion that baptism is necessary for salvation.
- i. Peter likens water baptism to the waters of the flood of Noah, which clearly did not save anyone, but killed every person that lived. He then goes on to say that water baptism is not efficacious when it comes to the matter of sins; therefore, it cannot be essential for salvation.

VII. The message of salvation.

- A. The gospel is the message of salvation; the Greek noun εὐαγγέλιον (euangelion) originally meant a reward for good news, then came to simply mean good news. Rom. 1:16; Eph. 1:13
- B. The good news begins with the reality that mankind stands in a state of condemnation, from which no individual can deliver himself. Rom. 3:9-18,23
- C. God intervened by sending His own Son to remove the basis for the condemnation. Jn. 3:16; Rom. 5:6,8,10
- D. Jesus Christ was raised bodily from the dead to demonstrate God's approval of His person and work. Rom. 1:4
- E. His bodily resurrection ensures the bodily resurrection of all that choose to believe on Him. Rom. 6:5,8-9
- F. Part of the good news is that eternal salvation is a grace gift; it is something that one does not deserve, and does not have to work to earn. Eph. 2:8-9
- G. All that believe are imputed with the righteousness of God, eternal life, and are guaranteed an eternal home in Heaven. Rom. 5:1-2,8-9; Tit. 3:7
- H. The good news is called **eternal salvation**, since once a person believes on Jesus Christ, his salvation cannot be changed, altered, lost, or forfeited. Heb. 5:9
- I. The security of the believer's salvation is based on the Word of God and His attribute of veracity, not upon human works, success, failure, or any other human factor; this is made clear by the following:
 - 1. The used of the adjective **eternal**. Jn. 3:36, 5:24, 10:28; 1Tim. 1:16, et al.
 - 2. As seen in the **bread of life** and the **water of life** metaphors. Jn. 4:13-14, 6:35,41,47-51,54-58
 - 3. As seen in the concept of the **new birth**. Jn. 3:1-6; 1Pet. 1:3,23
 - 4. As seen in the teaching about the **Good Shepherd**. Jn. 10:27-30
 - 5. As seen in the doctrine of the **regeneration** of the human spirit, which is taught by means of the term **bath**. Jn. 13:5-11; Tit. 3:5

6. As seen in direct statements of fact. Rom. 8:28-39; IPet 1:3-5
7. As seen in the **sealing** ministry of the Holy Spirit. Eph. 1:13, 4:30

VIII. Who can be saved?

- A. The doctrine of unlimited atonement, clearly taught in the Word of God, indicates that Christ died for all mankind, regardless of sex, race, nationality, or any other factor. Jn. 3:16-17; Rom. 5:6-8,18; ITim. 4:10; Tit. 2:11; IJn.2:2
- B. God has revealed that it is His desire for all men to be saved. Ezek. 18:23; Jn. 1:6-7; ITim. 2:4; IIPet. 3:9
- C. Logically, if God wants everyone to be saved and has made provision in this regard, then anyone can be saved. Jn. 3:16,36; Rom. 3:22, 10:11-13
 1. Note the repeated use of the phrases, **he who**, **all who**, or **everyone who**, which are found throughout the New Testament.
 2. Note the consistent use of phrases that cross national and ethnic boundaries, **to the Jew and the Greek** (Rom. 1:16), and **Jews and Gentiles**. Rom. 3:29, 9:24
 3. Further, the fact that God is not a respecter of persons, and is therefore not partial to anyone, indicates that He must treat all that believe in the same way. Acts 10:34-35; Rom. 2:11
- D. Nevertheless, the vast majority of mankind, both Jews and Gentiles, will not be saved due to their negative volition, which is manifested in their choice to reject God's free gift of salvation. Matt. 7:13-14; ICor. 1:26
- E. Those who are positive are provided the opportunity to believe in time, which they will ultimately accept; those who are negative will never believe, no matter how many opportunities they receive. *See doctrine of God Consciousness*

IX. Things that occur at salvation.

- A. When a person exercises a single act of faith in the person and work of Jesus Christ, he is saved in that instant.
- B. At that moment, God does many things for the believer that change his eternal destiny, and have eternal significance.
- C. However, one must recognize that salvation and the blessings associated with it are of a non-experiential nature; one does not have to feel anything to experience all that God does at the point of faith in Christ.
- D. So many things happen in a moment of time that, for all intents, they are essentially simultaneous from the human perspective.
- E. Therefore, it is not critical to place these things in the exact order that they occur; it is enough to recognize that all these things do occur.
- F. The first, and most important thing, that occurs when one believes on Jesus Christ is the imputation of God's own righteousness; this is necessary for the believer to receive all the other things that God does at salvation.
- G. Therefore, justification must precede all other blessings that one receives within the Plan of God, since this frees God to treat the believer as He would His natural Son.
- H. **Justification** refers to the two-fold judicial act by which God forgives the sins of an individual and declares the believer to be righteous. Rom. 3:24; IJn. 2:12
- I. **Imputation of Eternal Life** refers to the fact that God shares His life with the one that believes in Jesus Christ. IJn. 5:11

- J. **Born again/regeneration**, which recognizes that the human spirit is made alive at the point of faith in Christ. Jn. 3:3; Tit. 3:5
 - K. **Sanctification** refers to the fact that the believer is set apart to God, consecrated or dedicated to God's eternal purpose. ICor. 6:11
 - L. **Redemption** focuses on the deliverance from the futile way of life under the domination of the slave master known as the sin nature. IPet. 1:18 This was effected by the payment of the required ransom. IPet. 1:19
 - M. **Reconciliation** deals with the change from enmity with God to friendship with God; it refers to the establishment of an unbroken relationship, which is characterized by peace. IICor. 5:18; Rom. 5:1
 - N. **Adoption** deals with the legal reality that we are accepted into the family of God; in that regard, the believer now enjoys the same privileges as the Natural Son. Jn. 1:12; Rom. 8:15
 - O. **Baptized by the Holy Spirit into union with Jesus Christ**, which identifies the believer with Christ in His death, burial, resurrection, and session. ICor. 12:13
 - P. **Indwelled by the Holy Spirit**, Who takes up permanent residence within the body of the believer. Jn. 14:17; IICor. 5:5
 - Q. **The power of the STA is positionally broken**, which provides the believer with two potential rulers of life. Rom. 6:2-6
 - R. **Begin abiding in Christ**, which involves the experiential setting aside of the sin nature for the first time; the believer is in fellowship with God. Jn. 6:56
 - S. **Freed from the demands of the Mosaic Law** for absolute righteousness, which the believer now possesses via imputation. Acts 13:39; Rom. 10:4
 - T. **Delivered from the kingdom of Satan into the Kingdom of God**, which involved a transfer of our citizenship, and should involve a transfer of allegiance. Col. 1:13
 - U. **Entered the Royal Priesthood**, which allows the believer access to God (Eph. 3:12), and the right to represent himself and others before God. IPet. 2:9
 - V. **Became an ambassador of God**, which gives the believer the privilege of representing God to unbelievers and believers. IICor. 5:20
 - W. **Became an heir of God and Christ**, which focuses on the principle of SG₃ and eternal rewards. Rom. 8:17; Tit. 3:7
 - X. **Received a spiritual gift**, which is either verbal or active in nature, and is designed to serve the local body of believers of which one is a part. Rom. 12:6-8; IPet. 4:10
 - Y. **The realm of Divine Operating Assets**, which includes prayer (Phil 4:6), the canon of Scripture (IPet. 1:4), the local church (ITim. 3:15), a pastor-teacher (Eph. 4:8,11), the rebound technique (IJn. 1:9), and Divine guidance. Acts 13:2
- X. The consequences of rejecting the free offer of salvation.
 - A. Those who choose not to believe in Jesus Christ demonstrate that they are unworthy of salvation. Acts 13:46
 - B. They currently reside under the judgment of God. Jn. 3:18
 - C. They commit the unpardonable sin, if they reject the convicting ministry of the Holy Spirit and perpetuate that rejection to the point of physical death. Matt. 12:31-32
 - D. They will die in their unbelief, in the realm of their personal sins, and in the realm of spiritual death. Jn. 8:21,24; Eph. 2:1

- E. At physical death, the unbeliever is confined to the torment compartment of Sheol/Hades, where he will wait in conscious torment until the Second Resurrection. Lk. 16:22-24; Rev. 20:13-14
- F. Spiritual death that is perpetuated beyond this life results in eternal death, which ultimately results in confinement in the Lake of Fire; this is where all unbelievers will spend eternity, separated from God, and dwelling in conscious torment. Matt. 25:41,46; II Thess. 1:9; Rev. 20:15

XI Erroneous views of the salvation adjustment.

- A. Salvation is not by any system of Law, laws, or works. Eph. 2:8-9; Tit. 3:5
 - 1. This includes, but is not limited to, the perfect system of righteousness that was revealed by God in the Mosaic Law. Rom. 3:19-20; Gal. 2:16, 3:10-12
 - 2. If such a system of laws could have produced the righteousness demanded by God, then salvation would have been provided through that system; however, such a system would have nullified the need for the cross. Gal. 3:21
 - 3. If salvation could be earned by human works of righteousness, then men could legitimately boast before one another and before God. Rom. 3:27-30
- B. Salvation is not determined by genetic descent. Jn. 1:13
 - 1. The classic examples of this fallacious thinking are the Jews. Matt. 3:9
 - 2. They believed then (and some may still believe it now) that those in the lineage of Abraham assured them of a relationship with God.
 - 3. However, Jesus Christ clearly taught that being the progeny of Abraham was not sufficient to save anyone. Jn. 8:37,40
 - 4. Paul, himself a Jew, taught the identical doctrine. Rom. 2:28-29; 10:1-4
- C. The salvation adjustment is not received by any ritual or series of rituals.
 - 1. This view was promulgated among the Jews, and continues to be espoused by the Roman Catholic Church, as well as some other denominations.
 - 2. It is simply another form of salvation by works.
 - 3. No ritual, including the biblically authorized rituals of water baptism and observing the Lord's table, can impart spiritual life. Rom. 2:28, 4:9-12; I Cor. 1:13-17; Heb. 10:1-8; IPet. 3:21
- D. Adding to or emending the simple command to exercise faith in Christ constitutes another, but false, gospel. Gal. 1:6-7

“For by grace you have been saved in the past, with the present result that you are still saved, through faith (in Christ); and that (the state of being saved) is the gift of God; not as a result of works, so that no one may boast.”

Eph. 2:8-9 expanded