

Essential Christianity: Historic Christian Systematic Theology

With a Focus on Its Very Practical Dimensions, Including God's Answers to Our Great Questions of Life—for Now and Eternity

Salvation and The Holy Spirit: How Does God Work in My Life?

- Can I be sure of my salvation? If so, how?
- Who is the Holy Spirit, and how does he work in my life, in particular in my salvation?
 - What are the gifts of the Spirit, and do I have one, or maybe more than one? How do I know?
 - What does it mean to be “filled with the Spirit,” and how does that occur?
 - What is the unforgivable sin against the Holy Spirit, and have I done that?
 - How are the fruit of the Spirit manifest in my life?

These and many other important questions pertaining to the work of the Holy Spirit in our lives in the process of our salvation, will be discussed in this course as we study God's answers in His Word.

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Soteriology—The Biblical Doctrine of Salvation—**and**
Pneumatology—The Biblical Doctrine of the Holy Spirit
Who is the Holy Spirit, and what does he do?
How is the redemption of Jesus Christ applied?

For Reading Prior to Class

Rev. Edward D. Seely, Th.M., Ph.D.

Soteriology/Pneumatology/Application of Christ's Redemption

Level III Objectives Questionnaire #1

In order for us to honor God and accomplish his purposes, and for other reasons we'll look at shortly, we need a snapshot of what now is and another one at the end of the course to measure whether the course was helpful and how we're doing then. Therefore, in the questionnaire before you...

1. Please think of a number known only to you—that you will remember on the last day of our class—and write it in the blank at the top right corner of the page. For example, you might chose an old address at which you lived in another town or state, your dog's current age, or the number of miles you live from the church.
2. Then take about three minutes to answer the questions. If no answer comes to mind, that's OK; just leave it blank.
3. When you finish, turn the paper over, and when everyone is ready, pass them to the right so I may have them.

Soteriology: The Doctrine of Salvation
also called

Pneumatology: The Doctrine of the Holy
Spirit
and

The Application of Redemption

Who is the Holy Spirit, and what does he do?
How is the redemption of Jesus Christ applied?

Essential Christianity: Historic Christian Systematic Theology

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Soteriology, Pneumatology, and the Application of Redemption

Introduction

Why This Course Is So Important

- Our Lord has given us his Great Commission (Matthew 28:18-20) to go into all the world and proclaim his Gospel which alone through the work of the Holy Spirit changes human hearts and minds bringing us into a relationship with the one true God.
- Not at all to minimize the importance of elections—which are so important every Christian should vote—but even if we put the best people in office and made the best laws in every level of government, while improvement would occur, we would still have much the same situation we have today, because all people are sinful and oriented away from God, and until human hearts and minds are changed, such disharmony will continue to exist...and grow.
- Our pastor is right on target in reminding us every Sunday to look for opportunities to tell people about Jesus.
- But what do we say?
- That is the subject of this course!

Class Members' Needs Addressed by this Course

Those who choose this course have felt needs (needs of which we are aware) and unfelt needs (need for information on important subjects of which we are unaware).

1. One felt need is to understand how predestination and election fit with the Bible's clear statement that God desires all people to be saved.
2. Another felt need is the meaning of the "unforgivable sin."
3. An unfelt need is to know the six loci, or key Biblical doctrines, of historic Christian systematic theology, their meaning, and the practical applications of each.
4. Another unfelt need is to know how to explain the systematic sequence, the logic of the loci, to others in a witness for Jesus Christ and in explaining the message of the Bible.

Why are Level III Objectives so important?

- Human learning involves three domains: cognition (e.g., knowledge), affect (e.g., love), and behavior (e.g., obedience). There is nothing in God's Word that says when we all appear before the Lord to give an account, that the account will be a quiz on how much we know. Knowledge, while important, e.g., to facilitate understanding and love of the Lord and fellow humans and to inform obedient behavior, is not enough: even the devil knows but he neither loves nor obeys the Lord. (James 2:19)
- BUT GOD'S WORD DOES SAY that we will be required to give an account that will reveal how well we behaved, including obeying God (e.g., Romans 14:10c-12; Matthew 7:21; James 2:14-26; Ephesians 2:8-10). We are saved by grace but to do good works in accord with God's will. Notice how important obedience is to Jesus also in John 14:21 (where all three domains are present). When we sin and ask God to forgive us, we repent, resolving to not repeat that sin. God, in his grace which forgives our sin, expects repentance ("go, and sin no more" [John 8:11]). Repentance, the New Testament word for which is *μετάνοια* (*metanoia*), involves not only sincere regret (affect) for the sin but also a turning away from, discontinuing, that sinful behavior and committing to obey God's will that shows forth in a track record over time, e.g., Acts 2:38. For more on repentance, see the [Essential Christianity](#) program.
- We need to remember another key reality pertaining to behavior: As globally respected Michigan State University education professor, Dr. Ted Ward, observed, "People tend to be poor predictors of their behavior." How many times have you heard, "Oh Yeah; I'll do that!" Did they? And, if so, how well? Therefore, those of us whom the Lord has called to feed and shepherd his sheep (John 21:17), must help them follow through with their commitments to obey Christ's commands. (John 14:21; 15:10) But how?
- We must teach the importance of obeying the Lord, and part of that instruction needs to include a feedback mechanism for both the student and the teacher that clearly indicates to both that the needed knowledge, love, and behavior are being accomplished—not just "one and done" and then on to something else—but continuing over time and becoming habitual.
- Level III Objectives give us that vital feedback mechanism.

Level III Objectives to Meet the Needs

1. Cognitive Objectives:

- a. By the end of this course, each attendee will be able to recite with the others in class, and indicate on a questionnaire, the correct order of all six loci of historic Christian systematic theology and identify where the subject of soteriology/pneumatology fits in the system and the Biblical logic of that placement.
- b. By the end of this course, each attendee will be able to identify at least one spiritual gift he or she has been given by the Holy Spirit, at least one way he or she is using that gift, and at least one way he or she is learning more about how to use that gift most effectively in the Lord's service.

Level III Objectives to Meet the Needs

2. Affective Objectives:

- a. In the first class session, each member of the class will indicate a response on a questionnaire to four questions: (1) Have you ever read, or attended any classes in, systematic theology? “Yes” or “No” (2) On a scale from 1-5 (low to high), please rate your degree of enjoyment in your study of systematic theology. (3) On a scale of 1-5 (low to high) please indicate how practical you feel systematic theology is in your understanding of salvation and the work of the Holy Spirit. (4) Cite at least one way in daily life the doctrine of soteriology/pneumatology offers practical help. At the last class, on the same form, 75% of the class attendees will answer with a number that is at least one increment above what they indicated in the first class session.
- b. In every class session of this course, the teacher will observe no signs of boredom (e.g., eyes closing and head drooping fighting off sleep, texting on their phones, irrelevant talking with others in the class), no students will quit the class for reasons pertaining to the class, and 100% of the class will participate in learning activities, including a minimum of 75% making at least one comment.

Level III Objectives to Meet the Needs

3. Behavioral Objectives:*

- a. By the end of this course, at least 75% of the students will inform me, by writing YES or NO on a 3x5 card, that they have explained at least one way how the Holy Spirit applies Jesus' redemption, with at least one Biblical text for this doctrine, to at least one other person and offering at least one practical application for the doctrine of salvation and the Holy Spirit in that conversation.
- b. By the end of June this year, at least 50% of the class will stop by the Ask a Pastor station in the atrium and inform me, either with a "thumbs up" sign or verbally, or with a 3x5 card with the word YES on it in my mailbox, that they have explained all six loci in their correct sequence with at least one Biblical text and one practical application, to at least three additional people. (Hint: Start with family members.)

* To add more Level III Objectives, see the tutorial, [Christian Education Goals and Objectives with a Focus on Level III Objectives: How to Be Sure Your Students Are Understanding and Doing What You Have Taught Them](#), PowerPoint Presentation.

How to Obtain the Most from This Class

1. The Biblical and theological content of this doctrine is massive. In eight fifty-minute sessions, we can only study its most essential aspects in class.
2. To provide the most information in the least amount of time—and to have time for discussion—the main teaching method will be lecture/discussion. I greatly value and want as much time for discussion as possible, but for the discussion to be most fruitful and helpful in accomplishing our objectives, it needs to flow from an informed and trustworthy database.

How to Obtain the Most from This Class

3. Therefore, in order to obtain and understand the maximum amount of information possible and its applications for our daily lives—and for eternity—we need to do some preparation prior to each class session, i.e., read the slides in this [Soteriology/Pneumatology](#) PowerPoint presentation that will be the focus of the class for our next meeting.
 - If any class member doesn't have a computer, or Website access to this PowerPoint program, consider one of the following:
 - a. asking a relative or friend who would be willing to help with his or her computer for the eight weeks of this course (and may join you in reading and discussing the course content with you). **Or,**
 - b. coming to the church and reading the assignment on a computer at the church. **Or,**
 - c. using a computer at the teacher's home.

How to Locate this (Or Any Other) Document on My General Website: From Acorn to Oak12.Com

<https://fromacorntooak12.com>

Or (An Easier to Remember URL)
edwardseely.com

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The screenshot shows a Chrome browser window with the address bar displaying 'fromacorn12.com'. The page title is 'FROM ACORN TO OAK 12' with a subtitle 'Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)'. Below the title is a 'POSTS' section dated 'JUNE 12, 2014' with the title 'From Acorn to Oak'. To the right of the post title is a search bar with the text 'Search ...' and a magnifying glass icon. Below the search bar is a horizontal sequence of six images showing the growth of an oak tree from an acorn to a large, mature tree. Below the images is a link 'About this Web Site' and a prompt 'Select a Category from the List below:' followed by a numbered list of eight categories: 1. [中文翻譯 Chinese Translations](#), 2. [Christian Action](#), 3. [Christian Education](#), 4. [Christian Response to the Global Challenges of Islam](#), 5. [Christian Theology](#), 6. [Christian Witness](#), 7. [Christian Worship](#), and 8. [Church Leadership and Administration](#).

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POSTS

JUNE 12, 2014

From Acorn to Oak

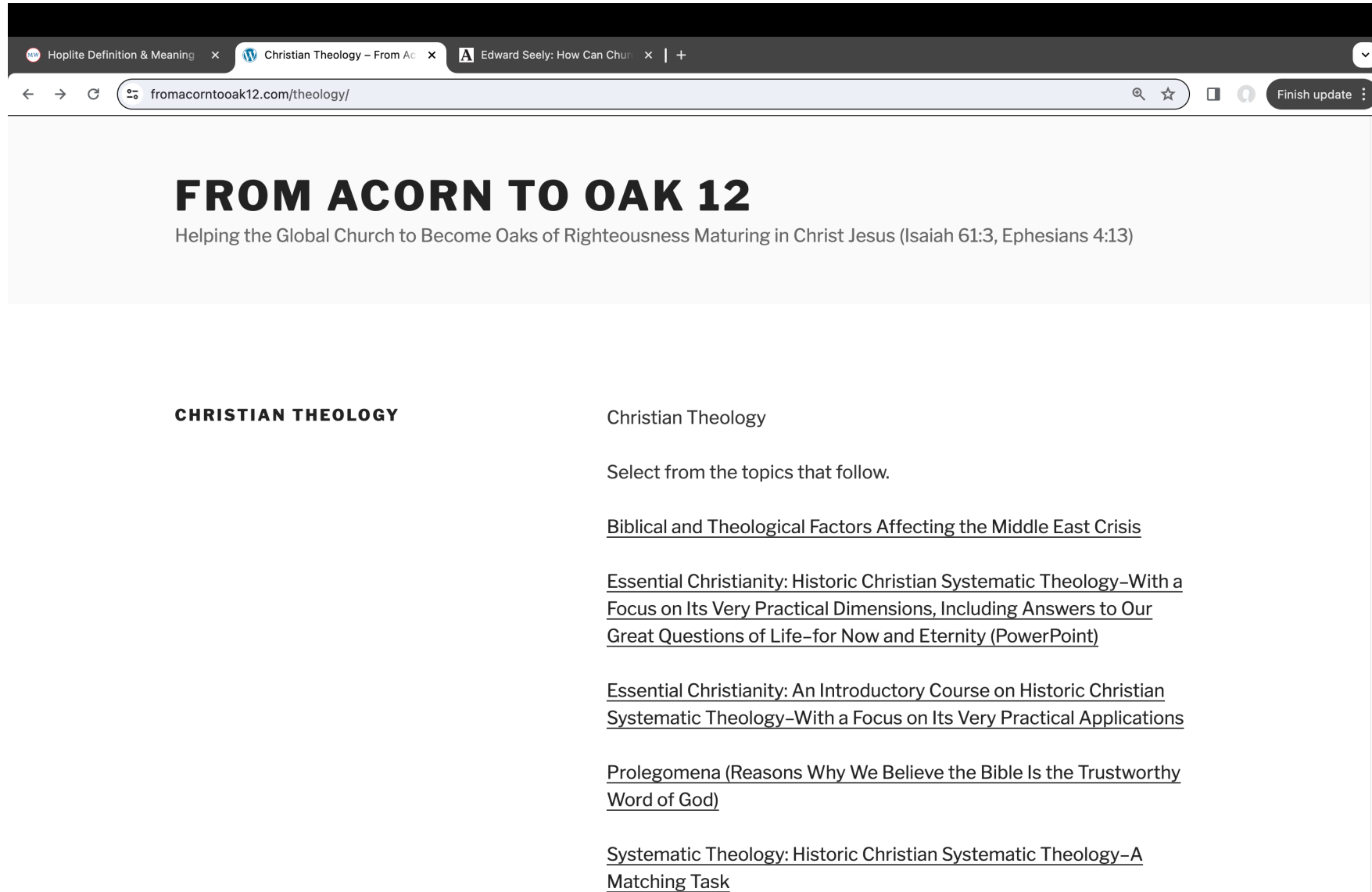
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6. [Christian Witness](#)
7. [Christian Worship](#)
8. [Church Leadership and Administration](#)

Now You're on the Christian Theology Page of the General Website. Scroll Down to and Click on [Essential Christianity: An Introductory Course on Historic Christian Systematic Theology–With a Focus on Its Very Practical Applications](#)



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Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)

CHRISTIAN THEOLOGY

Christian Theology

Select from the topics that follow.

- [Biblical and Theological Factors Affecting the Middle East Crisis](#)
- [Essential Christianity: Historic Christian Systematic Theology–With a Focus on Its Very Practical Dimensions, Including Answers to Our Great Questions of Life–for Now and Eternity \(PowerPoint\)](#)
- [Essential Christianity: An Introductory Course on Historic Christian Systematic Theology–With a Focus on Its Very Practical Applications](#)
- [Prolegomena \(Reasons Why We Believe the Bible Is the Trustworthy Word of God\)](#)
- [Systematic Theology: Historic Christian Systematic Theology–A Matching Task](#)

Now You're on the Essential Christianity Systematic Theology Sub-page. Scroll Down and Click on This Course: [Salvation and The Holy Spirit: How Does God Work in My Life \(Soteriology and Pneumatology\): An 8-Week Course](https://fromacorntoak12.com/essential-christianity-an-introductory-course-on-historic-christian-systematic-theology-with-a-focus-on-its-very-practical-applications/)

FROM ACORN TO OAK 12
Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61.3, Ephesians 4:13)

ESSENTIAL CHRISTIANITY: AN INTRODUCTORY COURSE ON HISTORIC CHRISTIAN SYSTEMATIC THEOLOGY—WITH A FOCUS ON ITS VERY PRACTICAL APPLICATIONS

This is a nine-week course for adults, which is also adaptable to youth classes, that offers an introductory overview to historic Christian systematic theology with an emphasis on its many practical applications to personal matters as well as current events and issues. These practical applications help us understand and successfully function in life individually and with the church.

For further information on each subject in this course, teachers and students can access the larger document, *Essential Christianity: Historic Christian Systematic Theology* on the [Christian Theology](#) page of the author's general Website at <https://fromacorntoak12.com/>. The course will also be posted on the author's academic Website at <https://seelyeward.academia.edu/> at a later time.

[Essential Christianity: Historic Christian Systematic Theology—An Introductory Course for the Church \(Objectives and Lesson Plans\)](#)

[Essential Christianity: An Introduction to Historic Christian Systematic Theology—Lessons One and Two: Overview \(PowerPoint\)](#)

[Essential Christianity: An Introduction to Historic Christian Systematic Theology—Lesson Three: Theology \(Overview\)](#)

[Lesson 3: Theology \(Abridged Overview\)](#)

[Essential Christianity: An Introduction to Historic Christian Systematic Theology—Lesson Four: Anthropology \(Overview\)](#)

[Lesson 4: Anthropology \(Abridged Overview\)](#)

[Essential Christianity: An Introduction to Historic Christian Systematic Theology—Lesson Five: Christology \(Overview\)](#)

[Lesson 5: Christology \(Abridged Overview\)](#)

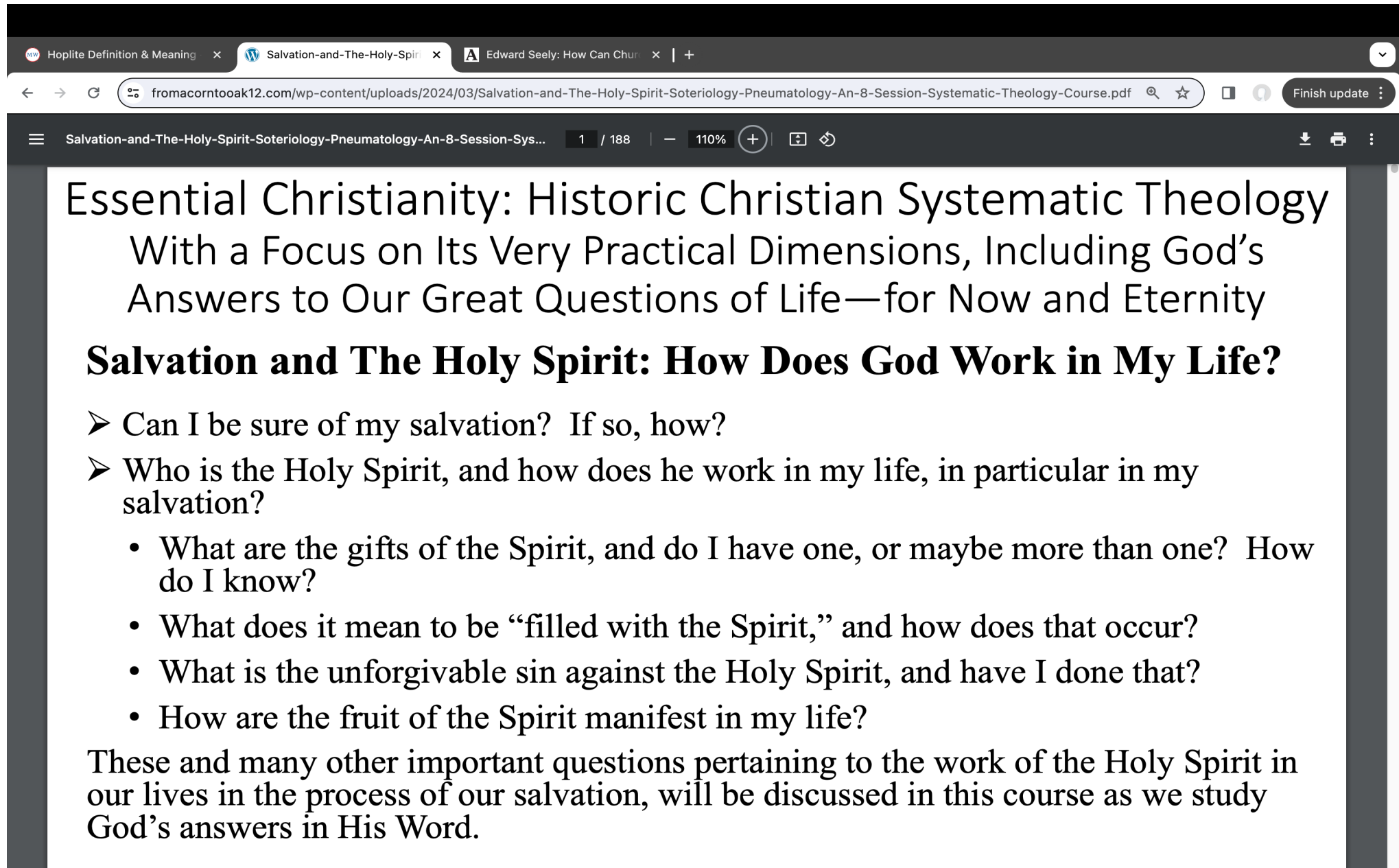
[Essential Christianity: An Introduction to Historic Christian Systematic Theology—Lesson Six: Soteriology \(Overview\)](#)

[Lesson 6: Soteriology \(Abridged Overview\)](#)

[Salvation and The Holy Spirit: How Does God Work in My Life \(Soteriology and Pneumatology\): An 8-Week Course](#)

<https://fromacorntoak12.com/wp-content/uploads/2024/03/Salvation-and-The-Holy-Spirit-Soteriology-Pneumatology-An-8-Session-Systematic-Theology-Course.pdf>

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The image shows a screenshot of a PDF document viewer. The browser tabs at the top include "Hoplite Definition & Meaning", "Salvation-and-The-Holy-Spiri", and "Edward Seely: How Can Chur...". The address bar shows the URL "fromacorntoak12.com/wp-content/uploads/2024/03/Salvation-and-The-Holy-Spirit-Soteriology-Pneumatology-An-8-Session-Systematic-Theology-Course.pdf". The document title is "Salvation-and-The-Holy-Spirit-Soteriology-Pneumatology-An-8-Session-Sys...". The page number is "1 / 188" and the zoom level is "110%".

Essential Christianity: Historic Christian Systematic Theology With a Focus on Its Very Practical Dimensions, Including God's Answers to Our Great Questions of Life—for Now and Eternity

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The screenshot shows a Chrome browser window with the address bar displaying 'fromacorntoak12.com'. The page title is 'FROM ACORN TO OAK 12' with the subtitle 'Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)'. Below the title is a 'POSTS' section dated 'JUNE 12, 2014' with the title 'From Acorn to Oak'. To the right of the post title is a search bar containing the text 'Salvation' and a magnifying glass icon. Below the search bar is a horizontal sequence of six images showing the growth of an oak tree from an acorn to a mature tree. At the bottom of the page, there is a link 'About this Web Site' and a prompt 'Select a Category from the List below:' followed by a list item '1. [中文翻譯 Chinese Translations](#)'.

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POSTS

JUNE 12, 2014
From Acorn to Oak

Salvation

[About this Web Site](#)

Select a Category from the List below:

1. [中文翻譯 Chinese Translations](#)

You Are Now on the SEARCH RESULTS Page. All the Documents Pertaining to Salvation Are Listed. This One is the First. Click on It.

The screenshot shows a Chrome browser window with the address bar displaying 'fromacorntooak12.com/?s=Salvation'. The page title is 'FROM ACORN TO OAK 12' with the subtitle 'Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)'. Below the title, there is a search bar containing the word 'Salvation' and a search button. The search results are listed below the search bar.

SEARCH RESULTS FOR: SALVATION

Salvation and The Holy Spirit (Soteriology, Pneumatology, An 8-Session Systematic Theology Course)

Assurance of Salvation; Autosoterism; Blessings of Obeying God; Born Again; Calling; Common Grace; Conversion; Evil; Faith; Filled with the Holy Spirit; Fruit of the Spirit; Gifts of the Spirit; Glossolalia; God; God's Love; Good Friday; Good Works; Holy; Holy Spirit; Holiness; Human Nature of Jesus; hypostatic Union; Justification; Loci; Love of God; Jesus Christ; Marriage; Marry Only a Believer; Obedience; Ordo Salutis; Pneumatology; Practical Applications of Christian Theology; Propitiation; Redemption; Regeneration; Repentance; Salvation; Sanctification; Sin; Sin against the Holy Spirit; Soteriology; Special Grace; Spiritual Gifts; Spiritual Growth; Resurrection; Tongues; Tongues Speaking; Triune God; Unforgivable Sin; Verb Tenses; Verbs; Wisdom; Witnessing; Word of God; Works

Essential Christianity–Historic Christian Systematic Theology (PPT, Lesson Six–Soteriology, An Overview)

Now the Only Document Is the One You Want. The First Slide Appears Under the Document's Title. Click on It.

The screenshot shows a web browser window with the following elements:

- Browser Tab:** "Salvation and The Holy Spirit" with a close button (x) and a plus sign (+).
- Address Bar:** "fromacorntoak12.com/salvation-and-the-holy-spirit-soteriology-pneumatology-an-8-session-systematic-theology-course/" with search, star, and "Finish update" icons.
- Page Header:** "FROM ACORN TO OAK 12" in large bold letters, followed by the subtitle "Helping the Global Church to Become Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)".
- Main Content Area:**
 - Section Header:** "Salvation and The Holy Spirit (Soteriology, Pneumatology, An 8-Session Systematic Theology Course)"
 - Search Bar:** A text input field with "Search ..." and a magnifying glass icon.
 - Course Description:**

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These and many other important questions pertaining to the work of the Holy Spirit in our lives in the process of our salvation, will be discussed in this course as we study God's answers in His Word.
 - Main Text:**

Can I be sure of my salvation? If so, how? Who is the Holy Spirit, and how does he work in my life, in particular in my salvation? What are the gifts of the Spirit, and do I have one, or maybe more than one? How do I know? What does it mean to be "filled with the Spirit," and how do I do that? What is the unforgivable sin against the Holy Spirit, and have I done that? How are the fruit of the Spirit manifest in my life? These and many other important questions pertaining to the work of the Holy Spirit in our lives in the process of our salvation, will be presented and discussed in this whole course that focuses on the fourth of the six loci of historic Christian systematic theology (soteriology/pneumatology/the application of Christ Jesus' redemption) as we study God's answers in His Word. The course includes an accompanying Pre- and Post-Evaluation Questionnaire. This is a course designed for adult education in the church, but with some slight adaptation, it can be taught on the high school level as well. Selected slides can be used also in teaching beginning aspects of this

Now You're on the First Page of the Document for The Course

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Edward Seely: How Can Churches Facilitate Education Leading to Maturity in Jesus Christ Worldwide?

HOME RESEARCH CONTACT

BIOGRAPHY

I am a pastor and college and seminary professor and am active locally, nationally, and internationally. I am a theologian with a social science research background. More of my bio can be accessed at <http://www.fromacorntoak12.com/about/>.

RESEARCH INTERESTS

Evangelical Theology, Soteriology, Evangelicalism, History of Missions.

AFFILIATIONS

Independent Christian Education, Past Doc

This course PowerPoint program is on both of the teacher's websites.

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Finish update

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PAPERS

Soteriology Pneumatology Questionnaire 1 for Soteriology Pneumatology Systematic Theology Course

By Edward Seely: How Can Churches Facilitate Education Leading to Maturity in Jesus Christ Worldwide?

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How to Obtain the Most from This Class

4. Thus, the first 30 minutes of each class will be a lecture highlighting and further explaining key aspects of the doctrine for that day, all of which should have been previously read to obtain the most from this course. The second 20 minutes will be an open discussion of any of the lecture comments—or any other question—any member of the class would like to examine.
 - If for some reason you haven't been able to read the next session's subject of focus prior to the class, please come anyway. You'll still learn a lot, and you can go back and read what you missed as soon as you can do so.
 - This course PowerPoint program is on both of the teacher's Websites:
 - <https://fromacorntoak12.com> (also www.edwardseely.com)
 - <https://seelyedward.academia.edu>

Introduction to Systematic Theology

What Is Systematic Theology?

1. The word, theology, like many words, is used in a narrower and in a broader sense.
 - a. Theology (in the narrower sense) refers to the study of God. The term, theology, derives from two Greek words.
Theology < θεός (*theos*) → God + λόγος (*logos*) → word, subject, message
 - b. Theology (in the broader sense) refers to the study of God and the other main related teachings about God and his plan of redemption revealed throughout the Bible.
2. Christian theology brings together all the teaching of God's Word, the Bible, and groups the Scriptures by subject categories. That part of theology called systematic theology, arranges the categories in a Biblical sequence, or system, that explains the logic of God's revelation of his plan of redeeming his creation after Adam and Eve corrupted it with their disobedience.
3. Throughout the church, theologians have used different designations of the main categories of the subjects of Scripture. One is **creation, fall, redemption, and consummation**. This paradigm is an easy-to-remember and helpful means of understanding and explaining the main message of God's Word in an historical and theological, linear and logical, framework. And, there's another that fits well with and further explains it.

Introduction to Systematic Theology

What Is Systematic Theology?

4. Early church leaders discerned six main subjects, also called doctrines, themes, or loci, that occur throughout Scripture, which is God's special revelation of himself: who he is; what he is like; what he has done; what he is doing; and what he will do.
5. All six of the loci are referred to in the apostle Paul's letter to the Romans (which is sometimes referred to as the beginning of systematic theology); in fact all six are even referred to—though not all with the technical terminology—in one chapter (8). The word, loci, is the plural of the Latin word, *locus*, meaning place, locale, or site of something, in this case all the Bible has to say about each of these six subjects.
6. Further, these six loci offer essential Biblical content that helps us understand and explain life today and vital aspects of the Biblical teaching about the creation, fall, redemption, and consummation of God's plan to restore his creation perfectly and permanently.
7. The church early on saw that these six loci can be arranged in a system, a logical order, that explains the rationale of the main parts of God's revelation in the Bible. Knowing these six loci help us understand—and help us to help others understand—God's plan of redeeming his creation in and through Jesus Christ. (Cf. 1 Peter 3:15) What are these six loci?

Before Looking at the Next Slide...

Any of you who have studied systematic theology, help us say together the six loci of historic Christian systematic theology. (Memorize both the theological terms [e.g., Soteriology] and their common terms [e.g., the Biblical Doctrine of Salvation].) It's important for us to learn the language of the Christian community. To help us start, what is the necessary first doctrine from whom all the others come?

The Six Loci of Historic Christian Systematic Theology

Pay attention to the Systematic Structure: the Logic of the Loci

1. **Theology:** What the Bible Reveals about God
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

The Six Loci of Historic Christian Systematic Theology: Biblical Derivation and Meaning of the Terms

1. **Theology** < θεός (*theos*) → God + λόγος, (*logos*) → word, subject, message
2. **Anthropology** < ἄνθρωπος (*anthrōpos*) → mankind + λόγος
3. **Christology** < Χριστός (*Christos*) → Christ, the Anointed One + λόγος
4. **Soteriology** < σώζω (*sōzō*) → save, keep safe, preserve, rescue, make well + λόγος; (cognate: σωτήρ [*sōtēr*] → Savior, redeemer, deliverer, preserver);
Pneumatology < πνεῦμα (*pneuma*) → Spirit (the Holy Spirit); wind, breath + λόγος; **The Application of Christ's Redemption.**
5. **Ecclesiology** < ἐκκλησία (*ekklēsia*) → assembly, congregation, church < ἐκ (*ek*) → from, out of, away from + καλέω (*kaleō*) → call, name, summon, invite → literally, (the ones) called out (by the Lord) + λόγος
6. **Eschatology** < ἔσχατον (*eschaton*) → last + λόγος

Remember where Soteriology fits within systematic theology.

Here we see the beauty of the orderly rationale of God's plan of redemption in his Word.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

1. **Theology:** What the Bible Reveals about God
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Soteriology: The Doctrine of Salvation
also called

Pneumatology: The Doctrine of the Holy
Spirit
and

The Application of Redemption

Who is the Holy Spirit, and what does he do?
How is the redemption of Jesus Christ applied?

The Integration of the Six Loci of Historic Christian Systematic Theology

The Logic of the System and a Summary of the Six Main Doctrines of the Bible

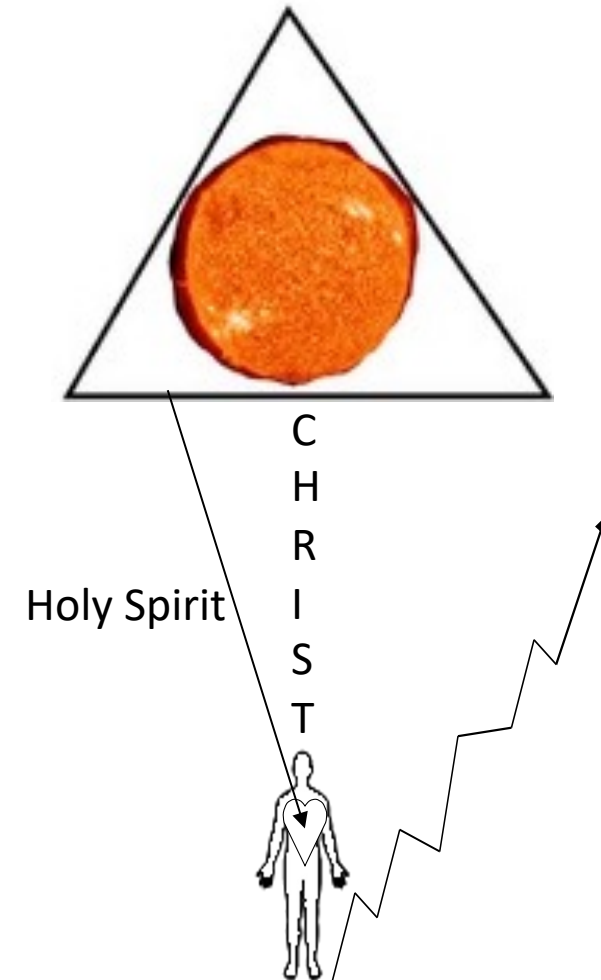
- 1. Theology:** Everything starts with God. Essential aspects of God include his triune being; that he is creator; owner; most holy, righteous, and just, such that nothing unholy ever enters his presence; steadfast love to the core of his being; and for his being completely perfect in every way.
- 2. Anthropology:** God created humans perfect, even to a limited extent in his image, but the first ones disobeyed God; this sin, which has resulted in cosmic disharmony, so corrupted themselves and their posterity that we cannot come into God's presence and have eternal life without his help. In love, God gave his law to teach his will, his plan of restoration, and to restrain sin to prevent chaos in the now sinful and evil world. What's his plan?
- 3. Christology:** Since God is love, he is unwilling to destroy sinful humans who bear his image, but to preserve his holiness, righteousness, and justice, he instituted his plan to have one perfect human being represent all others, fulfill all the law, and credit that righteousness to all people who believe in and follow him. To accomplish God's perfect will for human beings, that one righteous human also had to be divine; the only One who could fulfill all God's law is his only begotten Son, the Redeemer, Savior, and Lord Jesus Christ, who did so in his First Coming to earth in his life, suffering, death, resurrection, and ascension. The whole Bible focuses on Jesus Christ. Thus, Jesus, and only Jesus (John 14:6), makes salvation, living forever in the presence of God, possible. How?
- 4. Soteriology:** This explanation of salvation explains how the Third Person of the triune God, the Holy Spirit, applies the redemption and salvation Christ has provided to all individuals who believe in and follow Jesus.
- 5. Ecclesiology:** This doctrine explains how God calls out, sets apart, brings together, and equips those whom he has redeemed in a new (i.e., renewed) covenant, the church, all those from every race and nation, to work together to most effectively bring to and implement the Good News of salvation throughout the whole world.
- 6. Eschatology:** When the time is right in God's sight, he will bring the present age to a conclusion and restore his original plan in a new (i. e., renewed) heaven and new (renewed) earth. How he has already begun to do so, is seen in what the Bible reveals about the Last Things, or The End Times, including what occurs when we die and what occurs at the end of history, when Christ Jesus returns in his Second Coming: Consummation.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Soteriology is a study of all the Bible teaches about how the redemption Christ provides, is applied to, and becomes operational in human beings. Soteriology explains the process of salvation (< Greek, σώζω [sōzō] → save), including the application of Christ's work in the lives of individual people by the operation of the Holy Spirit, the Third Person of the triune God (e.g., providing the regeneration, new birth in Christ that brings a human being out of spiritual death into eternal life and helping the believer grow in sanctification, i.e., becoming holy and maturing in Christ-likeness), and the Spirit's provision of specific gifts for and fruit of ministry that glorifies God and accomplishes his purposes. Part of what this means for those who've been struggling with sin is that they have a new nature; the old has gone, the new has come (2 Corinthians 5:17) including a new identity and freedom in the power of the risen and reigning Christ! This doesn't mean for any of us that we instantly become all we should be; sanctification is a life-long development in Christ-likeness. Belief in Christ Jesus as our Savior and Lord places us in a new position, holy to God, but we need to develop in that holy state in cooperation with the Holy Spirit in a life-long maturation process in Christ. Is it easy? Not always. Is it possible? Yes with God's help! He helps us directly through his Holy Spirit, who intercedes for us with God the Father, and also through his church. This section comprises highlights, implications, and very practical applications of the Biblical doctrine of Soteriology. Since the Holy Spirit is actively involved in the other loci of systematic theology be sure to see those sections as well, in particular the section in Theology pertaining to the Trinity.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

- This fourth doctrine, the fourth main theme in God's plan of redemption, taught in the Bible is called by three different terms:
 1. Soteriology, the doctrine of salvation
 2. Pneumatology, the doctrine of the Holy Spirit, the third Person of the triune God
 3. The application of Christ's redemption
- All three terms are accurate, for all describe the work of the Holy Spirit, the main agent in the process of making Christ's redemptive work operative in the lives of human beings. Thus, the human figure in the graphic is now white, cleansed by Jesus' shed blood applied to the believer by the Holy Spirit.

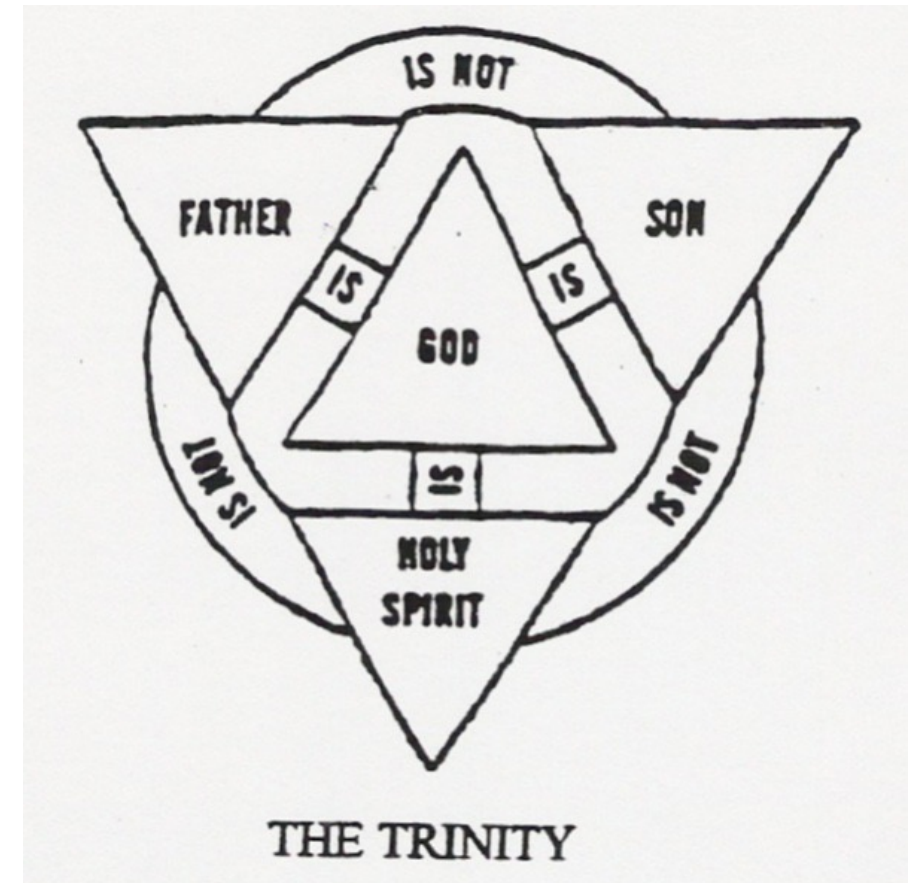


Theology: Who is God; what is he like; what has he done; and what is he doing?

God Is Triune

- In addition to symbols from the natural order, that God has built into his creation to point to him (e.g., Romans 1:20), humans have made graphic symbols to try to visualize and understand the Biblical revelation of God as being three distinct Persons who share one substance, one essence.
- Here is one ancient symbol, referred to as the shield of the Holy Trinity, that has been found in medieval stained glass. The words, usually in Latin, read logically in any direction.

The Shield of the Holy Trinity



Theology: Who is God; what is he like; what has he done; and what is he doing?

God Is Triune

- Father: He is the Creator (Deuteronomy 32:6; 1 Corinthians 8:6; Hebrews 1:2; James 1:17) and Giver of “Every good and perfect gift” of all we value and enjoy. (James 1:17)
- Only begotten Son Jesus Christ: He reconciles us with the Father. All things were created through him, by him, and for him, and in him they hold together. As Lord over all we need not fear the world going out of control. (Psalm 8:6; John 1:3; Hebrews 2:6-8; 5:5 (Greek, NASB); Ephesians 1:18-23; Colossians 1:16; Hebrews 1:2; Romans 3:21-26)
- Holy Spirit: He applies Christ’s redemption to us, gives us saving faith, guides us into all truth, and helps us. (1 Corinthians 12:3; John 16:13) He also regenerates us, i.e., gives us new birth (e.g., John 3:1-8), sanctification (e.g., Galatians 6:7-8), and gifts to serve (e.g., 1 Corinthians 12:4ff.)

Meaning and Practical Benefits

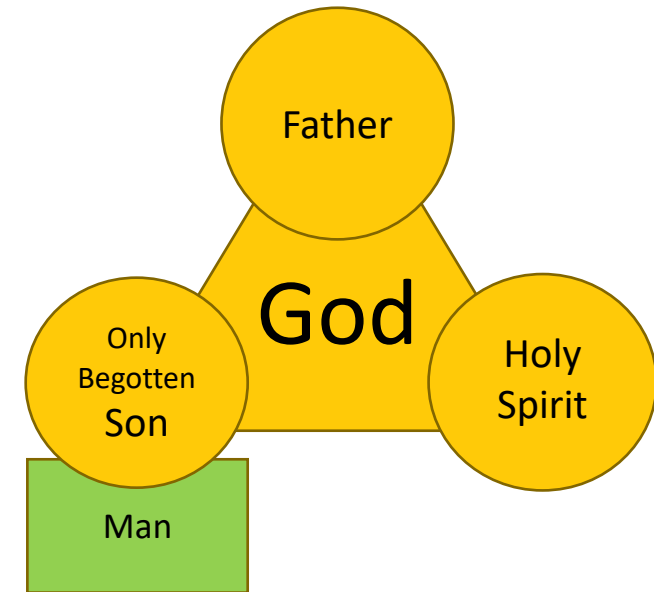
- For more of the practical implications and applications of the doctrine of the Trinity, see the sections on Theology, Christology, and Pneumatology/Soteriology.
- For more on the Trinity specifically, see my essay, “Who is God, and what is he like? Part 1: What is the Trinity?” <https://fromacorntoak12.com/who-is-God/>.

Christology: Who is Jesus Christ; what is he like; and what is he doing?

Characteristics of Jesus Christ

- “The Spirit of the Sovereign LORD is on me [Christ], because the LORD has anointed me [Christ] to preach good news to the poor....” (Isaiah 61:1-2; See also Daniel 7:13)
- “He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. ¹⁷The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:
¹⁸ ‘The Spirit [Holy Spirit] of the Lord [Father] is on me [Christ], because he has anointed me [Christ] to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed,
¹⁹to proclaim the year of the Lord's favor.’
²⁰Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, ²¹and he began by saying to them, ‘Today this scripture is fulfilled in your hearing.’” (Luke 4:16-21)
- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,...” (Matthew 28:19)
- “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” (2 Corinthians 13:14)

Meaning and Practical Benefits



Many texts in the Bible refer to all three Persons in the Trinity in the same verse or passage.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

He dispenses...

Grace

Soteriology, our salvation, is all about God's grace to us in Jesus Christ.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

- This subject is all about God's grace to us in Jesus Christ.
- **Grace** is most parsimoniously defined as **unmerited favor**. Not only have we done nothing to earn his favor, we couldn't and wouldn't. We wouldn't even be motivated to do so, i.e., be receptive to opening the door to Him who "stand[s] at the door and knock[s]." (Revelation 3:20)
- The very faith that saves us, our faith wherein God credits us with Christ's righteousness, is a gift from him through the Holy Spirit. (John 6:44; 1 Corinthians 12:3)
- Even the good works he expects and requires of us, are enabled by his grace; thus we are saved for good works, not by good works. (Ephesians 2:8-10)

Preface to Soteriology/Pneumatology

- The focus of the doctrine of soteriology is God's ***special grace***, the unmerited favor of God in the Holy Spirit's application of the work of Jesus Christ to individuals, wherein they are enabled to have saving faith and become believers in the Lord. Since the Holy Spirit is the key agent in the application of the work of Christ in the salvation of human beings, this doctrine is often also referred to as pneumatology, the study of the Holy Spirit.
- Yet, since the Holy Spirit is often the Person of the Trinity through whom God the Father grants blessings to unbelievers, even to those who will not come to faith and be saved, a prefatory observation on God's ***common grace***, the unmerited favor of God to all people, believers and unbelievers (cf. e.g., Matthew 5:44-45; 6:2,5,16), should be made and remembered.
- God blesses all people, throughout their whole lives, even those who neither acknowledge God nor their blessings from God. In order to teach and to witness most effectively, we need to be able to recognize and explain God's common grace to all human beings.

The Work of the Holy Spirit

Session 2

The Common Grace of the Holy Spirit

Soteriology/Pneumatology: Common Grace

Means by Which God's Common Grace Functions

- “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” (James 1:17)
- ⁶“Scripture says: ‘God opposes the proud but gives grace to the humble.’... ¹³Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” ¹⁴Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away. ¹⁵Instead, *you ought* to say, “If the Lord wills, we will live and also do this or that.” ¹⁶But as it is, you boast in your arrogance; all such boasting is evil.” (James 4:6; 13-16)
- Jesus said, “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.” (Matthew 6:2)
- See also Luke 12:16–20; Psalm 139:13-16; Jeremiah 1:1-5.

Means by Which God's Common Grace Functions

1. God's ***common grace***, his unmerited favor that he gives to all people, the righteous and the unrighteous, functions through the light of his general revelation in nature that enlightens everyone and serves to guide the conscience of the unbeliever. (Psalm 19:1-6; Romans 1:20)

Even the good that unbelievers do is more about God than them. All that is good about them is from God, whether they acknowledge that reality or not. Everything good is from God. (James 1:17) If it's good, it's from God, and I'm grateful!

Think about it. When someone says “I built all this myself,” we can lovingly ask, “That's very nice, and have you thanked God who gave you the brain to do so? Going back even farther, of all the countless eggs in your biological mother and the sperm in your biological father, who guided the two together to form you? As with all of us, if another sperm fertilized another egg, we wouldn't even exist.” How do we know it wasn't by “chance?” See, e.g., the Bible texts in the left column.

Soteriology/Pneumatology

Psalm 139:13-16

- ¹³For you created my inmost being;
you knit me together in my mother's
womb.
- ¹⁴I praise you because I am fearfully and
wonderfully made;
your works are wonderful,
I know that full well.
- ¹⁵My frame was not hidden from you
when I was made in the secret place.
When I was woven together in the depths of
the earth,
- ¹⁶your eyes saw my unformed body.
All the days ordained for me
were written in your book
before one of them came to be.

Jeremiah 1:1-5

- ¹ The words of Jeremiah son of Hilkiah, one of the
priests at Anathoth in the territory of Benjamin.
- ²The word of the LORD came to him in the thirteenth
year of the reign of Josiah son of Amon king of
Judah, ³and through the reign of Jehoiakim son of
Josiah king of Judah, down to the fifth month of the
eleventh year of Zedekiah son of Josiah king of
Judah, when the people of Jerusalem went into
exile.

The Call of Jeremiah

- ⁴The word of the LORD came to me, saying,
- ⁵“Before I formed you in the womb I knew you,
before you were born I set you apart;
I appointed you as a prophet to the nations.”

Soteriology/Pneumatology: Common Grace

Means by Which God's Common Grace Functions

- “For the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead [Greek: θεϊότης (*theiotēs*), Divinity];...” (Romans 1:20 KJV)
- “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.
²Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. ³For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. ⁴For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.” (Romans 13:1-4)

Means by Which God's Common Grace Functions

1. God's ***common grace***, his unmerited favor that he gives to all people, the righteous and the unrighteous, functions through the light of his general revelation in nature that enlightens everyone and serves to guide the conscience of the unbeliever. (Psalm 19:1-6; Romans 1:20)
 - a. God's common grace functions through governments that constrain evil and promote good order and decency. (Romans 13:1-4)

Soteriology/Pneumatology: Common Grace

Means by Which God's Common Grace Functions Means by Which God's Common Grace Functions

- “Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there.²The LORD was with Joseph and he prospered, and he lived in the house of his Egyptian master.³When his master saw that the LORD was with him and that the LORD gave him success in everything he did,⁴Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.⁵From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field.” (Genesis 39:1-5)
- Cf. Proverbs 8; 12:7-8; 13:20-25; 16:7; 20:11; 21:15; 1 Peter 2:12.
- b. God's common grace functions through public opinion that accords with God's will. “The light of God that shines in nature, especially when reinforced by the light of special revelation, results in the formation of a public opinion that is in harmony with the law of God; and this has a tremendous influence on the conduct of men who are very sensitive to the judgment of public opinion.” (Louis Berkhof, 227) Thus, we're speaking here of public opinion that parallels God's Word and will, not the elements of so-called political correctness that is popular but contains and promotes ideology that is contrary to the Bible.

Soteriology/Pneumatology: Common Grace

Means by Which God's Common Grace Functions Means by Which God's Common Grace Functions

- “Wicked men are overthrown and are no more, but the house of the righteous stands firm.
⁸A man is praised according to his wisdom, but men with warped minds are despised.” (Proverbs 12:7-8)
 - “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. ²Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. ³For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. ⁴For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. ⁵Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.” (Romans 13:1-5)
- c. God's common grace functions through the punishment and rewards he dispenses. God has built into life here on earth a system of justice whereby he punishes people's evil and rewards those who do what is good. Berkhof observes, “The punishments have a deterring effect, and the rewards serve as incentives. Thus whatever there is of moral goodness in the world is greatly encouraged.” (227)

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

“As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. ¹³Then the LORD said to him, ‘Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. ¹⁴But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. ¹⁵You, however, will go to your fathers in peace and be buried at a good old age. ¹⁶In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.’” (Genesis 15:12-16)

Effects of God's Common Grace

- d. God's common grace is seen in the prolonging of human lives in order to provide sufficient time to repent. Both the Greek and Hebrew words for patience mean longsuffering. How wonderfully merciful God is to patiently give so much time for sinful people and nations to repent (in the Bible meaning not only to feel sorry for but to cease doing, *and* turn away from, that which is evil).
 - REFLECT AND DISCUSS: With whom, and how, can we show more grace and patience? (E.g., with spouse, children, coworkers, neighbors?)

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

- “Then God said to him in the dream, ‘Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her.’” (Genesis 20:6)
- “You know that I've worked for your father with all my strength, ⁷yet your father has cheated me by changing my wages ten times. However, God has not allowed him to harm me.” (Genesis 31:6-7)
- “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. ²Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. ³For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. ⁴For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.” (Romans 13:1-4)

Effects of God's Common Grace

- e. God's common grace also restrains sin in the lives of people individually and corporately.
 - 1) As Berkhof says, “The element of corruption that entered the life of the human race is not permitted, for the present, to accomplish its disintegrating work.” (227)
 - 2) This is one reason why there will be much “weeping and gnashing of teeth” in hell. The Holy Spirit won't be there. Those who have chosen to reject God—who is all love and most holy—and have nothing to do with him will be given their desire in the final judgment. See more in the Eschatology section.

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

- “The LORD said to Jehu, ‘Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation.’” (2 Kings 10:30)
- “Joash did what was right in the eyes of the LORD all the years Jehoiada the priest instructed him.” (2 Kings 12:2)
- “And if you do good to those who are good to you, what credit is that to you? Even 'sinners' do that.” (Luke 6:33)
- “(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law,” (Romans 2:14)

Effects of God's Common Grace

- f. God's common grace to all people permits a sense of truth and its desirability, morality, and religion. Berkhof writes, “In virtue of common grace man still has some sense of the true, the good, and the beautiful, appreciates these in a measure, and reveals a desire for truth, for external morality, and even for certain forms of religion.” (228)

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

“All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. ¹³For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. ¹⁴(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)” (Romans 2:12-15)

Effects of God's Common Grace

- g. The common grace God gives to all people permits a degree of civil righteousness. “Common grace enables man to perform what is generally called civil righteousness or natural good, works that are outwardly in harmony with the law of God, though entirely destitute of any real spiritual quality.” (Berkhof, 228) In his comment on 2:12, Lenski adds, “The only difference will be that those without law will merely perish without law, while those with law will be judged by means of law—two routes that lead to the same goal.”

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

- “(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)” (Romans 2:14-15)
- “The LORD is good to all; he has compassion on all he has made. ¹⁵The eyes of all look to you, and you give them their food at the proper time. ¹⁶You open your hand and satisfy the desires of every living thing. ” (Psalm 145:9, 15-16)
- “But I tell you: Love your enemies and pray for those who persecute you, ⁴⁵that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” (Matthew 5:44-45)

Effects of God's Common Grace

- h. Undeserved natural blessings occur due to God's common grace to all people. Berkhof writes, “To common grace man further owes all the natural blessings which he receives in the present life. Though he has forfeited all, he receives abundant tokens of the goodness of God from day to day.” (228)

Soteriology/Pneumatology: Common Grace

Effects of God's Common Grace

- “But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.³⁶ Be merciful, just as your Father is merciful. (Luke 6:35-36)
- “In the past, he let all nations go their own way.¹⁷ Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.” (Acts 14:16-17)

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- “...your Father who is in heaven...causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.” (Matthew 5:45 NASB)
- “In the past, he let all nations go their own way. ¹⁷Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.” (Acts 14:16-17)

Effects of God's Common Grace

- i. At the same time, we must be very careful to not misapply the Biblically-based, though relatively new, theological concept of common grace. Rightly used, this doctrine helps us understand and explain applications of God's love, patience, and other work in his world. The doctrine provides a bridge for the church to help secular people understand God's involvement in human life and in his creation. Yet, some modern theologians have overemphasized common grace so much that worldliness has impacted the church in the process, including the failure to focus on the far greater Biblical teaching on and importance of God's special grace in Jesus Christ. The same mistake is occurring with an overemphasis by some theologians on general revelation to the detriment of the Bible's main teaching concerning God's special revelation in Christ Jesus.

Soteriology/Pneumatology: Common Grace

Limits of God's Common Grace

¹⁶I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. ¹⁷For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

God's Wrath Against Mankind

¹⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, ¹⁹since what may be known about God is plain to them, because God has made it plain to them. ²⁰For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

²¹For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

²²Although they claimed to be wise, they became fools ²³and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles (Romans 1:16–23)

Limits of God's Common Grace

j. God, who is all love (1 John 4:8), in his love for his world (John 3:16)—even though yet in its fallen state separated from his holiness—has graciously given countless undeserved blessings to sinful human beings and to the rest of his creation.

- 1) This common grace clearly reveals enough about God to leave people without excuse for not believing in Him. (Romans 1:20)
- 2) Thus, common grace is efficient for pointing human beings to God but not sufficient for salvation. Common grace enables us to understand enough about God to know we need to turn to him for our salvation and seek his revelation for how to be saved
- 3) That turning to him requires us to believe in him, which is a gift from his special grace.

The Work of the Holy Spirit

The Special Grace of the Holy Spirit

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- ““Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.”” (Isaiah 42:1)
- “Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴But John tried to deter him, saying, ‘I need to be baptized by you, and do you come to me?’
¹⁵Jesus replied, ‘Let it be so now; it is proper for us to do this to fulfill all righteousness.’ Then John consented.
¹⁶As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.
¹⁷And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased.’” (Matthew 3:13-17)

Meaning and Practical Benefits



The dove represents the Holy Spirit. The trefoil orb indicates the Holy Spirit is part of the triune God. (Cf. Isaiah 42:1; Matthew 3:16-17)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “If you love me, you will obey what I command. ¹⁶And I will ask the Father, and he will give you another Counselor [*paraklētos*], to be with you forever—¹⁷the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. (John 14:15-17)

Meaning and Practical Benefits

2. God’s **special grace** in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, who is the key agent in the application to us of Jesus’ redemption.
 - a. Several English words translate the Greek word referring to the Holy Spirit, *Paraclete* (< παράκλητος [*paraklētos*], one called or sent for to assist another < παρά [*para*], by, by the side of + καλέω [*kaleō*], call—the Holy Spirit is **not** a lesser being than Christ Jesus or the Father).
 - 1) Advocate
 - 2) Comforter
 - 3) Counselor
 - 4) Helper

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (Genesis 1:1-2)
- “When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.” (Hebrews 9:6-8)

Meaning and Practical Benefits

2. God’s ***special grace*** in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, who is the key agent in the application to us of Jesus’ redemption.
 - b. In soteriology we see the work of the Holy Spirit in individuals.
 - 1) The Holy Spirit has always been at work; he did not first appear at Pentecost in the New Testament.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.” (John 16:12-15)
- “For there will be a time when people will not bear with sound doctrine; but according to their own lusts will accumulate teachers, tickling their ears.” (2 Timothy 4:3, Greek. Sound familiar?)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. The Holy Spirit works in the life of individuals.
 - 2) The major function of the Holy Spirit is to point to Christ, which is why the church for 1900 years did not write or speak much, did not emphasize, the work of the Holy Spirit.
 - 3) An overemphasis on the Holy Spirit can and does take away from Christ and the main teaching of the Bible, which is ironic because the Holy Spirit’s primary work is to reveal Christ, make faith in him possible, and apply Christ’s work in and through his believers.
 - 4) Focusing more on feelings than facts, pleasure over principle, they want their ears tickled.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.” (2 Peter 1:21)
- “When you send your Spirit, they are created, and you renew the face of the earth.” (Psalm 104:30)
- “like cattle that go down to the plain, they were given rest by the Spirit of the LORD. This is how you guided your people to make for yourself a glorious name.” (Isaiah 63:14)
- “This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.” (Haggai 2:5)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We here see the work of the Holy Spirit in individuals.
 - 5) He specially inspired those who wrote the Word of God and protected them from sin, including error, as they wrote, so with confidence we have in the Bible the true Word of God. (2 Samuel 23:2; Nehemiah 9:30; Isaiah 59:21; 2 Peter 1:21; 2 Timothy 3:16)
 - 6) He brings into effect God’s purposes in creation. (Genesis 1:2; Psalm 104:30; Job 33:4)
 - 7) He brings into effect God’s purposes in redemption. (Isaiah 32:15; 44:3; 63:11, 14; Jeremiah 24:7; Ezekiel 11:19; Haggai 2:5)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.” (2 Peter 1:21)
- “When you send your Spirit, they are created, and you renew the face of the earth.” (Psalm 104:30)
- “For you created my inmost being; you knit me together in my mother's womb.” (Psalm 139:13)
- “Flesh gives birth to flesh, but the Spirit gives birth to spirit.” (John 3:6)

Meaning and Practical Benefits

2. God's special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We here see the work of the Holy Spirit in individuals.
 - 8) He equips his servants for their God-given tasks. (Exodus 31:3; Judges 3:10; 1 Samuel 10:6; 16:13; Isaiah 11:2)
 - 9) He directs the ministries of his prophets. (1 Kings 18:12; 2 Kings 2:16; Isaiah 48:16; Ezekiel 2:2; 3:14)
 - 10) He is the Giver of life to live by God's will. (Jeremiah 24:7; Ezekiel 11:19; 18:31; 36:26-27; Psalms 104:30; 139:13; John 3:5-6)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore I tell you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)
- “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Hebrews 9:14)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We here see the work of the Holy Spirit in individuals.
 - 11) Relationship with Christ (John 3:5-6; 1 Corinthians 12:3; Hebrews 9:14)
 - 12) The Holy Spirit works in the life of the Christian.

The Work of the Holy Spirit

The Order of Salvation

2.b.12)a)

Session 3: Predestination and Election, Calling

Remember where Soteriology (the Biblical Doctrine of Salvation) fits within Christian systematic theology.

Review the logic of the loci in the next slides.

(Recite the 6 loci before going to the next slide. Memorize them with their theological term [e.g., theology] and their common name [e.g., doctrine of God].)

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay close attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology:** What the Bible Reveals about God
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

The Six Loci of Historic Christian Systematic Theology: Biblical Derivation and Meaning of the Terms

1. **Theology** < θεός (*theos*) → God + λόγος, (*logos*) → word, subject, message
2. **Anthropology** < ἄνθρωπος (*anthrōpos*) → mankind + λόγος
3. **Christology** < Χριστός (*Christos*) → Christ, the Anointed One + λόγος
4. **Soteriology** < σώζω (*sōzō*) → save, keep safe, preserve, rescue, make well + λόγος; (cognate: σωτήρ [*sōtēr*] → Savior, redeemer, deliverer, preserver);
Pneumatology < πνεῦμα (*pneuma*) → Spirit (the Holy Spirit); wind, breath + λόγος; **The Application of Christ's Redemption.**
5. **Ecclesiology** < ἐκκλησία (*ekklēsia*) → assembly, congregation, church < ἐκ (*ek*) → from, out of, away from + καλέω (*kaleō*) → call, name, summon, invite → literally, (the ones) called out (by the Lord) + λόγος
6. **Eschatology** < ἔσχατον (*eschaton*) → last + λόγος

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “And we know that in all things God works for the good of those who love him, who have been called according to his purpose. ²⁹For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. ³⁰And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” (Romans 8:28-30)
- “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.” (1 Corinthians 1:9 NASB)
- “...everything should be done in a fitting [εὐσχημόνως (*euschēmonōs* < εὖ {*eu*, well, rightly, good} + σχῆμα {*schema*, form})] and orderly [τάξις (*taxis*, orderly manner)] way.” (1 Corinthians 14:40) One more text revealing God values order.

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - a) Theologians see an *order of salvation*, also called by a Latin term, *ordo salutis*. This is not necessarily the same exact order in which the Spirit works in all people, but it is generally the process of the Spirit. Notice the logic in the process. The Biblical basis of the order is seen in Romans 8:28-30. The order is as follows.
 - 1- **Predestination** and its components, including **election** have been presented in [Essential Christianity: Historic Christian Systematic Theology](#). The following slides review essential aspects of predestination and election for our study of Soteriology. See [Essential Christianity](#) for more information.

The Order of Salvation (*Ordo Salutis*)

Component	Who Acts	Key Bible Texts
1. Predestination, Election	God	Romans 9:18-24
2. Calling	God	1 Corinthians 1:9
3. Regeneration	God	John 3:3-8
4. Conversion	God	Acts 2:38
5. Faith	God and Man	1 Corinthians 12:3
6. Justification	God	Romans 5:1
7. Sanctification	God and Man	Philippians 2:12-13
8. Assurance of Salvation	God and Man	2 Thessalonians 3:3-5
9. Glorification	God	Romans 8:28-30

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

¹¹In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory. And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit,” (Ephesians 1:3-13)

Meaning and Practical Benefits

- *Predestination* refers to God's purposes pertaining to his rational, moral, creatures, including all humans, individually and in groups. His predestination concerning the angels is somewhat different. The focus here is on humans. Predestination consists of two aspects: election and reprobation.
- *Election* may be defined as “the eternal act of God by which from eternity out of pure grace for Christ's sake He has decreed to bestow those blessings on the Christians which through His call they now enjoy—conversion, justification, sanctification, and preservation in faith.” (Francis Pieper, *Christian Dogmatics*, Vol. 3)

Election is one of what Biblical scholars refer to as a major motif or theme that occurs in many places throughout the whole Bible.

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

“For many are called, but few *are* chosen.” (Matthew 22:14 NASB)

Meaning and Practical Benefits

- Another text employing the passive voice that is unapparent in the English, but clarified in the Greek, supports rather than refutes the view of predestination and election herein presented. The text is Matthew 22:14. Lenski explains it well.
- “Both κλητοί [called] and ἐκλεκτοί [chosen] are verbals and are equal to passive participles, the agent back of the passive idea being God: ‘called by God,’ ‘elected by God.’ Moreover, in both verbals the entire action is included, that of God’s calling and that of God’s electing.” Lenski explains further. (See the unabridged [Essential Christianity](#) PPT.)

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

“Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

¹⁹One of you will say to me: ‘Then why does God still blame us? For who resists his will?’ ²⁰But who are you, O man, to talk back to God? ‘Shall what is formed say to him who formed it, “Why did you make me like this?”’ ²¹Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

²²What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? ²³What if he did this to make the riches of his glory known to the objects [“vessels” Greek, NASB] of his mercy, whom he prepared in advance for glory— ²⁴even us, whom he also called, not only from the Jews but also from the Gentiles?” (Romans 9:18-24)

Meaning and Practical Benefits

- Speaking in verse 23 of “vessels of mercy, which [God] prepared beforehand for glory,” (9:23 NASB) the Greek verb for “he prepared beforehand” (προητοίμασεν [*proētoimase*]) is in the **active** voice clearly indicating that God is engaged in the selecting of these people for his purposes.
- In a very significant contrast, when we look at the Greek pertaining to the vessels of wrath having been prepared for destruction, (9:22 NASB) the verb Paul uses for “having been prepared” is (κατηρτισμένα [*katērtismena*]), and we see it is in the **passive** voice. Further, as Pieper clarifies, “there is no mention whatever of any ‘doing’ by God...Here, then, the Apostle clearly says that God endured with much long-suffering the vessels of wrath, but does not say that He made them vessels of wrath.” (Pieper, pp. 497-498.)

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

“What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? ²³What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—even us, whom he also called, not only from the Jews but also from the Gentiles?” (Romans 9:22-23)

Meaning and Practical Benefits

We must also observe in the Romans 9:23 text, in the Greek word translated [in the NASB] “prepared beforehand” (*proētoimasen*) regarding the “vessels of mercy,” that the prefix *pro*, meaning before, indicates that God’s fitting the vessels of mercy for his purposes was done by him eons ago, “before the foundations of the world.” (Ephesians 1:4) Pieper observes that “the *pro* is missing [in the Greek for “those fitted to destruction”]...Here, then, is taught an eternal preparation for glory or for salvation, but no eternal preparation for destruction.” (Pieper, p. 498)

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

Compare 1 Peter 2:7-8:

“Now to you who believe, this stone is precious. But to those who do not believe, ‘The stone the builders rejected has become the capstone,’ [Psalm 118:22] and, ‘A stone that causes men to stumble and a rock that makes them fall.’ [Isaiah 8:14] They stumble because they disobey the message—which is also what they were destined for.”

Meaning and Practical Benefits

- Again the English verb in 1 Peter 2:8 does not disclose what the Greek verb reveals. The words “were destined for” translate the Greek word ἐτέθησαν, which is transliterated *etethēsan*. This Greek verb is in the **passive** voice, indicating together with the context that those who fall do so because they disobey the Word of God, specifically the Gospel of Christ Jesus, not that God actively predestined them to destruction.
- The outstanding Bible commentator, Lenski, further explains, “It is startling to read: ‘for which they also were placed (set, appointed).’ Calvinists explain this as an eternal decree of reprobation, all Scripture to the contrary notwithstanding....” (R. C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude*, p. 98.)

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

“Now to you who believe, this stone is precious. But to those who do not believe, ‘The stone the builders rejected has become the capstone,’⁸ and, ‘A stone that causes men to stumble and a rock that makes them fall.’ They stumble because they disobey the message—which is also what they were destined for.” (1 Peter 2:7-8)

Meaning and Practical Benefits

- Again, a very important part of verse eight that must be kept in mind is the statement, “They stumble because they disobey the message.” Their disobedience is their own fault. To help us accurately interpret the text we need to remember the Greek term, *etethēsan* (“destined for”), is in the **passive** voice. Thus, as we found in our study of Romans 9:22, we cannot use this text as a proof that God has from eternity actively decreed that these people have been destined for reprobation.
- Thus, as some interpret this passage, Peter is likely saying that unbelief is destined to result in eternal destruction. (Donald W. Burdick and John Skilton, commentary on 1 Peter in *The NIV Study Bible*, p. 1890.)

Theology: Who is God; what is he like; what has he done; and what is he doing?

God's Election and Predestination

- “The LORD had said to Abram, ‘Leave your country, your people and your father's household and go to the land I will show you. ‘I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.’” (Genesis 12:1-3)
- “You did not choose me, but I chose you and appointed you to go and bear fruit--fruit that will last. Then the Father will give you whatever you ask in my name.” (John 15:16)
- “...God our Savior, who wants all men to be saved and to come to a knowledge of the truth.” (1 Timothy 2:3-4)
- The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. (2 Peter 3:9)

Meaning and Practical Benefits

It is helpful to keep in mind the purpose of election, which is functional: to maintain the witness to God's plan of salvation in every age so that the church will always exist and according to its calling proclaim Jesus Christ as the way, the truth, and the life (John 14:6). Especially in the light of the passages we've just studied, that some in every period of history will have been elected from before the world began does not imply that those who have not been elected “before the creation of the world” have been predestined to be doomed; it is not, therefore, necessary—or accurate—to interpret the Bible as teaching a double predestination. The elect are to reach out to the non-elect that those of the latter who respond in faith in Christ will be saved, as is God's desire. (1 Timothy 2:4; 2 Peter 3:9) Here is another reason “the gates of hell shall not prevail against” the church. (Matthew 16:18)

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

1. It takes little thought to be deeply moved when we consider that God has chosen us to be in his elect people, which election commissions us with his high and holy calling to partner with, serve, him in his plan of redemption of his creation! We, as were his original covenant people, the Old Testament Israelite church, are elected for a purpose, a function: to reach out to the world to introduce people to God and his love, to tell them who he is and what he is like and of his plans and purposes, including what he expects of people who would come into his presence. We have a great mission that gives our lives, and the lives of those we reach for Christ, great meaning and eternal significance!
2. We clearly sense the value we have in God's sight. His great love for us is supremely exhibited in his only-begotten Son's coming to sacrifice his life for us that we could have access to the presence of God and serve him forever!

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

3. Being made in the image of God, and having a limited but genuine freedom, enables us to place great value on our lives but also gives us a great responsibility to exercise that freedom in accord with God's will. Recognizing that we are elect in a relationship with God who is sovereign gives us security. Human free will and God's sovereignty go perfectly together; they fit hand in glove. It is no stretch of the human intellect to envision God making his call so appealing to those whom he has elected, that they would willingly, and enthusiastically, accept it. Who has not heard, and even uttered the words him or herself, "That was an offer I just couldn't resist!"
4. Reflecting on the meaning of our election and the work to which God has called and is equipping us, our perspective is lifted from a focus on the here and now to include also the eternal perspective. How magnificently wonderful is our joy in knowing that this which we see all around us is not all there is to life!

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

5. The Biblical doctrine of election, assures us of our salvation, since our salvation is clearly all in God's grace and none of it in our merit. Our belief in Christ assures us we are in the elect and that we are so solely by God's unmerited love of us; i.e., we have done nothing to earn our salvation, for God does not require us to do works to be saved. We are totally unable to earn our salvation; in fact, we daily increase our debt to God. Pieper has well explained the situation with respect to how this reality comforts us: "Man does not see the absolute necessity of *universal* grace [not to be confused with the unbiblical concept of universal salvation] so long as the terrors of conscience have not yet seized his heart. But when his conscience is truly terrified (feels the *terrors conscientiae*), he will find nothing consoling but the grace that avails without any limitation for all sinners...." (Pieper, p. 482)

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

6. We do not have to worry about whether we are in the elect or are saved. We can have confidence that we are in the elect and are saved because of our faith in Jesus Christ. As Pieper has written, “With this Scriptural view of the mode of election, we look to Christ and the Gospel to determine whether we are elected, and we are happy to find that all our distress has vanished.... If a person asks: “Am I chosen to salvation?” he should in turn be asked: “Do you sincerely believe in the Gospel?” If the person says “Yes” we can say that he or she is in the elect. [Cf. Romans 10:9 and 1 Corinthians 12:3] For we can say, regarding what the Bible teaches concerning the elect, “from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.” (2 Thessalonians 2:13) (Pieper, p. 476) We are in the elect either because God chose us “from the beginning” or because God worked through the original elect to reach and save us, thus bringing us into the elect and sharing the mission with them. It does not matter how or when we came into the elect, because with God there is “no favoritism.” (Acts 10:34; Ephesians 6:9)

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

7. Pieper in a solid gold footnote (always read footnotes!) quotes an author who, quoting another author, noticed a hugely comforting reality expressed in the Greek of Romans 8:28-30, especially in verses 29-30. “Paul shows *ex professo* [by profession] in Rom. 8:28-30, for the consolation of the Christians, that all elect are assured of eternal glory. The glorification (*edoxasen*, aorist [past tense]) is just as inseparably linked to eternal election as the call (*ekalesen*), and the justification (*edikaiōsen*). Stoekhardt quotes Weiss: ‘To place the glorification on the same level of reliability with the *proegnō* [foreknew], *proōrise* [foreordained, predestined], *ekalese* [called], and *edikaiōsen* [justified], Paul chose the proleptic (anticipative) aorist.’” (Pieper, p. 479)

What this means is that here we have in the Greek of the New Testament, God’s Word declaring that the glorification of God’s elect (which is yet to come for those of us still on earth in this first phase of our life) which will come in heaven, is as certain as those aspects of the life in Christ that his believers in him now already experience in their call and justification, which have already occurred! *Further, our glorification (expressed in the Greek as a future event that has already occurred) is put in the same terms as God’s foreknowledge and foreordination that not only has already occurred but that occurred before the foundation of the world! Wow! How’s that for assurance?!*

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

8. Pieper quotes Luther's commentary on 1 Peter 1:2, "Elect according to the foreknowledge of God," in which the great Reformation leader offers Biblical evidence of the supreme comfort that believers can have in Christ.

"Therefore, **when your sins and unworthiness trouble you** and the thought comes to you that you might not be elected of God, also that the number of the elect is small and the company of the godless large, and you are terrified by the awful examples of divine wrath and judgment, then do not dispute long why God does this or that so, and not differently, when He could easily do so. Do not presume to explore the depths of divine foreknowledge with your reason, else you will certainly go astray and either sink into gloomy fatalism or turn epicurean. But **hold firmly to the promises of the Gospel which teach you that Christ, the Son of God, became incarnate to bless all people on earth, that is, to redeem them from sin and death, justify and save them; and that He did this according to the command and gracious will of God our heavenly Father, who so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have eternal life, John 3:16.** If you follow this counsel, namely, first of all acknowledge that you are by nature a child of wrath, worthy of eternal death and damnation, from which no creature, human or angelic, can save you, and **then grasp the promise of God** and believe that He is the merciful, truthful God, who from pure grace, without our work and merit, faithfully keeps what He has promised, and has sent Christ, His only Son, in order that He make satisfaction for your sins and give you His innocence and righteousness, finally to redeem you from all evil and from death; **then do not doubt that you belong to the company of the elect. If we consider election in this manner, even as Paul does, it is comforting beyond measure.**"
(Pieper, p. 484; emphasis in bold added by EDS)

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

9. Jesus added these comforting words: “My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. 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.” (John 10:27-30)

The church is the key means through which God is accomplishing his redemptive purposes. Jesus revealed how the church also is able to comfort his believers and to give them assurance. He asked his first disciples, “what about you?...Who do you say I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock [of Peter’s testimony that Jesus is the Messiah] I will build my church, and the gates of Hades will not overcome it.” (Matthew 16:15-18)

Theology: Who is God; what is he like; what has he done; and what is he doing?

Practical Implications of the Doctrine of Election

10. For many further assurances that you are saved in Christ, read the first letter of John. For just one example, “My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know him if we obey his commands.” (1 John 2:1-3)

Is there anything more practical than having such assurance that you are in God’s grip in Christ with the most important job in the world to do?! That you are intimately known by and on speaking terms with the Owner and Sovereign ruler of all creation?! That he has revealed that you are called to proclaim that this phase of life is very brief but an eternity of joy is just ahead for all who will come to the Lord on his terms?! Thanks be to the triune God: Father, only begotten Son Christ Jesus, and Holy Spirit, three in one!

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “And we know that in all things God works for the good of those who love him, who have been called according to his purpose. ²⁹For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. ³⁰And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” (Romans 8:28-30)
- “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.” (1 Corinthians 1:9 NASB)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity .
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - a) Theologians see an order of salvation, also called by a Latin term, *ordo salutis*. This is not necessarily the same exact order in which the Spirit works in all people, but it is generally the process of the Spirit. Notice the logic in the process. The Biblical basis of the order is seen in Romans 8:28-30. The order is as follows.
 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers. See also e.g., Luke 5:32; John 7:37; Romans 1:6, and 1 Thessalonians 2:12.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” (Matthew 28:19)
- How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching [$\kappa\eta\rho\upsilon\sigma\sigma\omega$ (*kērussō*), also tell, declare] to them? ¹⁵And how can they preach unless they are sent? (Romans 10:14–15)
- “But since you rejected me when I called and no one gave heed when I stretched out my hand, ²⁵since you ignored all my advice and would not accept my rebuke, ²⁶I in turn will laugh at your disaster; I will mock when calamity overtakes you” (Proverbs 1:24-26)

Meaning and Practical Benefits

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 - a) Theologians see an order of salvation.
 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers.
 - a- External calling—is the presentation and offer of salvation in Christ alone to all who hear from every nation, tribe, people, and language (Revelation 7:9) together with an urgent exhortation of the need to repent and believe in Jesus Christ as one’s only Savior and Lord by faith alone in order to obtain forgiveness of sins and eternal life. All Christians are to *kērussō*, not just pastors, especially in conversations.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.” (1 Corinthians 1:23-24)
- “When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.” (Acts 13:48)
- ““For many are called, but few *are* chosen.” (Matthew 22:14 NASB See the section on predestination and election in the doctrine of theology above for an explanation of this text.)
- “...Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.” (Hebrews 9:15)
- “...no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)

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 - a) Theologians see an order of salvation.
 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers.
 - a- External calling
 - b- Internal or effectual calling—is the same word heard in the external call from God but that is made effective for salvation in the hearts and minds of some through the operation of the Holy Spirit. “The Spirit of God operates through the preaching of the Word by making its persuasions effective, so that man listens to the voice of his God.” (Berkhof, p. 235)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.” (1 Corinthians 1:23-24)
- “I resolved to know nothing while I was with you except Jesus Christ and him crucified.” (1 Corinthians 2:2)
- know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.” (3:19)
- “When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.” (Acts 13:48)
- “Whoever has my commands and obeys them, he [generic: includes her] is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” (John 14:21)

Meaning and Practical Benefits

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 - a) Theologians see an order of salvation.
 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers.
 - b- ***We need to know Christ, that is, to have a relationship with him, not just know about him, which involves the sincere and ongoing desire and goal to please our Lord (2 Corinthians 5:9), listen to his Word, obey him (John 14:21), talk with (pray to) him, and tell (make him known to) others. This is who we are, our identity and our calling, our vocation (op cit.). Obeying Jesus greatly strengthens our witness for him and draws people to Christ and his church.***

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

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- ““For many are called, but few *are* chosen.”” (Matthew 22:14 NASB See the section on predestination and election in the doctrine of theology above for an explanation of this text.)
- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— ⁹not by works, so that no one can boast. ¹⁰For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)

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 - a) Theologians see an order of salvation.
 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers.
 - c- Calling to serve—God calls the church and individuals within the church to serve him, both in the church and in the world. We’ll also reflect on this aspect of God’s calling when we examine the fifth of the loci, the doctrine of the church, ecclesiology. As we saw in the beginning of our study, the root word for church means to call out (ἐκ, [ek] + καλέω [kaleō] > ἐκκλησία [ekklēsia] = those who are called out) to serve God.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

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 - 2- **Calling**—God’s gracious invitation to sinners to accept the salvation that Christ Jesus alone provides and offers.
 - c- Calling to serve—In historic Christian theology, calling is also referred to as vocation < Latin *vocare* (*vocāre*), to call.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“There are different kinds of gifts, but the same Spirit. ⁵There are different kinds of service, but the same Lord. ⁶There are different kinds of working, but the same God works all of them in all men.

⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.” (1 Corinthians 12:4-11)

Meaning and Practical Benefits

2.b.12)a)2-

c- Paul identifies most of the gifts of the Spirit for the building up of the church to help us accomplish the work the Lord gave us, including the Great Commission that is recorded in Matthew 28:18-20. Some of these gifts are wisdom, knowledge, teaching, healing, miracles, prophecy, distinguishing between spirits, tongues, interpretation of tongues, hospitality, evangelism, preaching, administration, exhortation, sharing leadership, showing mercy, special faith, service.

- 1] The gifts are given directly by the Spirit in a believer's life but confirmed by the church.
- 2] A believer may be given more than one gift. (Ephesians 4:7)
- 3] We are to eagerly desire these gifts. (1 Corinthians 14:1)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷If it is serving, let him serve; if it is teaching, let him teach; ⁸if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. (Romans 12:6-8)
- Above all, love each other deeply, because love covers over a multitude of sins. ⁹ Offer hospitality to one another without grumbling. ¹⁰ Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. ¹¹ If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen. (1 Peter 8:4-11)

Meaning and Practical Benefits

2.b.12)a)2-

- c- Paul identifies most of the gifts of the Spirit to serve and build up the church in order to help us accomplish the Great Commission Jesus gave us as we read in Matthew 28:18-20. Some of these gifts are wisdom, knowledge, teaching, healing, miracles, prophecy, distinguishing between spirits, tongues, interpretation of tongues, hospitality, administration, evangelism, preaching, showing mercy, exhortation, sharing, leadership, special faith, service.
 - 1] The gifts are given directly by the Spirit in a believer's life but confirmed by the church. See below for more on this confirmation.
 - 2] A believer may be given more than one gift. (Ephesians 4:7)
 - 3] We are to eagerly desire these gifts. (1 Corinthians 14:1)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)
- “But to each one of us grace has been given as Christ apportioned it.... ¹¹It was he [i.e., Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,” (Ephesians 4:7,11)
- “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.” (1 Corinthians 14:1)

Meaning and Practical Benefits

2.b.12)a)2-

- c- Paul identifies most of the gifts of the Spirit to serve and build up the church in order to help us accomplish the Great Commission Jesus gave us as we see in Matthew 28:18-20. Some of these gifts are wisdom, knowledge, teaching, healing, miracles, prophecy, distinguishing between spirits, tongues, interpretation of tongues, hospitality, administration, evangelism, preaching, exhortation, sharing, leadership, showing mercy, special faith, service.
 - 1] The gifts are given directly by the Spirit in a believer's life but confirmed by the church.
 - 2] A believer may be given more than one gift. (Ephesians 4:7)
 - 3] We are to eagerly desire these gifts. (1 Corinthians 14:1)

Gifts of the Holy Spirit in the New Testament

Romans 12:6-8	1 Corinthians 12:4-11;28	Ephesians 4:11	Matthew 19: 11; 1 Corinthians 7:7-8	Matthew 12:22-32	Acts 13:2,3
Prophecy	Prophecy	Prophecy			
Teaching	Teaching	Pastor-Teacher			
Serving					
Exhortation					
Giving					
Giving Aid					
Compassion					
	Healing				
	Working Miracles				
	Tongues				
	Interpretation of Tongues				
	Wisdom				
	Knowledge				
	Faith				
	Distinguishing between Spirits				
	Apostleship	Apostleship			
	Helps				
	Administration				
		Evangelizing			
		Shepherding			
			Celibacy		
				Exorcism	

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Jesus replied, ‘Not everyone can accept this word, but only those to whom it has been given. ¹²For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.’” (Matthew 19:11-12)
- “I would like you to be free from concern. An unmarried man is concerned about the Lord’s affairs—how he can please the Lord. ³³But a married man is concerned about the affairs of this world—how he can please his wife— ³⁴and his interests are divided. An unmarried woman or virgin is concerned about the Lord’s affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world—how she can please her husband. ³⁵I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.” (1 Corinthians 7:32–35)

Meaning and Practical Benefits

2.b.12)a)2-

- d- Other gifts of the Spirit also exist, e.g., what is referred to as the gift of celibacy, also called singleness, to which Jesus referred in Matthew 19:11-12. Unmarried people can serve Christ in special ways. (Cf. 1 Corinthians 7:32-35)
- e- The gifts of the Spirit should be confirmed and guided in their use by the church.
 - 1] How do we validate and confirm a person’s spiritual gifts?
 - 2] They are validated by the church, which has been authorized to do so in its nurture and disciplinary functions.
 - 3] The church must help people identify and grow in their understanding of their gifts and in their ability to use their gifts most effectively for accomplishing the Lord’s purposes in their calling from him. Instructional guides are commercially available to help identify spiritual gifts. Those who have these gifts have the responsibility to be open to and seek such instruction. Providentially, most do.

Identify Your Spiritual Gift(s)

Instructional guides are commercially available to help identify gifts the Holy Spirit has given. Those of us who have these gifts have the responsibility to be open to and seek such instruction. Providentially, most do.

One such spiritual gifts inventory is called the *Wagner-Modified Houts Questionnaire*. The first URL below presents the *Questionnaire* with helpful instructions, all of which can be downloaded and printed.

➤ <https://erbc.ca/wp-content/uploads/2022/05/Spiritual-Gifts-Test.pdf>

For an even more helpful way to benefit from the *Questionnaire*, use both URLs. Use the first for the information and instructions and the one below that provides information and the document in a digital format, which can be completed on your computer, and which automatically calculates your responses. Digitally file or print out your completed form for future reference.

➤ <https://trinityemc.com/spiritual-gifts>

Wagner-Modified Houts Questionnaire, Spiritual Gifts Survey

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trinityemc.com/spiritual-gifts

Wagner-Modified Houts Questionnaire, Spiritual Gifts Survey


Introduction

If you are a Christian, God has given you one or more spiritual gifts and discovering that gift or gifts will be a thrilling experience. Thousands of believers have been blessed by taking the Modified Houts Questionnaire. However, do not regard the results of this test as final. The three or four gifts you score highest in may or may not be your spiritual gifts, but you can be sure in any case that they are a starting point for prayer and experimentation. You will need other members of the body of Christ to help you confirm what gifts you have.

 [PDF Document from Charles E. Fuller Institute]

Prayerfully reflect on the following 125 statements and mark what applies best for you - Much, Some, Little, or Not at all. Once you have completed the questionnaire, hit the calculate results button to see your results along with definitions and supporting verses for your top gift totals.

The Spiritual Gifts in a Nutshell



[View/Download PDF]

Instructions

Messages on the Gifts


- ▶ Mercy, Service, Helps, Hospitality, Giving, and Craftsmanship (Pastor Jake)
- ▶ Leadership and Administration (Pastor Cerena)
- ▶ Shepherding, Teaching, and Exhortation (Pastor Cerena)
- ▶ Evangelism and Apostleship (Pastor Jake)
- ▶ Wisdom, Knowledge, and Prophecy (Pastor Cerena)
- ▶ Tongues, Interpretation, and Deliverance (Pastor Jake)
- ▶ Healing, Miracles, Faith, and Intercession (Pastor Jake)

Questionnaire

- 1) I have a desire to speak direct messages from God that edify or exhort or comfort others
 Much Some Little Not at all
- 2) I have enjoyed relating to a certain group of people over a long period of time, sharing personally in their successes and failures
 Much Some Little Not at all
- 3) People have told me that I have helped them learn some biblical truth in a meaningful way
 Much Some Little Not at all
- 4) I have applied spiritual truth effectively to situations in my own life
 Much Some Little Not at all
- 5) Others have told me that I have helped them distinguish key and important facts of scripture

Gift Totals

Administration	0
Celibacy	0
Deliverance	0
Discerning of Spirits	0
Evangelist	0
Exhortation	0
Faith	0
Giving	0
Healing	0



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

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- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)
- “But to each one of us grace has been given as Christ apportioned it.... ¹¹It was he [i.e., Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,” (Ephesians 4:7,11)

Meaning and Practical Benefits

2.b.12)a)2-

- e- The gifts of the Spirit should be confirmed and guided in their use by the church.
- 4] The church must monitor and guard against the abuse of the spiritual gifts, especially the extraordinary gifts, e.g., healing, miracles, tongues, and interpretation.
- 5] A basic way to monitor and guard against the abuse of the spiritual gifts is to remember God’s Word as to their use. The gifts are to glorify and honor God (Acts 2:11; cf. v. 4; 1 Corinthians 12:7,10; 14:2) and, when interpreted, to direct people to God. They are also to edify, comfort, and unite the whole church. Tongues (*op cit.*) in the Bible refers to an unstudied but known language with grammar and syntax; it is not babbling, which does not honor God, direct people to God, or edify, comfort, and unite the whole church. (Matthew 6:7-8)

Soteriology: How is the redemption of Jesus Christ applied?

Who is the Holy Spirit and what does he do?

The church must monitor and guard against the abuse of the spiritual gifts, especially the extraordinary gifts, e.g., healing, miracles, tongues, and interpretation. Highly regarded Biblical and theological scholars believe that the extraordinary gifts were primarily to authenticate and firmly reestablish the church (*op cit.* Ecclesiology section) in the first century A. D. and that in God's Providence those gifts were mostly discontinued at the end of the first century after the church was well established. They reason that the whole of God's Word and the witness of the church is focused on Jesus Christ, and that the continued use of the extraordinary gifts would shift the focus away from Christ and onto the Holy Spirit, which is ironically the opposite of the Spirit's purpose (e.g., John 14:26), and the marvels of these gifts, which, as the following anecdote illustrates is precisely what has occurred; thus for the most part these gifts ceased after the first century. Thus, the extraordinary gifts were largely not emphasized or observed until the late 19th century A. D., with a rise in the holiness movement and especially in Pentecostalism. Biblical theologians raise many serious questions regarding the authenticity of tongues today.

In a course I was teaching in Chicago on 1 Corinthians, a guest in our class the day I focused on chapter 12 was a professor of Hebrew at a nearby seminary. He said he was a guest in a Pentecostal Bible study one day, and the group began speaking in tongues. As each person going around the circle would pray in a tongue, another would interpret. Not having the gift of tongues the Hebrew professor wondered what he would do when it came his turn to pray in a tongue, for he didn't want to be subjected to the Pentecostal disregard for those who don't speak in tongues. Then the idea came to him to pray the Lord's prayer that he had memorized in Hebrew. When he finished, someone in the group jumped up and interpreted, but the interpretation had nothing at all to do with the Lord's prayer! (Contrast 1 Corinthians 14.)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Specifically, the church must monitor and guard against the abuse of tongues, and interpretation. The gift of tongues, glossolalia, involves known languages that have grammar and syntax and is meant for the edification of the church. (1 Corinthians 14, esp. v. 26); it is not an unintelligible or even unconscious babbling.

Another anecdote that is widely reported is the account of a church where someone was speaking in a tongue and a guest asked a member of the church, “Why are you letting this person speak like that?” The member asked, “What do you mean?” The visitor replied, “Because he is speaking in my native language, and he is blaspheming Jesus Christ!”

Yet, we should not say that there is no longer any legitimate use of the gift of tongues. A former missionary told a group with whom I was meeting that a foreign guest at an evangelistic crusade in Mexico was invited as a guest speaker. The guest speaker did not know a word of Spanish, so someone was prepared to translate. When it was time for the guest to speak, he approached the lectern and began to speak—in fluent Spanish! He spoke for 20 minutes and then sat down, but from that point on, he was no longer able to speak another word in Spanish.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Jesus replied, ‘Not everyone can accept this word, but only those to whom it has been given. ¹²For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it.’” (Matthew 19:11-12)
- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)
- “But to each one of us grace has been given as Christ apportioned it.... ¹¹It was he [i.e., Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,” (Ephesians 4:7,11)

Meaning and Practical Benefits

2.b.12)a)2-

- e- The gifts of the Spirit should be confirmed and guided in their use by the church.
- 6] When I use an instrument such as the *Wagner-Modified Houts Questionnaire* and consider the results, I should seek the objective Spirit-led help of the church to obtain confirmation. When the Holy Spirit calls someone to serve the Lord, he works directly in the mind and heart of the believer in Christ but also in the mind and heart of leaders in the church, the body of Christ. If I think I am called to a particular function and gifted for that service but the church leaders (e.g., pastor, elders, others) in authority in these matters don't think I have those gifts and that calling, then I need to go back to the *Questionnaire* and have further conversations with the pastor, prayerfully seeking the Lord's guidance as to where he is calling me to serve.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- Jesus said, “...every good tree bears good fruit....” (Matthew 7:17a) He also said, ““I am the true vine, and my Father is the gardener....⁵“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing....⁸This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.” (John 15:1,5,8)
- “But to each one of us grace has been given as Christ apportioned it....¹¹It was he [i.e., Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,¹²to prepare God’s people for works of service, so that the body of Christ may be built up¹³until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.¹⁴Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming.¹⁵Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.¹⁶From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” (Ephesians 4:7,11-16)

Meaning and Practical Benefits

2.b.12)a)2-

e- The gifts of the Spirit should be confirmed and guided in their use by the church.

7] When we use an instrument such as the *Wagner-Modified Houts Questionnaire* and consider the results, we should recall why we have been given this or these gifts: “so that the body of Christ may be built up” (Ephesians 4:12b) and then do the following:

- a] Pray, asking the Lord to lead you to where in the church he is calling you to serve him.
- b] Talk with one or more friends in Christ who know you well and who, “speaking the truth in love” (Ephesians 4:15) will give you honest feedback.
- c] Meet with one of the pastors on the staff, share the results of your *Questionnaire*, and ask him or her where you can most effectively serve the body of Christ.
- d] Likely there will be more than one place to serve. Continue to pray and volunteer to use your gift(s) where you’re needed. You’ll sense great fulfillment and have exceeding joy matching your gift(s) with the needs in the body of Christ, seeing your work bear much fruit!

The Work of the Holy Spirit

The Order of Salvation

2.b.12)a)

Session 4: Regeneration, Conversion, and Faith

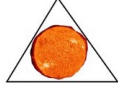

Remember where Soteriology fits
within systematic theology.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

- 1. Theology:** What the Bible Reveals about God 
 - Triune 
 - All love
 - Holy, holy, holy (i.e., most holy, separate from all sinfulness, pure)
 - Creator
 - Perfect: He never makes mistakes.
 - And much else: See [Essential Christianity: Historic Christian Systematic Theology](#).

Unbiblical views of who God is bring confusion and serious error about all else.

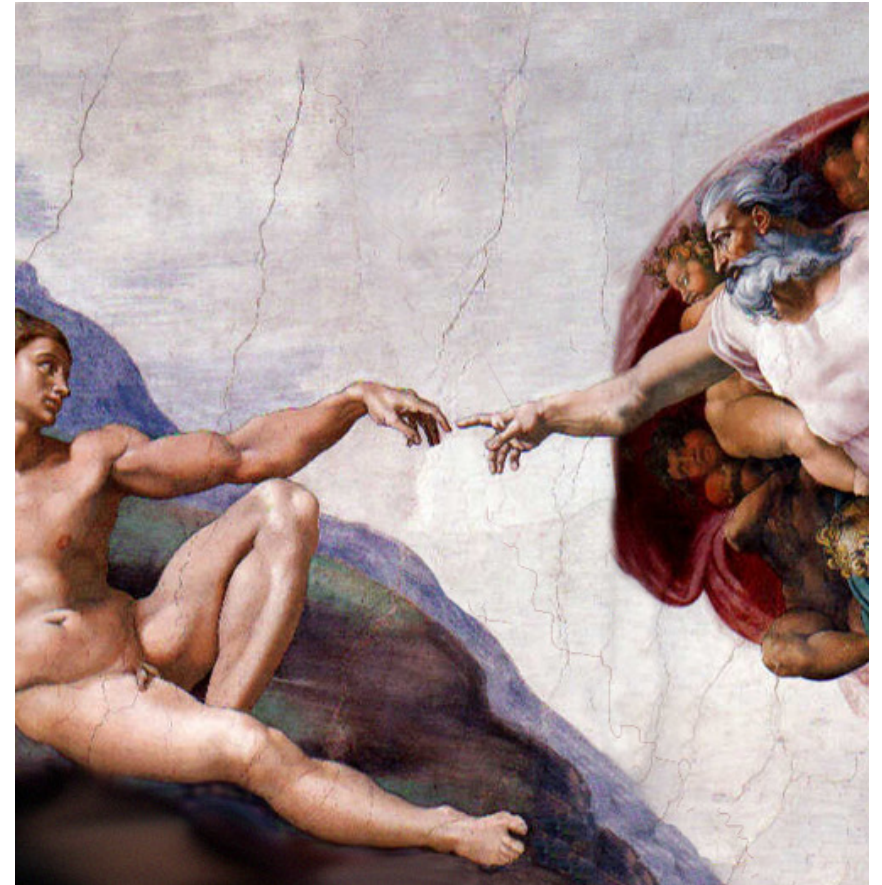
Creation

Characteristics of Mankind Made in God's Image

“Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.²⁸ God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’” (Genesis 1:26-28)

*As we considered earlier in this course, four overarching themes throughout the Bible are: **creation, fall, redemption, and consummation**. The six loci of historic Christian systematic theology further explain those four themes. In his famous painting on the ceiling of the Sistine Chapel in the Vatican in Rome, Michelangelo portrays the perfect relationship that man had with God at first, when God created him. Nothing separated us from God.*

Meaning and Practical Benefits



The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. Theology: What the Bible Reveals about God 

2. Anthropology: What the Bible Reveals about Mankind

- Perfect God created flawless human beings in his image who lived in perfect harmony with God.
- The first two humans ignored God's warning, misused their limited but genuine freedom, disobeyed God, and sinned.
- Sin is no light matter; it results in cosmic disharmony and destruction.
- Their sin corrupted them and rendered them unfit to be in the presence of God who is most holy; they and all other humans became separated from God.
- For much more, see [Essential Christianity: Historic Christian Systematic Theology](#): Anthropology.

Anthropology: Who are we; what are we like; and what are we doing?

Fall

The Impact of Sin on God's Creation

4. Adam's sin caused disharmony throughout all creation, beginning between humans and God. (Genesis 3:17)
Thus, sin is extremely serious; indeed, it is inexcusable, but it is not unforgivable, thanks be to our most holy yet also all-loving triune God, who has provided the only way for that forgiveness: by being credited with the righteousness of Jesus Christ through faith in him, thus reconciling us with God, which is the main focus of the Bible (Romans 4:16-25; John 14:6) and Christian theology.

+ "...in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

"We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies." (Romans 8:20-23)

The Impact of Sin on God's Creation

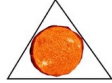
4. a. Disharmony between man and God



The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

- 1. Theology:** What the Bible Reveals about God 
- 2. Anthropology:** What the Bible Reveals about Mankind
- 3. Christology:** What the Bible Reveals about Jesus Christ
 - Jesus Christ is both 100% human and 100% divine.
 - Being empowered by his divinity, he fulfilled God's requirement that humans obey His Word and will.
 - Humans who believe in Christ Jesus are credited with his righteousness by their faith, and they are made worthy to be in God's presence.
 - For much more, see [Essential Christianity: Historic Christian Systematic Theology](#): Christology.

Christology: Who is Jesus Christ; what is he like; what has he done? and what is he doing?

Redemption

The Saving Work of Jesus Christ



Meaning and Practical Benefits

5. b. Jesus' Exaltation Includes Five Key Aspects.

1) Jesus' Resurrection is the seal of his work.

g) People in Christ are at peace with God, the necessary basis of our most complete, true, and fulfilling peace.

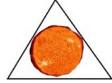
1- "And when Jesus had cried out again in a loud voice, he gave up his spirit. ⁵¹At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split." (Matthew 27:50-51)

2- "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ²through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God." (Romans 5:1-2)

The Six Loci of Historic Christian Systematic Theology

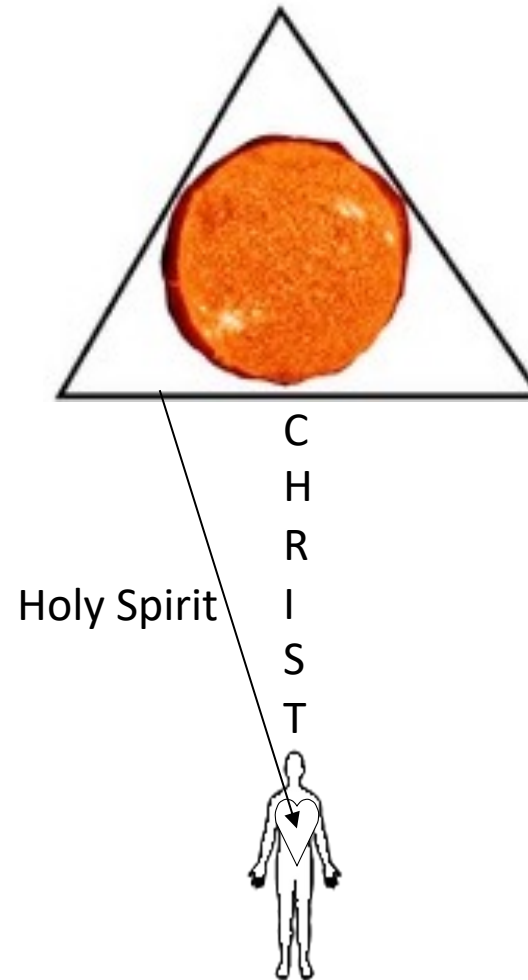
Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology:** What the Bible Reveals about God 
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

- This fourth doctrine, the fourth main theme in God's plan of redemption, taught in the Bible is called by three different terms:
 1. **Soteriology**, the doctrine of salvation
 2. **Pneumatology**, the doctrine of the Holy Spirit
 3. **The application of Christ's redemption**
- All three terms are accurate, for all describe the work of the Holy Spirit, the main agent in the process of making Christ's redemptive work operative in the lives of human beings. Thus, the human figure in the graphic is now white, cleansed by Jesus' shed blood applied to the believer by the Holy Spirit.



The Order of Salvation (*Ordo Salutis*)

Component	Who Acts	Key Bible Texts
1. Predestination, Election	God	Romans 9:18-24
2. Calling	God	1 Corinthians 1:9
3. Regeneration	God	John 3:3-8
4. Conversion	God	Acts 2:38
5. Faith	God and Man	1 Corinthians 12:3
6. Justification	God	Romans 5:1
7. Sanctification	God and Man	Philippians 2:12-13
8. Assurance of Salvation	God and Man	2 Thessalonians 3:3-5
9. Glorification	God	Romans 8:28-30

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “And the LORD God commanded the man, ‘You are free to eat from any tree in the garden; ¹⁷ 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.’” (Genesis 2:16-17)
- “In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’” (John 3:3)
- “Flesh gives birth to flesh, but the Spirit gives birth to spirit.” (John 3:6)
- “Therefore I tell you that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.” (1 Corinthians 12:3)
- “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.” (Romans 8:9-10)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - a) Theologians see an order of salvation.
 - 2- **Calling**
 - 3- **Regeneration**—The New Birth:
 - a- We are not Christ-like by nature. Since the fall of Adam and Eve, all human beings are sinners by nature, (cf. Psalm 51:1-5; Romans 3:23) and to come into the presence of God, who is Most Holy, Jesus said we need to be born again with a new nature.
 - b- Berkhof defines regeneration as “that act of God by which the principle of new life is implanted in man, and the governing disposition of the soul is made holy.” (236)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Regeneration (< Latin: *re-* [again, anew] + *generare* [to beget])

God warned Adam that if he ate any fruit from the tree of the knowledge of good and evil, he would surely die. When he and Eve ate fruit from that tree they died, first in the corruption of their nature which separated them from God who is holy, holy, holy and later physically.

Jesus said, we must be born again (< Greek: γεννάω [*gennaō*, to beget, give birth to] + ἄνωθεν [*anōthen*, again], John 3:3ff., *et al.*), i.e., be regenerated, by the Holy Spirit. Jesus also said that he came that we might have life and have it abundantly. (John 10:10) Paul explains that in Christ Jesus we have a new self that is alive and being renewed in Christ. (Colossians 3:10) The Holy Spirit, speaking through Paul, reveals the new self as νέος (*neos*), new in time or in origin, i.e., brand new in the sense of no longer being spiritually dead but born again and truly alive in the fullest sense. At the same time Paul quickly adds that this new self, καινός (*kainos*), i.e., new in nature or in quality, is being renewed, maturing in Christ. We have the same body and brain, but spiritually, in Christ, we are new and in a brand new (*neos*) relationship with the triune God and are a new (*kainos*) self. (Ephesians 4:24ff.; 2 Corinthians 5:17)

Physically, in many ways we may look as we did before being born again, living in and for Christ and dying to sin, but there is more and more evidence, as we mature in Christ, that manifests our new (*neos*) birth, which is seen in our putting to death sin and evil and choosing to please God (2 Corinthians 5:9), a maturing that makes us daily renewed (*kainos*). (Colossians 3:1-17)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
- “children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:13)
- “One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.” (Acts 16:14)
- “It does not, therefore, depend on man's desire or effort, but on God's mercy.” (Romans 9:16)
- “for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:13)

Meaning and Practical Benefits

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 - a) Theologians see an order of salvation.
 - 2- **Calling**
 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - c- Regeneration is totally the work of God; humans do not cooperate. The Bible teaches that regeneration is the work of the Holy Spirit apart from man's cooperation, for unregenerate man is oriented away from God.
 - d- Arminians disagree and wrongly teach that man does cooperate with God in regenerating himself.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new [LXX: < *καίνος* (*kainos*)] spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
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 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - e- The essential nature of regeneration can be described in the following ways.
 - 1] It is a profound and fundamental change in a person's soul. As Berkhof says, God implants the principle of the new spiritual life in man, in a radical change of the governing disposition of the soul” that affects the person's whole being. (236)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“...I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. ²⁵I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. ²⁶I will give you a new [LXX: < *kainos*] heart and put a new [LXX: < *kainos*]) spirit [LXX: πνεῦμα (*pneuma*)] in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. ²⁸You will live in the land I gave your forefathers; you will be my people, and I will be your God. ²⁹I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you... ³¹Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices. ³²...Be ashamed and disgraced for your conduct, O house of Israel!

³³“...the Sovereign LORD says: On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt... ³⁵[all] will say, “This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.” ³⁶...I the LORD have spoken, and I will do it.’ (Ezekiel 36:24–36)

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 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - e- The essential nature of regeneration can be described in the following ways.
 - 1] The LORD revealed through Ezekiel the profound and fundamental change in a person’s soul, the *kainos* heart and spirit, that the LORD would do, yet in part in the OT, e.g., bringing the exiles back to the land he gave them (Ezekiel 36:24); in further part in the Messiah’s (Christ’s) first coming and his and the Father’s sending the Holy Spirit (cf., 36:25-27); and to be consummated in his second coming (cf. 36:35).

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“...I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. ²⁵I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. ²⁶I will give you a new [LXX: < *kainos*] heart and put a new [LXX: < *kainos*]) spirit [LXX: πνεῦμα (*pneuma*)] in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. ²⁸You will live in the land I gave your forefathers; you will be my people, and I will be your God. ²⁹I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you... ³¹Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices. ³²...Be ashamed and disgraced for your conduct, O house of Israel!

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 - e- The essential nature of regeneration can be described in the following ways.
 - 1] This revelation through Ezekiel is an example of the hermeneutical (*op cit.* [Essential Christianity](#)) principle known as near and far fulfillment, where a prophecy is implemented partially in a short time, typically in the lifetime of the first hearers, but completely fulfilled at a point far in the future (e.g., Galatians 4:4) and sometimes not until Jesus returns in the last Day.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new [LXX: < *καίνος* (*kainos*)] spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
- “So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new [< Greek: *καίνος* (*kainos*)] creation; the old has gone, the new has come!” (2 Corinthians 5:16-17)
- “children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:13)
- “It does not, therefore, depend on man's desire or effort, but on God's mercy.” (Romans 9:16)
- “for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:13)

Meaning and Practical Benefits

2. God's special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - a) Theologians see an order of salvation.
 - 2- **Calling**
 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - e- The essential nature of regeneration can be described in the following ways.
 - 2] Regeneration is likely to be an instantaneous change, rather than one which is a gradual and lengthy process as in progressive sanctification or sanctification in the narrow sense. (See more in the discussion below on sanctification.)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new [LXX: < *καίνος* (*kainos*)] spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
- “So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new [< Greek: *καίνος* (*kainos*)] creation; the old has gone, the new has come!” (2 Corinthians 5:16-17)
- “children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:13)
- “It does not, therefore, depend on man's desire or effort, but on God's mercy.” (Romans 9:16)
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Meaning and Practical Benefits

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 - 2- **Calling**
 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - e- The essential nature of regeneration can be described in the following ways.
 - 3] Since regeneration is the internal work of God, it occurs internally, and it is observed only in its effects, except where regeneration occurs together with conversion.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new [LXX: < *καίνος* (*kainos*)] spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
- “So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. ¹⁷Therefore, if anyone is in Christ, he is a new [< Greek: *καίνος* (*kainos*)] creation; the old has gone, the new has come!” (2 Corinthians 5:16-17)
- “children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:13)
- “It does not, therefore, depend on man's desire or effort, but on God's mercy.” (Romans 9:16)
- “for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:13)
- I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

Meaning and Practical Benefits

- 2.b.12)a)3- God's special grace in Jesus Christ is applied to through the work of the Holy Spirit.
- e- The essential nature of regeneration involves transformation from spiritual death to spiritual life.
- 4] The reference in Ezekiel and in 2 Corinthians to the new heart and the new creation as being *καίνος* (*kainos*) new, indicates the believer in Christ is a new person in the most important sense: being spiritually renewed, not a totally different person. The believer's very being, soul, is renewed in the vital transformation of his or her mind and heart, to now exist with God, who now dwells with the believer as in God's original creation of Adam and Eve before they sinned and died spiritually, separating themselves from God. Sometimes a person will unwittingly say to another, “Get a life!” Well, in an infinitely greater sense, that is what God does for one who believes in Jesus Christ as his or her Savior and Lord, moving from spiritual death to becoming spiritually alive in Christ through the operation of the Holy Spirit within the believer.

This dwelling is referred to theologically as the mystical union with Christ. Herein is another way Jesus fulfills his promise to be with us always. (Romans 8:9-10; Galatians 2:20; Matthew 28:20)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’” (John 3:3)
- “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” (1 Corinthians 2:14)
- “Therefore I tell you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)
- “But when the kindness and love of God our Savior appeared, ⁵he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,” (Titus 3:4-5)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - a) Theologians see an order of salvation.
 - 2- **Calling**
 - 3- **Regeneration**—The New Birth: We are not Christ-like by nature. Jesus said we need to be born again with a new nature.
 - f- Some Christian denominations (Roman Catholic, Anglican, and many Lutherans) interpret passages such as Titus 3:5 as teaching baptismal regeneration, i.e., that not only spiritual renewal but also forgiveness of sins occurs at baptism. See more below in the section on baptism in the doctrine of Ecclesiology.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Berkhof insightfully observes the following relationship between calling and regeneration:

“The external call in the preaching of the Word, except in the case of [young (EDS addition)] children, precedes or coincides with the operation of the Holy Spirit in the production of the new life. Then by a creative act God generates the new life, changing the inner disposition of the soul. This is regeneration in the restricted sense of the word. In it the spiritual ear is implanted which enables man to hear the call of God to the salvation of his soul. Having received the spiritual ear, the call of God is now brought home effectively to the heart, so that man hears and obeys. [Compare the research on the three domains of human learning, on my Website at [Curriculum Development and Lesson Planning: For Teachers & for Teachers of Teachers](#), pp. 7-14.] This effectual calling, finally, secures the first holy exercises of the new disposition that is born in the soul. The new life begins to manifest itself and issues in the new birth. This is regeneration in the broader sense and marks the point at which regeneration passes into conversion.” (237)

For more on the effectual calling, see also the commentary by R. C. H. Lenski on Hebrews 9:15 in the Christology section.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore I despise myself and repent in dust and ashes.” (Job 42:6)
- “Say to them, ‘As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?’” (Ezekiel 33:11)
- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)

Meaning and Practical Benefits

2.b.12)a)

4- **Conversion.** Since unregenerate man is turned away from God, he needs to be converted, i.e., turned around toward God. (Conversion < Latin: *convertere* [turn around] < *con* [against] + *vertere* [to turn])
a- Thus, with proper etymology, the Biblical and English words meaning to convert all involve the concept of turning around.

1] The Old Testament uses two words, emphasizing two aspects of conversion,

a] נָחַם (*nācham*), repentance typically involving a change of plan and action (Job 42:6)

b] שׁוּב (*shûv*), a turning about, especially with a return after a departure. (Ezekiel 33:11)

2] The New Testament uses two main words for conversion.

a] μετάνοια (*metanoia*), repentance, turning away from (Acts 2:38; 17:30)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)
- “Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,” (2 Timothy 2:25)
- “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,” (Acts 3:19)
- “The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:21)

Meaning and Practical Benefits

- 2.b.12)a)4- **Conversion.** Since unregenerate man is turned away from God, he needs to be converted, i.e., turned around toward God.
- a- Hence, with proper etymology, the Biblical and English words meaning to convert, all involve the concept of turning around.
- 2] The New Testament uses two main words for conversion.
- a] *μετάνοια (metanoia)*, repentance turning away from, primarily one's changing mentally and morally. (Acts 2:38; 11:18; 17:30; 2 Timothy 2:25) This word emphasizes repentance.
- b] *ἐπιστρέφω (epistrephō)* turn, turn back, return, turning to God. (Acts 3:19; 11:21) This word always contains the two elements of conversion: repentance and faith (see below).

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)
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- “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,” (Acts 3:19)
- “The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:21)

Meaning and Practical Benefits

2.b.12)a)4-a-

- 3] Thus, Berkhof refers to true conversion as “but the outward expression of the work of regeneration, or the accompanying change wrought in the conscious life of the sinner,” (242-243) and he defines conversion as “that act of God whereby He causes the regenerated, in their conscious life, to turn to Him in faith and repentance.” (*Summary*, 131)
- b- Key characteristics of conversion include the following.
 - 1] God works, and man cooperates (in contrast to regeneration where only God is active; man is passive). (Acts 2:38; 17:30)
 - 2] The change is conscious, rather than subconscious as in regeneration.
 - 3] The change is immediate, as in regeneration, not a process as in sanctification.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:13)
- “Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,” (2 Timothy 2:25)
- “When they heard this, they had no further objections and praised God, saying, ‘So then, God has granted even the Gentiles repentance unto life.’” (Acts 11:18)
- “So be earnest, and repent [< μετανοέω (*metanoēō*), imperative mood, a command].
²⁰Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” (Revelation 3:19b-20)

Meaning and Practical Benefits

2.b.12)a)4-a-3] Thus, Berkhof refers to true conversion as “but the outward expression of the work of regeneration, or the accompanying change wrought in the conscious life of the sinner,” (242-243) and he defines conversion as “that act of God whereby He causes the regenerated, in their conscious life, to turn to Him in faith and repentance.” (*Summary*, 131)

b- Key characteristics of conversion include these that follow.

4] Conversion is not a legal act of God like justification, but a moral or re-creative act like regeneration; it does not alter the state of man (like justification) but his condition. (Berkhof, 245)

5] The conversion that follows regeneration occurs as a result of the work of God. Jesus said, “No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.” (John 6:44; Cf. Philippians 2:13)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:13)
- “Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth,” (2 Timothy 2:25)
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- “The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:21)

Meaning and Practical Benefits

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b- Key characteristics of conversion include these that follow.

6] Conversion involves both putting off the old nature and putting on the new nature. The person consciously rejects the old sinful life and turns to a life in communion with and devoted to God. (245)

7] Conversion, as regeneration, is not repeated. As Berkhof explains, conversion “is but the initial outward manifestation, in the conscious life of man, of the change wrought in regeneration.” (243)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)
- “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.” (Romans 3:20)
- “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,” (Acts 3:19)
- “The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:21)

Meaning and Practical Benefits

2.b.12)a)4-

- c- Conversion involves two elements: faith and repentance. We'll consider the last one first. We'll reflect on faith in the next aspect of the *ordo salutis*.
 - 1] Repentance reflects on the past; faith on the future. Berkhof defines repentance as “that change wrought in the conscious life of the sinner by which he turns away from sin.” (*Summary*, 132)
 - a] Characteristics of repentance include:
 - 1} an intellectual element whereby, primarily due to reflection on God's law, one consciously views his or her past life as a sinner, including personal defilement, guilt, and total inability to become right with God by him or herself;

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now I rejoice [literal Greek], not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.” (2 Corinthians 7:9-10 [7:9-10 show sorrow and repentance are not synonyms. Repentance includes behavior change. Also, Greek: χαίρω (*chairō*), rejoice {“happy” not in the Greek, cf. NASB and KJV}})
- “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,” (Acts 3:19)
- “The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:21)
- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?” (Romans 2:4)

Meaning and Practical Benefits

2.b.12)a)4-

- c- Conversion involves two elements: faith and repentance. We'll consider the last one first. We'll reflect on faith in the next aspect of the *ordo salutis*.
 - 1] Repentance reflects on the past; faith on the future. Berkhof defines repentance as “that change wrought in the conscious life of the sinner by which he turns away from sin.” (*Summary*, 132)
 - a] Characteristics of repentance include:
 - 2} an emotional element involving a sincere sense of sorrow for sinning against God who is all love and most holy; and
 - 3} a volitional element involving one's will to change, including away from sin, to seek God's forgiveness and to try to please God always.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)
- “Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.” (Matthew 5:23-24)
- “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ ¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.” (Matthew 18:15-17)

Meaning and Practical Benefits

- 2.b.12)a)4-c- Conversion involves two elements: faith and repentance. We’ll consider the last one first. We’ll reflect on faith in the next aspect of the *ordo salutis*.
- 1] Repentance reflects on the past; faith on the future. Berkhof defines repentance as “that change wrought in the conscious life of the sinner by which he turns away from sin.” (*Summary*, 132)
 - b] Acts of repentance, *metanoia*, turning away from (Acts 2:38; 17:30) include:
 - 1} Confession of sin;
 - 2} Contrition, i.e., sincere sorrow, for sin;
 - 3} Commitment to not do the sin again; and
 - 4} Restitution (Matthew 5:23ff., 18:15ff.) when needed.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’” (Acts 2:38)
- “In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” (Acts 17:30)
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- “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ ¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.” (Matthew 18:15-17)

Meaning and Practical Benefits

- 2.b.12)a)4-c- Conversion involves two elements: faith and repentance. We considered the last one first. We reflect on faith in the next aspect of the *ordo salutis*.
- 1] Repentance reflects on the past; faith on the future. Berkhof defines repentance as “that change wrought in the conscious life of the sinner by which he turns away from sin.” (*Summary*, 132)
 - 2] Faith has a future perspective. Berkhof defines true saving faith as “a certain conviction, wrought in the heart by the Holy Spirit, as to the truth of the gospel, and a hearty reliance on the promises of God in Christ.” (250)
- + We now turn to this next aspect of the Holy Spirit’s work in the order of salvation.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. ²⁰Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God.” (Ezekiel 11:19-20)
- “In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’” (John 3:3)
- “Flesh gives birth to flesh, but the Spirit gives birth to spirit.” (John 3:6)
- “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.” (Romans 8:9-10)

Meaning and Practical Benefits

Questions for Reflection and Discussion

NOTE: Be certain to include God’s Word in your answers. This is not an exhaustive list; what other questions should be added?

1. In the light of our study of regeneration, the new birth, and conversion, what very practical and helpful implications can you identify?
2. What implications of these doctrines come to mind for hiring people for your business, especially those who will become leaders, e.g., foreman, department chair, executive?
 - How will a Christian judge function differently from a pagan?
 - What Christian(s) do you know who you should pray for and ask to consider running for public office?

[If time: Start in groups of four, then debrief in the large group. If time is short: begin in dyads, then ask for volunteers to share with the whole group what they think.]

Sanctified Christians Have More to Offer in Public Office.

We must continue to pray that God raises up people from within his church to run for public office. As we can, we should engage in this process by encouraging fine people to consider running for public office and then helping in any of the other ways needed. One of our country's Founders, signer of the Declaration of Independence, the first U. S. Supreme Court Chief Justice, John Jay, said:

- “...it is the duty—as well as the privilege and interest—of our Christian nation to select and prefer Christians for their rulers.”*

* Quoted and documented in Edward D. Seely, [Voting: Should I Withhold My Vote?](#), p. 9.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.” (John 6:40)
- “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹As the Scripture says, ‘Anyone who trusts in him will never be put to shame.’” (Romans 10:9-11)
- “Therefore I tell you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3) [If you so believe in Christ Jesus, the Holy Spirit lives in you. (1 Corinthians 6:19; cf. 15-17) Think about and meditate on that great reality!]
- “And if Christ has not been raised, our preaching is useless and so is your faith.” (1 Corinthians 15:14)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - a- The author of faith is God through his Holy Spirit. (1 Corinthians 12:3)
 - b- The basis of faith is Jesus' resurrection. (1 Corinthians 15:14) See also the Timothy Keller quote below.
 - c- The means of faith is the operation of the Holy Spirit on human hearts and minds who hear the Word of God proclaimed. (1 Corinthians 12:3; Romans 10:4,9-11,13-14; Revelation 3:20) But some will refuse to believe: some for a while, and some will never believe. (Romans 10:16-21) As we saw above in the Theology section, God is patient, but he doesn't force people to believe.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵So the other disciples told him, ‘We have seen the Lord!’ But he said to them, ‘Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.’
²⁶A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, ‘Peace be with you!’
²⁷Then he said to Thomas, ‘Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.’
²⁸Thomas said to him, ‘My Lord and my God!’
²⁹Then Jesus told him, ‘Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.’
³⁰Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” (John 20:24-31)
- “For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.” (John 6:40)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - d- Three main elements of faith are evident.
 - 1] HEAD: Knowledge of God and his promises, including the Resurrection of his only begotten Son, Jesus Christ, is essential, e.g., Romans 10:9. A sinful person with this knowledge, even though limited, understands the basic truths of the Gospel of Christ that with the Holy Spirit's help resonate in the heart of the sinner who believes.
 - In his book, *The Reason for God: Belief in an Age of Skepticism*, Timothy Keller asserts, “If Jesus rose from the dead, then you have to accept all that he said; if he didn't rise from the dead, then why worry about any of what he said? The issue on which everything hangs is not whether or not you like his teaching but whether or not he rose from the dead.” (P. 202)
- Sound reasons for believing Jesus rose from the dead exist. See the Prolegomena section above, at the beginning of this PPT Program.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵So the other disciples told him, ‘We have seen the Lord!’ But he said to them, ‘Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.’

²⁶A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, ‘Peace be with you!’

²⁷Then he said to Thomas, ‘Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.’

²⁸Thomas said to him, ‘My Lord and my God!’

²⁹Then Jesus told him, ‘Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.’

³⁰Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”
(John 20:24-31)

Meaning and Practical Benefits

2. b. 12) a)

5- **Faith** (John 6:40)

d- Three main elements of faith are observed.

2] HEART: Reflection on this knowledge, produces an emotional element that emerges as a result of the conviction of the huge importance of faith in Christ Jesus, which Berkhof describes as gripping one’s soul; which Arthur DeKruyter refers to as confidence in God and his promises, resulting in assent; and which I also sense as a daily desire motivated by love to express gratitude to God for our redemption in Jesus Christ at such great cost to himself in the most wonderful demonstration of love ever! Other motives for doing works are joy and gladness. If at first those feelings are not manifest or experienced, keep doing the works, while thinking about all you count as good. Think about where all that good ultimately comes from. Over time, the joy and other feelings will arise.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. ²⁵So the other disciples told him, ‘We have seen the Lord!’ But he said to them, ‘Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.’

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Meaning and Practical Benefits

2. b. 12) a)

5- **Faith** (John 6:40)

d- Three main elements of faith are identified.

3] HANDS: A volitional element constitutes the third component of faith. This part comprises the will which sets the direction of one’s orientation to life, involving his or her desire to please and to obey God. It involves a personal trust in Christ Jesus as one’s Savior and Lord and, Berkhof writes, “a surrender of the soul as guilty and defiled to Christ, and a reception and appropriation of Him as the source of pardon and spiritual life. It naturally carries with it a certain feeling of safety and security, of gratitude and joy. Faith, which is in itself certainty, tends to awaken a sense of security and a feeling of assurance in the soul.” (252) These emotions that accompany our cognition and motivate our actions, indicate that these three elements of faith are not discrete categories but are interrelated on a continuum comprising our whole being in relationship with God forever!

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast.¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)
- “In the same way, faith by itself, if it is not accompanied by action, is dead.” (James 2:17)
- “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1)
- “...being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;” (Romans 3:24-25 NASB. See also 3:22-23.)

Meaning and Practical Benefits

2. b. 12) a)

5- **Faith** (John 6:40)

e- The object of saving faith can be seen in a general sense and in a specific sense.

1] In general, saving faith involves believing in the whole of God's revelation as disclosed in the Bible. Also included is that which can be deduced from God's Word by accurate and necessary inference from the Bible, such as the doctrine of God as triune, the words triune and trinity not appearing in the Bible, but the revelation that God subsists as three personal distinct beings who share one substance, one essence, is revealed throughout both testaments. (Genesis 1:26; Isaiah 61:1; Matthew 28:19; 1 Peter 1:2. See the section above on Theology.)

+ The focus of the whole Bible is on the life, suffering, death, and resurrection of Jesus Christ and the meaning of what he did.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Good Friday is called Great Friday in the Eastern Orthodox tradition because of the difficulty of seeing the good in Good Friday. However, the incalculable goodness is strikingly evident when thinking about what occurred on Good Friday. In the light of God being most holy (i.e., holy, holy, holy as he reveals in Isaiah 6:3 and Revelation 4:8), God's love, the core of his being (1 John 4:8) from which all his other multitudinous blessings flow, is plainly evident and clearly observable. Without the death of God's only begotten Son, Jesus Christ, no one would have forgiveness of his or her sinfulness and sins; no forgiveness would be possible. There was, still is, and forever will be no other way for the sufficient satisfaction of Divine justice, and therefore no relationship with God was, is, or forever will be available apart from faith in Jesus Christ. Jesus himself said, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) God does not change; he is the same yesterday, today, and forever. (Hebrews 13:8; James 1:17) "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day." (John 6:40)

Believers in and followers of the Lord Jesus Christ, because of him, are able and prefer to focus on the positive rather than the negative. As noted above, the mighty act of love that Jesus did in his suffering in our place, thus making atonement or propitiation for our sins (Romans 3:25; 5:11; 2 Corinthians 5:17-18; Hebrews 2:9,17), powerfully demonstrates that God brings good out of evil, and at great cost to himself in the most wonderful demonstration of love ever! "Propitiation" comes from the Greek verb, **ἱλάσκομαι** (*hilaskomai*), which means propitiate. What does propitiate mean? (In addition to the following, review the information in the Theology section in [Essential Christianity: Historic Christian Systematic Theology](#) pertaining to the fear of God.)

"To propitiate God' (to find His favor and thus avert His wrath) is to reestablish the communion with God which was shattered because of sin. According to the Bible this can only take place through propitiation. Such a condition is realized through the substitutionary punishment of a sacrifice. The atonement is effected when an innocent life is given in exchange for a guilty life; it redeems that which is otherwise condemned. The innocent life is offered (sacrificed) on behalf of the one deserving punishment. As a consequence of the sacrifice the guilty party is freed from guilt since payment has been made to God by the offering. The sinful acts are not nullified (expiated); rather, God's wrath is executed upon the substitute." (WORDsearch, The Complete Biblical Library Greek-English Dictionary – Zeta-Kappa)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Here is a good starting place in our witness for Jesus Christ. All other religions who believe in a god, and/or other higher beings such as ancestors, are trying to propitiate that god and/or those other beings, that is to avert his, her, or their wrath. *A **huge** difference between all other religions and Christianity, is that all other religions are autosoteristic*, that is, literally self-saving; they are prescriptions for how humans earn their salvation by following a set of rules prescribed by that religion as to how to avert the wrath of their god or goddess, and/or other beings, and earn their own salvation.

In Biblical Christianity, God, out of his own great and steadfast love, takes the initiative and lovingly and justly propitiates his own wrath against sin and evil in the sacrifice of his innocent and perfect only begotten Son, the benefits of which come to us by our faith, not by doing works to try to earn salvation. Works are an essential part of our faith in Christ Jesus, but they are an effect, **not** the cause, of our salvation. As Christians, our motivation to do good works is to express thanksgiving to God for what he has done for us; to show the genuineness of our faith in Christ and the triune God which saves us; to obey God whom we love (cf. e.g., John 14:21); to experience the health, joy, freedom from bondage to the yoke of the Old Testament law (cf. Galatians 5), and other well-being that doing God's will provides; and to be effective in our witness for Christ, indeed for the/our triune God. See, e.g., "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. (Ephesians 2:8-10) Pertaining to health in obeying God, consider if all people would obey the 10 Commandments, they would never experience the 50 sexually transmitted diseases (STDs) that are morphing, growing in number, and some of which are incurable and deadly.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Thus, since all other religions are autosoteristic, a good starting point for a witness to someone who is in another religion, is to ask these questions:

- “How do you feel about having to earn your own salvation?”
- “What occurs when you fail to live up to your own goals, much less your religion’s?”
- “What do you do with your guilt?”
- Then ask, “How would you like to have complete peace of mind and heart and be relieved of the burden of appeasing your god’s wrath and of trying to earn your own salvation?”

Gladly tell this person about the one true God, including his only begotten Son, Jesus, and what he has done for you and all who will believe in and follow him.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

See these and many other related Scriptures texts:

- “for all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;” (Romans 3:23-25 NASB)
- “And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. ¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—” (Romans 5:11-12 NASB)
- “For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. ¹⁷Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.” (Hebrews 2:16-17 NASB)
- “Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come. ¹⁸Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.” (2 Corinthians 5:17-19 NASB)

This reconciliation with our just and loving God gives us great relief from the burden of our sin, sins, and guilt. Thanks be to God! And that is good, indeed very, very GOOD!

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

See also these texts pertaining to faith and assurance in God's Word:

- “For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.” (John 6:40)
- “Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, ¹¹and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.” (2 Peter 1:10-11)
- “No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. ¹⁰This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.” ...¹⁸“Dear children, let us not love with words or tongue but with actions and in truth. ¹⁹This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence” (1 John 3:9,10,18,19)
- “therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.” (Thessalonians 1:4)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.” (John 1:45)
- “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)
- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)
- “In the same way, faith by itself, if it is not accompanied by action, is dead.” (James 2:17)
- “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1)
- “...being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;” (Romans 3:24-25 NASB. See also 3:22-23.)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - e- The object of saving faith can be seen in a general sense and in a specific sense.
 - 2] Saving faith in the more specific sense involves more than the necessary intellectual agreement with the whole Bible as God's Word. Such intellectual agreement is not the specific act of faith that justifies one in God's sight and directly saves him or her. The whole Bible points to Christ Jesus, and the object of saving faith is Jesus Christ. (Recall St. Augustine: “The new is in the old concealed; the old is in the new revealed.”) The NT completes, it does not delete, the OT. Specifically, saving faith comes, and matures, as the believer, enabled by the Holy Spirit, accepts the doctrines concerning Christ (for example Romans 10:9 and John 14:6) and his work and God's promises that motivate trust in Christ Jesus. “Briefly stated, the object of saving faith is Jesus Christ and the promise of salvation in Him. The special act of saving faith consists in receiving Christ and resting on Him as He is presented in the gospel, John 3:15,16,18; 6:40.” (Berkhof, 253)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “In him [Christ Jesus our Lord, v. 11] and through faith in him we may approach God with freedom and confidence.” (Ephesians 3:12)
- “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (2 Timothy 1:12 KJV)
- “let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.” (Hebrews 10:22)
- “And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,” (Hebrews 6:11 NASB)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - f- The assurance of faith is a gift of God that believers can have. Berkhof observes, “...true faith, including, as it does, trust in God, naturally carries with it a sense of safety and security, though this may vary in degree. The assurance which is included in faith is not always a conscious possession, however, since the Christian does not always live the full-orbed life of faith and consequently is not at all times aware of the riches of the life of faith. He is often swayed by doubts and uncertainties, and is therefore urged to cultivate assurance.... Assurance can be cultivated by prayer, by meditating on the promises of God and by the development of a truly Christian life in which the fruits of the Spirit become evident.” (254)
(See also John 6:40; 2 Peter 1:10-11; 1 John 3:9, 10, 18, 19; Romans 5:1 and 3:22-25 NASB.)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “In him [Christ Jesus our Lord, v. 11] and through faith in him we may approach God with freedom and confidence.” (Ephesians 3:12)
- “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (2 Timothy 1:12 KJV)
- “And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end,” (Hebrews 6:11 NASB)
- “Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope.” (1 Thess. 4:13)
- “Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.” (1 Peter 1:3)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - g- The Biblical definition of faith, which includes its accompanying assurance and our hope, is clear, e.g., in the book of Hebrews, especially in the original Greek, cf. 1:3; 11:1, that the hope we have is assured (ὑπόστασις [*hupostasis*], substance, underlying essence, assurance, confidence). See also the other uses of *hupostasis*, in the Bible referred to herein.
 - 1] This assurance is accompanied by being certain (Greek: ἔλεγχος [*elenchos*], proof, evident demonstration, evidence [KJV], conviction [NASB]), in which the Holy Spirit enables believers to use their heads (e.g., in knowing and understanding God’s Word, in particular the record of the 500+ who witnessed Jesus’ Resurrection appearances), hearts (openness and receptivity to believe), and hands (responding to their faith with hope and gladly telling others).
 - 2] Hope in Christ is not wishful thinking that is quickly lost when hard times occur. Our hope in Christ is a realized expectation, a present reality, that we will experience in full in the next, the eternal, phase of life.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)
- “In the same way, faith by itself, if it is not accompanied by action, is dead.” (James 2:17)
- “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1)
- “...being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;” (Romans 3:24-25 NASB. See also 3:22-23.)

Meaning and Practical Benefits

Questions for Reflection and Discussion

NOTE: Be certain to include God's Word in your answers. This is not an exhaustive list; what other questions should be added?

1. In the light of our study of the assurance of faith, what can you say to help people who worry about whether they have saving faith?
2. What can you say to a person who says, “Faith is all that you have to have; it doesn't really matter what you believe, just that you have faith and you'll be fine?”
3. What are the implications for elections? How will a Christian function in office differently from a pagan? Why do you think John Jay, the first Chief Justice of the U.S. Supreme Court, made this statement? “It is the duty—as well as the privilege and interest—of our Christian nation to select and prefer Christians for their rulers.” (Barton, p. 21)

[If time: Start in groups of four, then debrief in the large group. If time is short: begin in dyads, then ask for volunteers to share with the whole group what they think.]

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- [Jesus said] "...by their fruit you will recognize them. ²¹'Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.'" (Matthew 7:20-21)
- "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:8-10)
- "In the same way, faith by itself, if it is not accompanied by action, is dead." (James 2:17)
- "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ," (Romans 5:1)
- "...being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;" (Romans 3:24-25 NASB. See also 3:22-23.)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - h- The requirement of faith: works (Ephesians 2:8-10; James 2:17; Matthew 7; Luke 3:8; Hebrews 5:7-9; Revelation 20:12) Without works, faith is only empty and ineffective words, one reason some people don't receive that for which they pray; God has not promised to reward disobedience, as the couple above who would have devotions before committing adultery. Works don't save us but give evidence of the genuineness of our true faith that saves. (Cf. Matthew 11:19) Works are what we are saved to do.
 - 1] Calvin Theological Seminary (CTS) Professor of the History of Christianity, Lyle D. Bierma, writes, "Our works do not merit salvation, but they are expressions of gratitude to God for our salvation.... Good works are not the basis of our salvation but its fruit." (CTS *Forum*, Spring 2017, p. 11)
 - 2] CTS Professor of New Testament, Jeffrey A. D. Weima, states that "Works may not be a *condition* of being justified, but they are a consequence of being justified." (CTS *Forum*, Spring 2017, p. 5)

The Work of the Holy Spirit

The Order of Salvation

2.b.12)a)

Session 5: Justification and Sanctification

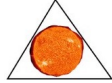
Remember where Soteriology fits
within systematic theology.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology**: What the Bible Reveals about God 
2. **Anthropology**: What the Bible Reveals about Mankind
3. **Christology**: What the Bible Reveals about Jesus Christ
4. **Soteriology**: What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology**: What the Bible Reveals about the Church
6. **Eschatology**: What the Bible Reveals about the Last Things or The End Times, Consummation

The Order of Salvation (*Ordo Salutis*)

Component	Who Acts	Key Bible Texts
1. Predestination, Election	God	Romans 9:18-24
2. Calling	God	1 Corinthians 1:9
3. Regeneration	God	John 3:3-8
4. Conversion	God	Acts 2:38
5. Faith	God and Man	1 Corinthians 12:3
6. Justification	God	Romans 5:1
7. Sanctification	God and Man	Philippians 2:12-13
8. Assurance of Salvation	God and Man	2 Thessalonians 3:3-5
9. Glorification	God	Romans 8:28-30

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.” (John 6:40)
- “Therefore I tell you that no one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)
- “The words ‘it was credited to him’ were written not for him alone, ²⁴but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead.” (Romans 4:23-24)
- “Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1)
- “In the same way, faith by itself, if it is not accompanied by action, is dead.” (James 2:17)
- “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1)
- “Christ is the end of the law so that there may be righteousness for everyone who believes.” (Romans 10:4)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40) Thus, we see faith in the Biblical sense is no leap of faith; it is based on a rational use of the reasoning God has given us humans as part of his image in which he created us, enabled by his Holy Spirit to think rightly. (Isaiah 1:18; 1 Corinthians 12:3)
 - 6- **Justification** is by faith in Christ, the genuineness of which is seen by willing obedience to God, including doing what is good. (Romans 5:1; 10:4)
 - a- Definition: A legal, judicial, forensic, act of God, whereby he declares the sinner innocent, righteous in God's sight, on the basis of the believer's faith in the perfect righteousness of Jesus Christ. (Romans 5:1) It is done once for all; it doesn't need to be repeated. It affects the state of the sinner with respect to his or her relationship with God, not his or her condition (as in conversion).

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

For Reflection and Discussion

Think about that last section: Justification is a judicial act of God...in which He declares each believer righteous in His sight, crediting him or her with Christ Jesus' righteousness by his or her faith in Jesus...done once for all...and affects the **state** of his or her relationship with God.

1. Assured of forever being in a **state** of righteousness with God in Christ, what can you say to internal misgivings and/or external suggestions that you aren't worthy to be related to or heard by God?
2. How does knowing that you live with God in a **state** of righteousness, credited with Jesus' righteousness, make you feel?
3. What will you say to yourself the next time you are plagued with guilt for something you've asked forgiveness for, even long ago? (Don't forget to thank God!)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Abram believed the LORD, and he credited it to him as righteousness.” (Genesis 15:6)
- “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’” (Romans 4:3; cf. 4:9)
- “The words ‘it was credited to him’ were written not for him alone, ²⁴but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead.” (Romans 4:23-24)
- “...if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.
- “Christ is the end of the law so that there may be righteousness for everyone who believes.” (Romans 10:4)
- “In the same way, faith by itself, if it is not accompanied by action, is dead.” (James 2:17)

Meaning and Practical Benefits

2. b. 12) a)
 - 5- **Faith** (John 6:40)
 - 6- **Justification** is by faith in Christ, the genuineness of which is seen by willing obedience to God, including doing what is good. (Romans 5:1; 10:4)
- b- The Biblical words mean both justice and righteousness.
 - 1] צדקה (*tsedheq*), righteousness, justice (Genesis 15:6)
 - 2] δικαιοσύνη (*dikaioṣunē*), righteousness, equity, justice (Romans 1:17; 4:3)
 - 3] The words refer to God as Judge declaring human beings righteous, just by faith in Him. As Berkhof clarifies, “in Scripture ‘to justify’ does not mean to *make* but to *declare* righteous.” (256)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,” (Romans 5:1)
- “know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.” (Galatians 2:16)
- “and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith.” (Philippians 3:9)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification** means that God looks at me as **justified**, i.e., “**Just-if-I’d**” never sinned, due to being credited with the righteousness of Christ.
 - c- Characteristics of justification include the following.
 - 1] God’s declaration forgives us, removes our guilt, and restores (rights as heirs) to those who believe in Jesus Christ as their only Savior and Lord.
 - 2] Justification is an objective act related to state of the sinner, not to his or her condition.
 - 3] Justification is a single final act of God; it is not a continuous process in the believer as in progressive sanctification.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “...justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation ^bin His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*” (Romans 3:24-25)
- “since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.” (Romans 3:30)
- “For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - d- The only means of justification is by faith in Jesus Christ as one’s only Savior and Lord. (Romans 3:25,28,30; Galatians 2:16; Philippians 3:9) This reality does not at all mean works are unimportant—far to the contrary, as we saw in our previous discussion of faith! We are not saved by good works but for good works. (Ephesians 2:8-10)
 - + Illustrate with a coin. Justification is heads, and works is tails. But if one reverses the matter in his or her thinking, and makes works heads and faith tails, then one has the unbiblical concept of works righteousness. Biblically, works follows faith and shows the faith is real and bearing the fruit the Lord requires. (Matthew 7:20)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.” (Galatians 2:16)
- “and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith.” (Philippians 3:9)
- What shall we say, then? Shall we go on sinning so that grace may increase? ²By no means! We died to sin; how can we live in it any longer? (Romans 6:1-2) [Good works must follow saving faith, but the desire and the doing are from God’s grace.]

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - d- The only means of justification is by faith in Jesus Christ as one’s only Savior and Lord. (Romans 3:25, 28, 30; Galatians 2:16; Philippians 3:9) This reality does not at all mean works are unimportant—far to the contrary, as we saw in our previous discussion of faith! We are **not** saved **by** good works **but for** good works. (Ephesians 2:8-10)
 - + Illustrate with a coin. Justification is heads, and works is tails. But if one reverses the matter in his or her thinking, and makes works heads and faith tails, then one has the unbiblical concept of works righteousness. Works follows faith and shows the faith is real and bearing the fruit the Lord requires. (Matthew 7:20)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³for all have sinned and fall short of the glory of God, ²⁴and are justified freely by his grace through the redemption that came by Christ Jesus.” (Romans 3:22-24)
- “He was delivered over to death for our sins and was raised to life for our justification.” (Romans 4:25)
- “Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!” (Romans 5:9)
- “For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.” (Romans 5:19 [See also vss. 17-18.])
- “that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.” (2 Corinthians 5:19)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/Justified: “Just-if-I’d” never sinned
 - e- The ground of justification is seen only in the perfect righteousness of Jesus Christ that is credited, or imputed, to those who believe in him. Christ has done what we ourselves could never do. This faith, recognition, acknowledgement, and testimony is the firm foundation of our justification.
- + Notice what this reality means!
It is the basis of our confidence in our justification, indeed our salvation, if and when we are ever tempted to doubt our salvation. The assurance we have that we are justified and saved is not in ourselves but in Christ Jesus!

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. ³⁹Through him everyone who believes is justified from everything you could not be justified from by the law of Moses.” (Acts 13:38-39)
- “Therefore, there is now no condemnation for those who are in Christ Jesus,” (Romans 8:1)
- “that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.” (2 Corinthians 5:19)
- “and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith.” (Philippians 3:9)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - f- The elements of justification include a negative dimension and a positive dimension, yet both are good news!
 - 1] The negative element, concerning one’s sin, involves the forgiveness of sins on the basis of the righteousness of Jesus Christ that has been credited to him or her who believes in Christ.

On the next slide, Louis Berkhof explains well the very practical and eternal blessings God grants to us in forgiving our sins when he justifies us in Christ.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Berkhof offers comforting commentary on the forgiveness of sins in justification. Notice again the hugely practical application of this rich historic Christian theology!

The pardon granted in justification applies to all sins, past, present, and future, and therefore includes the removal of all guilt and of every penalty. This follows from the fact that justification does not admit of repetition, and from such passages as Rom. 5:21; 8:1, 32-34; Heb. 10:14;* Ps. 103:12; Isa. 44:22... It may seem to be contradicted by the fact that Christ taught His disciples to pray for the forgiveness of sins, and that Bible saints are often found pleading for pardon and obtaining it, Matt. 6 :12; Ps. 32:5; 51:1-4; 130:3,4. The explanation for this lies in the fact that the sins of believers in themselves still constitute guilt (though it is already covered), and as such call for confession; that the consciousness of guilt still remains and naturally urges the believer to confess his sin and to seek the comforting assurance of forgiveness; and that the consciousness of pardon, which is repeatedly obscured by sin, is again quickened and strengthened by confession and prayer, and by a renewed exercise of faith. (257-258)

*“...because by one sacrifice he has made perfect forever those who are being made holy.”
(Hebrews 10:14)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

“...**because by one sacrifice he has made perfect** [τετελείωκεν (*teteleiōken* < τελειόω {*teleiōō*, complete, “to perfect a person, advance a person to a completeness of its kind, which needs no further provision,”* consummate (*op cit.*)} < τέλος (*telos*), end, termination, conclusion, culmination, fulfillment, consummation, a state, such as being complete, perfect, total.**) All this pertaining to the definition of the verb is reinforced by its being in the indicative mood (an assertion of an objective fact, rather than a wish or a command), perfect tense (expressing durative, continuous, action), and active voice (emphasizing and reinforcing that it is Jesus doing the acting).] **forever those who are being made holy** [ἁγιαζομένους (*hagiazomenous* < ἁγιάζω {*hagiazō*, sanctify, set apart} < ἅγιος (*hagios*, holy; set apart, separate from common use; pure; saint) Again, the definition of the verb is reinforced by its being in the present tense and the middle voice (denoting that we, too, are active in our sanctification [*op cit.*)]].” (Hebrews 10:14) All this includes each of us who believe in Christ Jesus individually and, assembled together (ἐκκλησία [*ekklēsia*] assembly, congregation, church), the church. How’s that for an rock-solid basis for a healthy self-concept of dignity, worth, and inestimable value?

**The Analytical Greek Lexicon* (London: Samuel Bagster and Sons Limited), p. 401.

Recall here Jesus’ words on the cross, “It is finished**” (John 19:30), and the application to each believer in him. “Finished” (Τετέλεσται [*Tetelestai*] < τελέω (*teleō*) verb, to complete, finish < *telos*, consummation, perfect state.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Lenski's additional analysis of the verse is insightful and uplifting.

“While the saints of all ages are referred to, we believe that in οἱ ἁγιαζόμενοι [*hagiazomenoi*], ‘the ones being sanctified,’ we have the idea of the entire course of their sainthood;* from its beginning to its consummation it appropriates the one offering of Christ as the means by which he has brought them to completeness, to the great goal set by God. All Jewish sacrifices are not a means that achieves this. The main point is that we should not think merely of being sanctified in the narrow sense of the term, sanctified in holy living, but in the wide sense, namely being cleansed from sin by justification through Christ’s sacrifice, a justification that is entirely complete and abides forever, of which holy living is only the fruit.”**

*As in the preceding slide, the root word, ἅγιος (*hagios*), means, holy, set apart, saint. In the New Testament, all believers in and followers of Christ Jesus are saints.

**R. C. H. Lenski, [The Interpretation of the Epistle to the Hebrews and of the Epistle of James](#) (Columbus, OH: Lutheran Book Concern, 1938), p. 338.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Yet to all who received him, to those who believed in his name, he gave the right to become children of God—¹³children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:12-13)
- “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’¹⁶The Spirit Himself testifies with our spirit that we are children of God,” (Romans 8:15-16 NASB; cf. KJV and Greek)
- “so that He might redeem those who were under the Law, that we might receive the adoption as sons. ⁶Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’” (Galatians 4:5-6 NASB; cf. KJV and Greek)

Meaning and Practical Benefits

- 2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - f- The elements of justification include a negative dimension and a positive dimension, yet both are good news with great comfort!
 - 2] The positive element, contains two parts, God’s adoption of the believer and the privilege of eternal life.
 - a] When we are justified, God adopts us as his child, “that is, places him in the position of a child and gives him all the rights of a child. This sonship by adoption must be distinguished from the moral sonship of believers, which results from regeneration and sanctification. Believers are not only children of God by adoption and therefore in a legal sense, but also by virtue of the new birth and therefore in a spiritual sense. This twofold sonship is mentioned together in John 1:12,13; Rom. 8:15,16; Gal. 4:5,6.” (Berkhof 258-259)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Yet to all who received him, to those who believed in his name, he gave the right to become children of God—¹³children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:12-13)
- “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’¹⁶The Spirit Himself testifies with our spirit that we are children of God,¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.” (Romans 8:15-17 NASB; cf. KJV and Greek)
- “so that He might redeem those who were under the Law, that we might receive the adoption as sons. ⁶Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’” (Galatians 4:5-6 NASB; cf. KJV and Greek)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned, due to being credited with Christ’s righteousness
 - f- The elements of justification include a negative dimension and a positive dimension, yet both are good news with great comfort!
 - 2] The positive element, contains two parts, God’s adoption of the believer and the privilege of eternal life.
 - b] The privilege of having eternal life is essentially part of our adoption. Berkhof explains it well: “When sinners are adopted to be children of God, they are invested with all the legal rights of children, and become heirs of God and co-heirs with Christ, Rom. 8:17. They are constituted heirs of all the blessings of salvation in the present life, and in addition to that receive a title to ‘an inheritance incorruptible, and undefiled, and that fadeth not away,’ reserved in heaven for them. I Pet. 1:4.” (259)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.” (Romans 3:20)
- “Clearly no one is justified before God by the law, because, ‘The righteous will live by faith.’” (Galatians 3:11)

Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - g- Justification takes place in two dimensions, an active dimension and a passive dimension.
 - 1] The active dimension takes place in the tribunal of God, Romans 3:20; Galatians 3:11. In heaven God, the righteous Judge, declares the sinner who believes in Christ as righteous, not due to any merit of the sinner him or herself (for our debt of sin far outweighs any good we have ever done—even if we’d only sinned once, we would have offended God who is not only holy but holy, holy, holy), but due to God’s crediting to him or her the righteousness of Christ.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.” (Romans 3:20)
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Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - g- Justification takes place in two dimensions, an active dimension and a passive dimension.
 - 2] The passive dimension takes place in the mind and heart, including the conscience, of the sinner. As Berkhof explains, “A justification that is not brought home to the sinner would not answer the purpose. Pardon means nothing to a prisoner unless the glad tidings are communicated to him and the doors of the prison are opened. The sentence of acquittal, pronounced in the tribunal of God, is communicated to the sinner and accepted by faith. When the Bible speaks of justification by faith, it usually speaks of this aspect of it.” (259-260)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

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- “know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.” (Galatians 2:16)
- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—⁹not by works, so that no one can boast. ¹⁰For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)
- “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! [μὴ γένοιτο] We died to sin; how can we live in it any longer?” (Romans 6:1-2)
- “Dear children, let us not love with words or tongue but with actions and in truth.” (1 John 3:18)
- “...Wisdom is proved right by her deeds.” (Matthew 11:19)

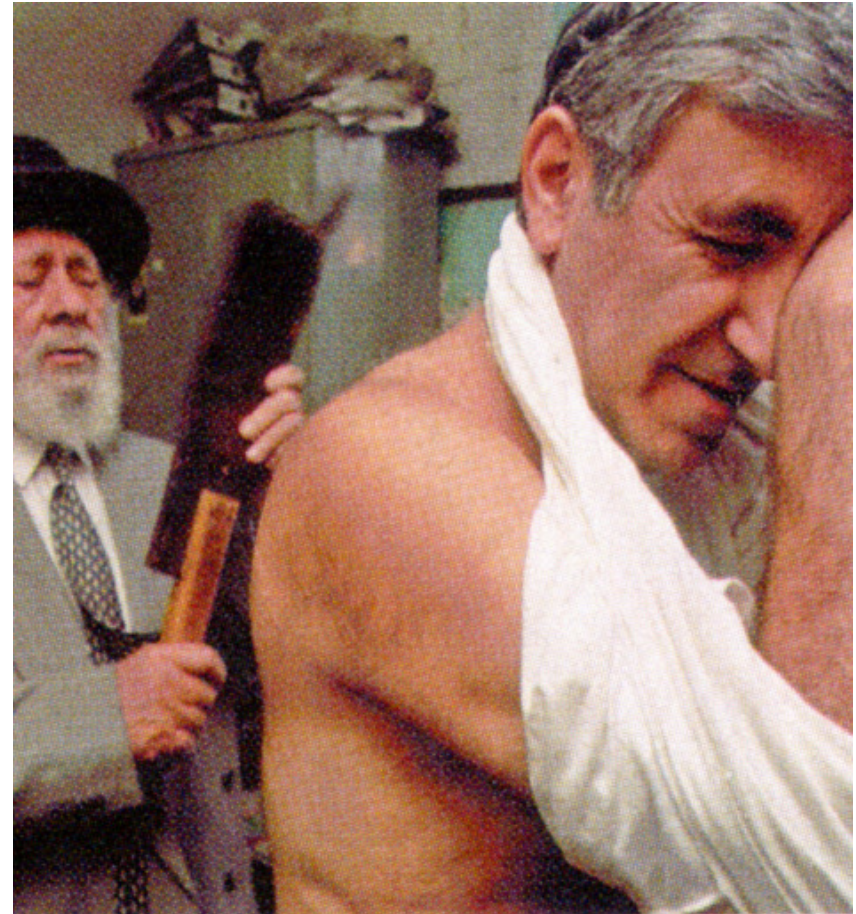
Meaning and Practical Benefits

2. b. 12) a)
 - 6- **Justification**/justified: “Just-if-I’d” never sinned
 - h- Two misunderstandings of the doctrine of justification must be avoided and corrected.
 - 1] Some say justification by faith alone means doing good works is unnecessary. Justification by faith alone does not mean that works are unimportant—far to the contrary, as we saw above and in our previous discussion of faith! We are **not** saved **by** good works **but for** good works. (Ephesians 2:8-10; Cf. Matthew 11:19) Consistently doing good works is evidence of the genuineness of one’s being justified. (See also 1 John 3:18; 2 Corinthians 8:8.)
 - 2] Others say justification by faith alone fosters sinning, since people think they can do whatever they want and just ask for forgiveness. Justification by faith alone does not lead to licentiousness. Paul destroys that argument in Romans 6:1ff. with the powerful exclamation, μὴ γένοιτο (*mē genoito*), “By no means!”

Soteriology: How is the redemption of Jesus Christ applied? Contrast All Other Religions Where People Try to Save Themselves By Appeasing a False god

All other religions prescribe ways for adherents to save themselves. Thus, they are called autosoteristic (literally, self-saving). Sadly, these people can neither achieve salvation nor assurance of salvation and forgiveness of their sins by themselves. They can have salvation by believing in and following Jesus Christ. (See, e.g., John 14:6; Romans 10:9; Matthew 7:21; James 2:26.)

- Jews to this day still struggle with what to do with their guilt. In this photo a rabbi strikes the back of a Jewish sinner who hopes to atone for his sins on Yom Kippur. Similar flagellation and also cutting occurs in Islam, all for naught. This lashing is nothing like the scourging perfect Jesus went through, and crucifixion, on our behalf.
- Jews don't worship the same God Christians worship; neither does any other religion. See what Jesus said: John 8:19-59, esp. vss. 42-44; 47; 54-59. See also what God's Word says about other religions in 1 Corinthians 10:20-21; cf. Isaiah 44:6; John 8:44; 14:6.



Soteriology: How is the redemption of Jesus Christ applied? Contrast All Other Religions Where People Try to Save Themselves By Appeasing a False god

Hindu's try to wash away their sins and remove their guilt by washing in the Ganges River, which they believe is the holiest river in India.

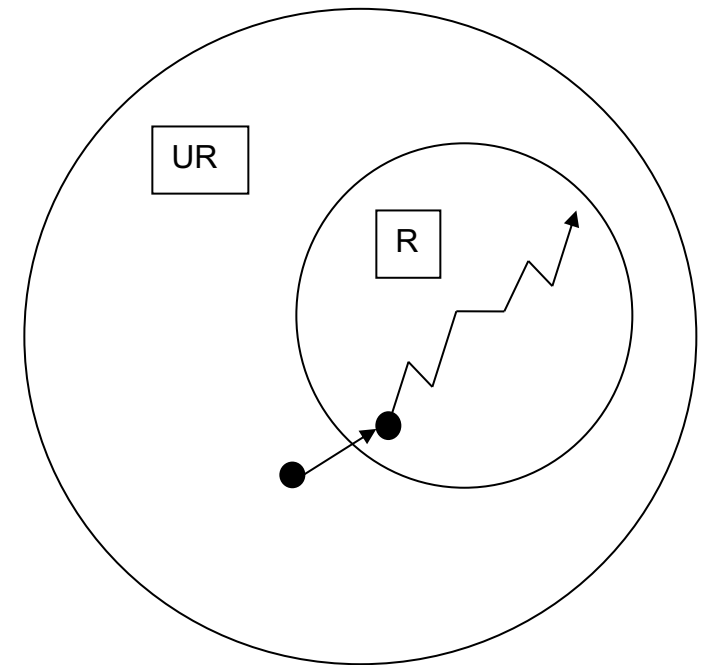
- An estimated 70 million people participated in this six-week festival held once every 12 years.



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do? Regeneration, Justification, and Sanctification

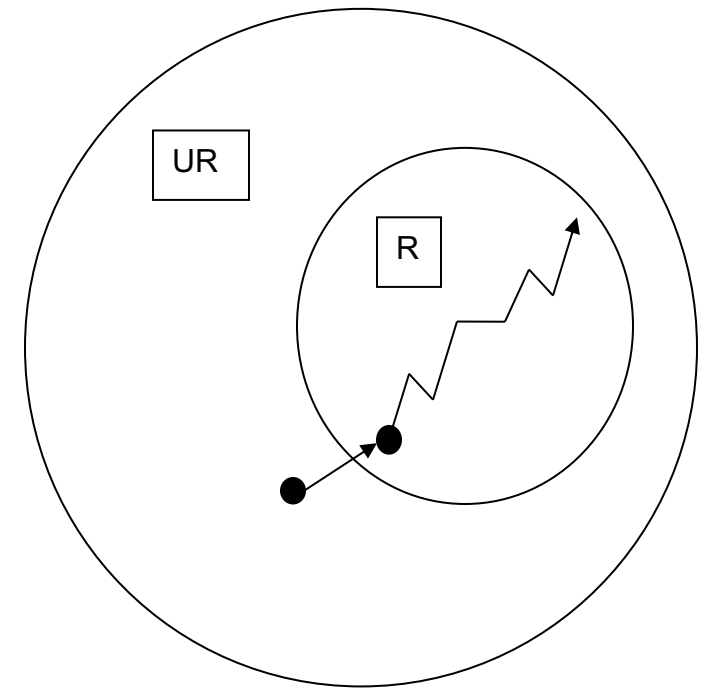
The large circle represents the world's population. When a person has been regenerated, or given the new nature by the operation of the Holy Spirit (John 3:3; Titus 3:5), faith is made possible. This faith is what justifies a person in God's sight. (Habakkuk 2:4; Romans 1:17) God declares the person is just (justified) or righteous in his sight.

Justification moves the believer from the realm of those who are unregenerated (UR in the graphic) to a new state or relationship with God. The justified person becomes part of God's covenant community (those who are regenerated, having received the new nature, i.e., been born again, represented in the graphic by R), existing within the world but not part of the world.



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do? Regeneration, Justification, and Sanctification

Historic Christian systematic theology also incorporates the Bible's use of the word covenant in a broader sense that refers to a legal relationship between God and humans, including both believers and those connected with believers who are unregenerate and therefore who do not believe, e.g., the reprobate sons of Eli, Hophni and Phinehas. (1 Samuel 2-4) Within the covenant community are some who are unregenerate, wolves in sheep's clothes and weeds in the garden. (Matthew 7:15-23; 13:24-43) Understanding that unregenerate are within the covenant community helps explain the phenomenon mentioned in 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, 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." This is why we say the church is the visible manifestation of the covenant and why we DO NOT say it is a visible manifestation of God's kingdom. Members of God's kingdom are true believers in Christ Jesus.



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

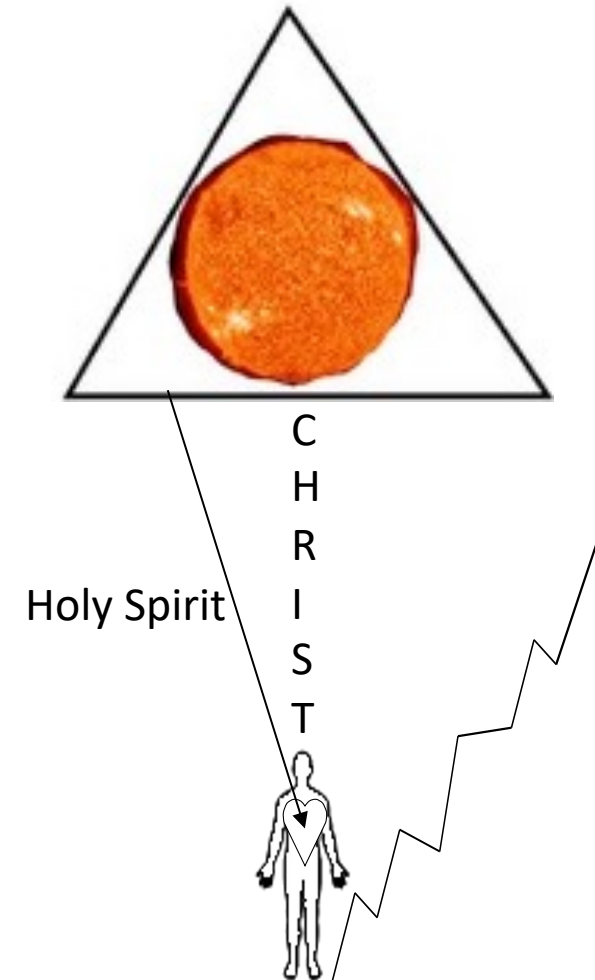
- ““Say to the Israelites, “You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy [sanctifies you, NASB].””” (Exodus 31:13)
- “Sanctify them by the truth; your word is truth.” (John 17:17)
- “Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out [not work for] your salvation with fear and trembling,” (Philippians 2:12)
- “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23)

Meaning and Practical Benefits

2. b. 12) a)
 - 7- **Sanctification** (Progressive) Refers to the Maturing of the Christian in Christlikeness over Time.
 - a- Definition: Sanctification is the gracious and continuous work of the Holy Spirit by which he purifies and delivers the sinner from the pollution of sin, renews his or her nature in God’s image, and enables him or her to perform good works. (1 Thessalonians 5:23)
 - + Thus, in sanctification man cooperates with God in growth toward Christlikeness.

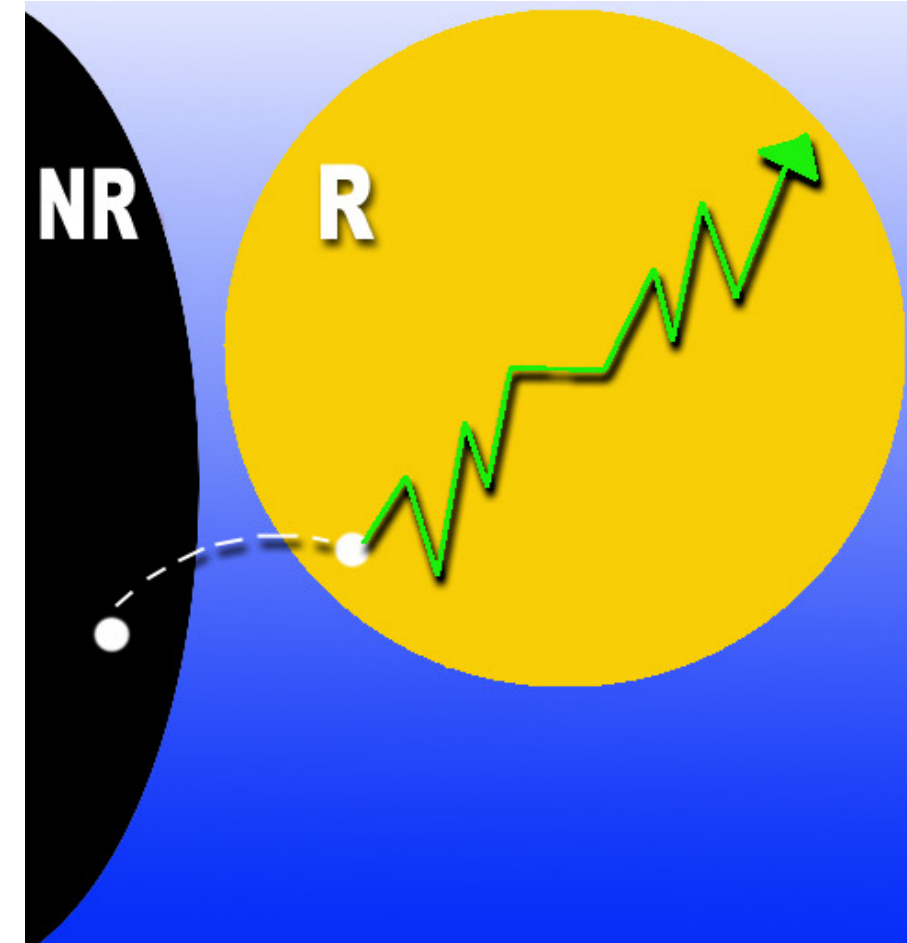
Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

- This fourth doctrine, the fourth main theme in God's plan of redemption, taught in the Bible is called by three different terms:
 1. Soteriology, the doctrine of salvation
 2. Pneumatology, the doctrine of the Holy Spirit, the third Person of the triune God
 3. The application of Christ's redemption
- All three terms are accurate, for all describe the work of the Holy Spirit, the main agent in the process of making Christ's redemptive work operative in the lives of human beings. Thus, the human figure in the graphic is now white, cleansed by Jesus' shed blood applied to the believer by the Holy Spirit. Now begins the work of sanctification, pictured by the onward and upward, but jagged, not smooth, line.



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do? Progressive Sanctification

As this graphic shows, in one sense a believer in Jesus Christ is separated from the evil of the world (e.g., John 15:18-19; Colossians 2:20; James 4:4; 1 Peter 2:11) and becomes holy, separated to God. Once a believing part of (not just associating with [cf. Hebrews 6:4-6, *op cit.*]) the covenant community, the regenerated person begins the process of progressive sanctification, which continues throughout his or her life. This process is not a straight, smooth, onward and upward line but one that is up and down with level (stagnant) periods, yet all of which are generally headed upward, though on occasion in a “two steps forward, one step backward” progression. Sometimes in our progress we’re on a spiritual mountaintop and at others in the valleys (the peaks and the pits) of life; sometimes we’re just existing, “spinning our wheels,” and not growing in Christ. Then after a period of time growth continues, albeit in this phase of life, in this age, still with ups and downs but progressing with purpose. It is a work of the Holy Spirit in which the believer willingly cooperates in the desire to grow ever more Christlike.



Graphic: NR = Non-regenerate (unregenerate); R = Regenerate

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do? Calling, Regeneration, Conversion, Faith, Justification, and Sanctification

As we refer specifically to these aspects of the order of salvation (the *ordo salutis*), we must always keep in mind that they are not entirely separate, discrete categories but are linked together in a spiritual continuum. Paul writes, “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours...” (1 Corinthians 1:2) Regarding the sanctification to which he refers, he uses the Greek verb, ἡγιασμένοις (*hēgiasmenois* < ἁγιάζω [*hagiazō*], sanctify < ἅγιος [*hagios*] holy, separate from common, including sinful, condition and use), the tense of which, a perfect participle, indicates a past action with its present and continuing effects, thus meaning, having been made holy. Theologians, therefore discern that there are two types of sanctification: 1) Positional sanctification, an aspect and result of justification, also called sanctification in the wider sense, for it includes the Holy Spirit’s work in regeneration, conversion, faith, and 2) Progressive sanctification, or sanctification in the narrow sense, which involves the work of the Holy Spirit in the lives of Christians in a gradual and lengthy process that enables us to mature in Christ more and more throughout our whole lives.

As Lenski explains, “The Corinthians, once made holy by the grace of God in Christ Jesus, by faith continue in this holiness. This term, οἱ ἡγιασμένοι, is a standard designation for true Christians in the New Testament; it is like οἱ πιστεύοντες, ‘they that believe,’ οἱ κλητοί, ‘they that are called,’ etc. The idea expressed in ἁγιάζειν is separation from everything profane and worldly and devotion to God in Christ Jesus. Theologically this is called ‘sanctification in the wider sense,’ for it includes conversion, faith, justification, and the life in good works—all that has made and still makes us the Christians that we are. This is to be distinguished from ‘sanctification in the narrow sense,’ namely the life in good works, which constitutes the fruit of faith and justification.” (*Lenski New Testament Commentary—The Interpretation of St. Paul’s First and Second Epistles to the Corinthians*, WORDsearch, p. 23.) It is to this sanctification in the narrow sense, or progressive sanctification, that we now turn our attention.

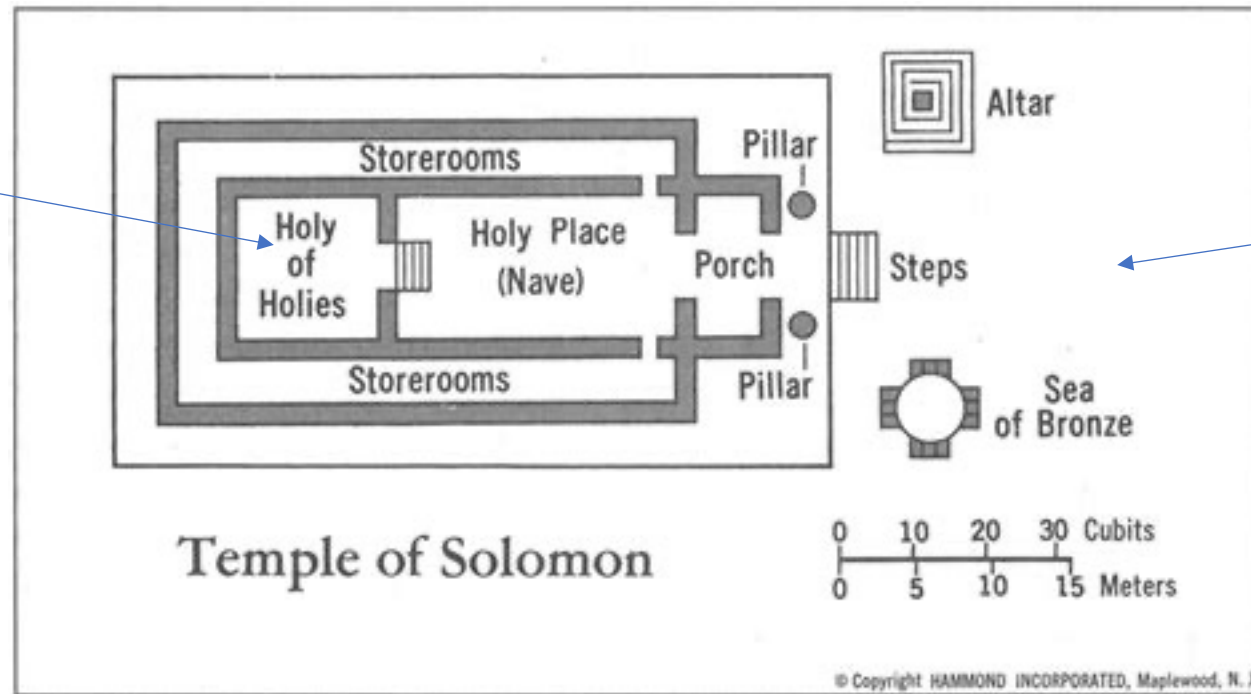
The Holy Spirit dwells within us.

“...your body is a temple [ναὸς (*naos*), indicating the most holy part of the temple (see accompanying graphic)] of the Holy Spirit who is in you, whom you have received from God.” (1 Corinthians 6:19 [*context is singular, referring to individual believers in Christ*])

Consider the implications. One is: therefore, we are never alone. As we nurture this understanding by daily reading God’s Word and in prayer throughout the day, we sense that the Spirit is always with us. Operating directly in our very being and indirectly through the church, we can avoid one of the most common and serious of human problems today: loneliness.

Temple Built by Solomon Schematic

naos



hieron

FROM ACORN TO OAK 12

Becoming Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)



FROM ACORN TO OAK 12

Becoming Oaks of Righteousness Maturing in Christ Jesus (Isaiah 61:3, Ephesians 4:13)



- The number 12 is the Biblical number for the church: God's covenant with the 12 tribes of Israel becoming in Jesus Christ the new covenant with the church, New Testament Israel, beginning with the 12 apostles and extending to "every nation, tribe, people and language." (Revelation 7:4-9; 21-22; Genesis 12:3; James 1:1; Jeremiah 31:31-34; Galatians 3:26-29)
- For resources to facilitate maturing in Christ Jesus, which in Christian theology is called sanctification, see <https://fromacorntooak12.com>; cf., <https://seelyedward.academia.edu>. The Holy Spirit works through the church, the body of Christ, to enable us to become more like Jesus and mature in the sanctification process.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Say to the Israelites, “You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy [sanctifies you, NASB].”” (Exodus 31:13)
- “Sanctify them by the truth; your word is truth.” (John 17:17)
- “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23)

Meaning and Practical Benefits

2. b. 12) a)
 - 7- **Sanctification** Refers to the Maturing of the Christian in Christlikeness over Time.
 - b- The Biblical words likely come from a root, קָדַשׁ (*qādash*) meaning to cut, thus emphasizing the concept of separation. Both the OT and the NT words primarily refer to separation, holiness (to God and from sin and evil). To understand the Biblical doctrine of sanctification, it is necessary to keep in mind this concept of separation, holiness.
 - 1] OT Hebrew: קָדַשׁ (*qādash*) to be holy, sanctify
 - 2] NT Greek: ἁγιάζω (*hagiazō*), sanctify, consecrate, dedicate, purify, to set apart.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Berkhof clarifies key aspects of the separation, holiness, that express the Biblical concept of sanctification.

“To the minds of the great majority of Christians [sanctification] conveys first of all the idea of spiritual renewal, of the endowment of man with moral and spiritual qualities. And yet this is not the original idea. The Biblical words express the idea of a position or relationship between God and man rather than that of spiritual qualities wrought in the heart. The man who is sanctified is in principle lifted out of the sinful relations of life and is placed in a new relation to God, in which he is consecrated to Him and to His service. The Old Testament speaks repeatedly of holy persons and holy things, referring to persons and things which are externally set aside or consecrated to the service of God. This external consecration to the service of God symbolized the deeper and inner devotion of the heart. But while the Scriptural words are first of all indicative of a relationship, they also denote that operation of God by which He, through the Holy Spirit, works in man the subjective quality of holiness, John 17:17; Acts 20:32; 26:18; 1 Cor. 1:2; 1 Thess. 5:23.” (265)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

As we've seen in this *Essential Christianity* course, "In Scripture the idea of holiness is applied first of all to God. It denotes primarily that God is absolutely distinct from the creature, is exalted far above it in heavenly majesty, and is therefore the unapproachable One...Only the clean in heart can stand in His presence, Ps. 24:3 f. But even this is not all. Positively, the idea of the divine holiness shades right into and becomes almost identical with that of the light of the divine glory.

"In the second place the idea of holiness is also applied to persons and things that are placed in special relationship to God. Israel had its holy places, such as Jerusalem and the temple, its holy persons in the priests and [L]evites, and its holy rites in sacrifices and purifications. These persons and things were separated unto the service of God. But this external consecration of certain persons merely served to symbolize the inner consecration of the heart, and did not necessarily carry this with it. One might be a sacred person, and yet be entirely devoid of the grace of God in the heart. And yet only they who possessed the latter were truly holy unto the Lord. Through the influence of the Holy Spirit ethical qualities are wrought in their heart. This Old Testament idea of holiness passed right over into the New Testament. It is of great importance to observe that this Biblical idea of holiness is never that of mere moral goodness, considered in itself, but always that of ethical goodness seen in relation to God. A man may boast of great moral improvement, and yet be an utter stranger to the work of sanctification. The Bible does not urge moral improvement pure and simple, but moral improvement in relation to God, for God's sake, and with a view to the service of God." (265-267)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.” (Romans 8:26-27)
- “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.” (Philippians 3:12)
- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “and have put on the new self, which is being renewed in knowledge in the image of its Creator.” (Colossians 3:10)
- “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23)

Meaning and Practical Benefits

2. b. 12) a)
 - 7- **Sanctification** Refers to the Maturing of the Christian in Christlikeness over Time.
 - c- Notice the Characteristics of Sanctification.
 - 1] The Holy Spirit intercedes for us with God the Father. (Romans 8:26-27)
 - 2] God, not human beings, is the author of sanctification, but humans cooperate, unlike in justification, which is all God's doing.
 - 3] Sanctification “is not like justification, a legal act of God, but a moral and re-creative activity, by which the sinner is renewed in his inner being and made to conform ever-increasingly to the image of God.” (Berkhof, 267)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.” (Philippians 3:12)
- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,” (Philippians 2:12)
- “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thessalonians 5:23)

Meaning and Practical Benefits

2. b. 12) a)
 - 7- **Sanctification** Refers to the Maturing of the Christian in Christlikeness over Time.
 - c- Characteristics of Sanctification
 - 4] Sanctification removes the pollution of sin.
 - 5] It takes place in the inner life of man and affects his whole being.
 - 6] Negatively put, it's a deadening to sin; positively, it is a quickening to spiritual life. (2 Corinthians 7:1)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--continue to work out your salvation with fear and trembling,” (Philippians 2:12)
- “But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, ²¹who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.” (Philippians 3:20-21)
- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, ²³to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,” (Hebrews 12:22-23)

Meaning and Practical Benefits

2. b. 12) a)

7- **Sanctification** refers to the Maturing of the Christian in Christlikeness over time.

c- Characteristics of Sanctification

7] It is a continuous life-long process (Philippians 3:12), and not smooth or even. This process is completed for the soul at death (Hebrews 12:23) and at the resurrection for the body. (Philippians 3:21)
See the above graphics.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Sanctify them by the truth; your word is truth.” (John 17:17)
- “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, ¹⁵and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷so that the man of God may be thoroughly equipped for every good work.” (2 Timothy 3:14-17)
- “and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,” (1 Peter 3:21)
- “Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.” (Hebrews 12:10)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - d- Means of sanctification: Individually
 - 1] A prayerful daily reading of God’s Word is the primary means to facilitate sanctification.
 - a] Consider preceding your reading with a prayer requesting God to guide you into how he would have you apply what you are going to read to your own life, what he would have you do.
 - b] In addition to reading, study God’s Word. Compare the text you are reading with other Bible passages. Scripture is its own best commentary. Also use other trusted commentaries and concordances.
 - 2] Pray daily, communing with our triune God.
 - 3] Each day, look for God’s Providence in your life. (Hebrews 12:10) According to James 1:17, God the Father gives every good and perfect gift. When you sense something good, say, “Thank you dear Heavenly Father!” Or “Thank you God!”

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “This is the verdict [κρίσις (*krisis*), judgment; cf. NASB, ESV]: Light has come into the world, but men loved darkness instead of light because [γάρ (*gar*)] their deeds were evil. ²⁰Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. ²¹But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.” (John 3:19–21)
- “If you love me, you will obey what I command.” (John 14:15)
- “Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” (John 14:21)
- “...God’s solid foundation stands firm, sealed with this inscription: ‘The Lord knows those who are his,’ and ‘Everyone who confesses the name of the Lord must turn away from wickedness.’” (2 Timothy 2:19)

Meaning and Practical Benefits

2.b.12)a)7-

d- Means of sanctification: Individually

- 4] Obey God’s Word, including keeping his commandments and turning away from all wickedness. (John 3:19-21)
 - a] Here and in other passages in God’s Word, we see evidence that behavior is linked to knowledge and emotion.
 - b] Notice the Lord reveals that the reason “men loved darkness instead of light[:] because [γάρ (*gar*) because, for] their deeds were evil.” (v. 19) Thus, behavior shapes emotion and knowledge—a vital reason we are to obey God.
 - 1- The words, “loved darkness” and “deeds were evil,” are in apposition to one another; the word, *gar*, indicates the behavior is likely causative, as does the context, e.g., *krisis* (judgment) which primarily addresses behavior.
 - 2- Some argue that *gar* is also used as an explanatory thought (e.g., Matthew 9:5 KJV), but the point in John 3:19 is significantly different. Lenski, without much comment, says the connection of these words is not causal.
 - 3- However, the typical use of *gar* throughout the Greek literary periods—classic, Septuagint (LXX), New Testament, and the early church fathers—is to signify a cause or reason.
 - 4- In addition to the above from God’s special revelation (the Bible), insights from part of his general revelation (Romans 1:20, e.g., sound science) offer further help in our understanding of this phenomenon.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.²⁰ Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.²¹ But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.” (John 3:19–21)
- “If you love me, you will obey what I command.” (John 14:15)
- “Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” (John 14:21)
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Meaning and Practical Benefits

2. b. 12) a) 7-

d- Means of sanctification: Individually

4] Obey God’s Word, including keeping his commandments and turning away from all wickedness. (John 3:19-21)

c] Notice also how all three human learning domains, behavior, cognition, and affect, are mentioned together in John 3:19-21; 14:15,21. Identify them. (See the next slide.)

d] Sound human learning research shows the interconnection among cognition, affect, and behavior. They are not discrete categories; they align on a continuum. See the graphic that follows.

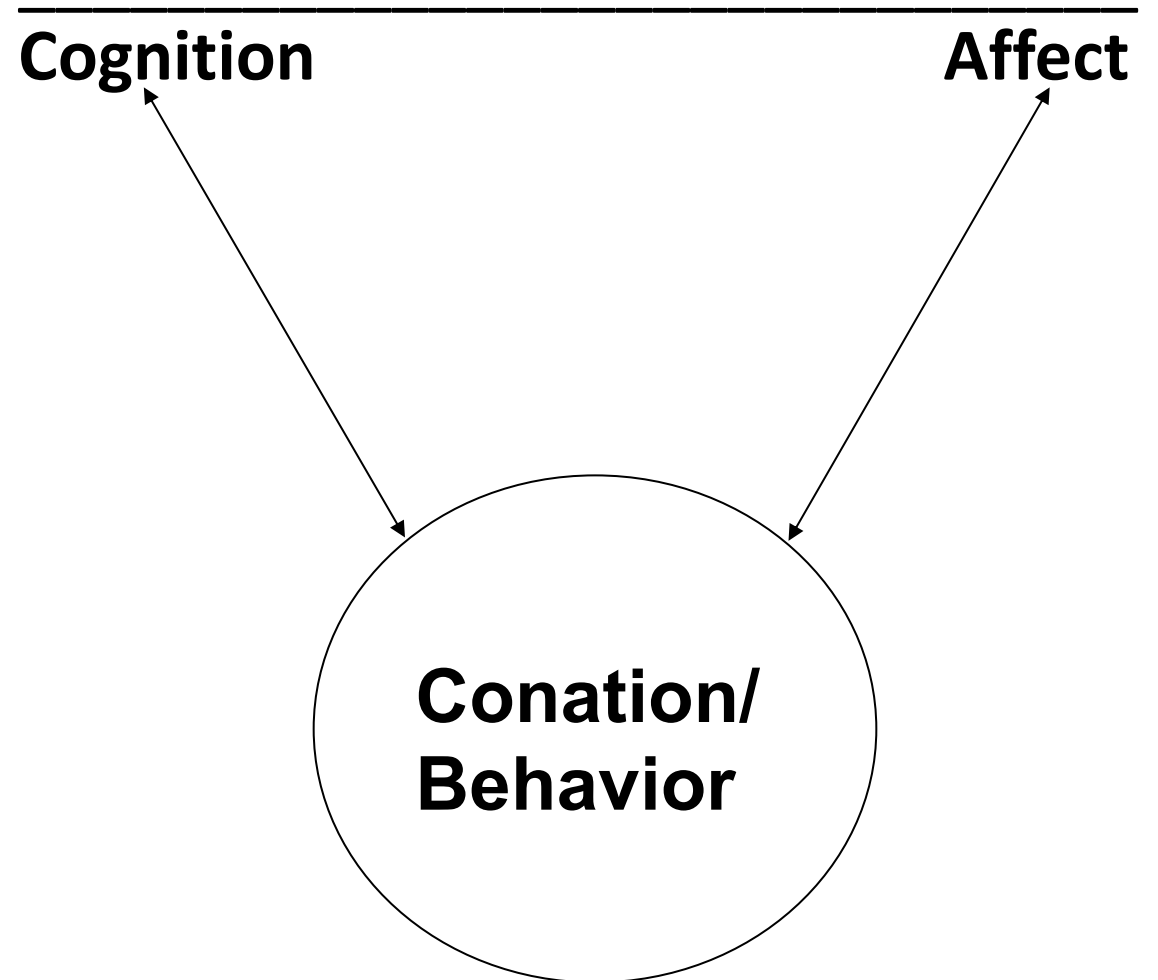
5] Avoid that which is unwholesome and evil, e.g., online videos (e.g., pornography), movies, literature, and “bad ‘friends’.” Recall the Spanish proverb, “Tell me who your friends are, and I’ll tell you who you are.”

Key Resources for Church Education

From Human Learning Research: The Three Domains of Human Learning

Jesus said, “They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” (John 14:21 NRSV)

FOR DISCUSSION OR INDIVIDUAL REFLECTION: Identify references to the three domains in what Jesus said.



Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “If you love me, you will obey what I command.” (John 14:15)
- “Be very careful, then, how you live—not as unwise but as wise, ¹⁶making the most of every opportunity, because the days are evil. ¹⁷Therefore do not be foolish, but understand what the Lord's will is. ¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. ²¹Submit to one another out of reverence for Christ.” (Ephesians 5:15-21)
- “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.” (Deuteronomy 4:9)
- “...God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and 'Everyone who confesses the name of the Lord must turn away from wickedness.'” (2 Timothy 2:19)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - d- Means of sanctification: Corporately: Family
 - 6] Parents' primary responsibility is to raise their children in the faith by daily doing the above and modeling Christlikeness in their home.
 - a] Engage in a family devotional time (Bible reading, discussion, singing, and prayer). Two good times are at the conclusion of dinner or another meal together and at bedtime. (Recall the preceding head, heart, and hands discussion. In addition, see the other references to prayer throughout this presentation.)
 - b] Both parents must prioritize spending time with each other and with their children. As is said, “Love is spelled TIME.” (See more below on Marriage.)
 - 7] Grandparents must also teach their grandchildren. (Deuteronomy 4:9)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “[Christ has given gifts] ¹²to prepare God's people for works of service, so that the body of Christ may be built up ¹³until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.
“¹⁴Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. ¹⁵Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. ¹⁶From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” (Ephesians 4:12-16)
- “Be very careful, then, how you live—not as unwise but as wise, ¹⁶making the most of every opportunity, because the days are evil. ¹⁷Therefore do not be foolish, but understand what the Lord's will is. ¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.
“²¹Submit to one another out of reverence for Christ.” (Ephesians 5:15-21)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - d- Means of sanctification:
Corporately, Church
 - 8] Participate at least weekly in corporate worship, including in the Sacraments. (1 Peter 3:21)
 - 9] Keep in regular, at least weekly, fellowship with believers: including with the church, mutual witness, and Christian social relationships.
 - 10] Be filled with the Spirit. (Ephesians 5:18-21)

DISCUSS OR REFLECT on the above in the light of Ephesians 4:14, which could have been written this morning! It perfectly and most realistically addresses many of our most urgent needs today!

The Work of the Holy Spirit

The Order of Salvation

2.b.12)a)

Session 6: Sanctification, Continued

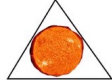
Remember where Soteriology fits
within systematic theology.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology:** What the Bible Reveals about God 
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

The Order of Salvation (*Ordo Salutis*)

Component	Who Acts	Key Bible Texts
1. Predestination, Election	God	Romans 9:18-24
2. Calling	God	1 Corinthians 1:9
3. Regeneration	God	John 3:3-8
4. Conversion	God	Acts 2:38
5. Faith	God and Man	1 Corinthians 12:3
6. Justification	God	Romans 5:1
7. Sanctification	God and Man	Philippians 2:12-13
8. Assurance of Salvation	God and Man	2 Thessalonians 3:3–5
9. Glorification	God	Romans 8:28-30

Soteriology, Sanctification: Being Filled with the Spirit

Ephesians 5:18— “Be filled with the Spirit.” Greek: as always the verb is important!

πληροῦσθε ἐν πνεύματι,
plērousthe en pneumati,

- + Greek **present tense** = continuous, repeated, not a once-for-all, experience.
- + Greek **imperative mood** = God commands us to do something: invite Him to take control, to guide, give wisdom, and direct us.
- + Greek **passive voice** = we are to be acted upon; we cannot fill ourselves. Our part is to ask God to direct us, to lead us to do what pleases Him (and is thus in our own and others’ best interests).
- + Greek **number** = plural, 2nd person: for the whole church, not just me privately. We are filled with the Spirit together in Christ. Notice the implications for the importance and work of the church, the subject we will take up in the next section, Ecclesiology.

Soteriology, Sanctification: Being Filled with the Spirit

God's Word

¹⁸...be filled with the Spirit;

¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

²⁰Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

²¹Submitting yourselves one to another [*horizontally*] in the fear of God [*vertically*]."
(Ephesians 5:18-21 KJV)

God's Word Applied

- The five participles that follow “filled” in Ephesians 5:18 indicate ways to apply, and results of, that filling.
 - The participles are speaking (5:19), singing (5:19), making music (NIV) (5:19), giving thanks (5:20), and submitting [horizontally and vertically] (5:21).
- DISCUSS OR REFLECT ON examples of each participle.

Soteriology: Distinguishing Justification and Sanctification

Justification/Positional Sanctification

1. The work of God alone
 - a. God declares man just.
 - b. God is active
 - c. Man is passive
2. A state (relationship with God)
3. Done once for all time—not repeated
4. Objective
5. Get for nothing
6. Birth
7. Bestowed by grace

Progressive Sanctification

1. Man cooperates with God
 - a. Man works to grow in Christ-likeness
 - b. God is active.
 - c. Man is active.
2. A process (maturing in Christlikeness)
3. Continuing process—never completed on earth in this phase of life
4. Subjective
5. Work at (Philippians 2:12)
6. Growth
7. Works is fruit (James 2:24,26)

Soteriology: Distinguishing Justification and Sanctification

Justification/Positional Sanctification

8. Two key elements in justification
 - a. Pardon of sin
 - b. Imputation of Christ's righteousness
 - c. While both justification and sanctification are results of the merits of Christ, justification is primarily ascribed to the Father.
9. Removes the guilt of sin and gives the believer in Christ all the rights of a child of God, including an eternal inheritance with God, restoring what was lost in Adam's and Eve's sin
10. Takes place outside the believer in the tribunal of God but is appropriated by faith in Jesus Christ

Progressive Sanctification

8. Two key elements in sanctification
 - a. Believer is freed from sin by work of the Holy Spirit
 - b. Holy Spirit enables believer to do the will of God
 - c. While both justification and sanctification are results of the merits of Christ, sanctification is primarily ascribed to the Holy Spirit.
9. Removes the pollution of sin and brings the believer into conformity with the image of God
10. Takes place within the believer, in his or her inner life and gradually transforms his or her whole being

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:12-13)
- “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.” (Hebrews 12:14)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - e- Whereas God alone provides justification, in Sanctification humans cooperate. In so doing, we have several responsibilities.
 - 1] We need to cleanse ourselves spiritually. (2 Corinthians 7:1)
 - + REFLECT AND DISCUSS: What are some ways we can cleanse ourselves spiritually? Include not only **what we can do**, e.g., by a stronger commitment and resolution to obeying God’s commandments, but also what we can commit to **not doing**, e.g., avoiding sexually stimulating Websites.

Soteriology: How is the redemption of Jesus Christ applied?

Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:12-13)
- “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.” (Hebrews 12:14)

Meaning and Practical Benefits

2. b. 12) a) 7-

e- Human’s responsibility in Sanctification

2] We work out our salvation (Philippians 2:12,13)—work out, **not work for** (thus sanctification not autosoterism). Lenski clarifies.

“The new life is born in us and is nourished by God to develop ever greater spiritual strength, and this divinely imparted strength is to exercise itself constantly in “working out the salvation of ourselves.” Theologians call this the synergism of the new man. Here there is, indeed, a synergism. Saved by the monergism of God's grace, the danger for the saved is ever that they grow otiose, secure, and thus through their own fault lose the salvation bestowed on them by God. Hence all these admonitions in Scripture to stir up the new man. Κατά [kata, upon] in the verb lends it a perfective sense, and the tense is durative: ‘keep on working thoroughly’ so as actually to get the results.” (798)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2 Corinthians 7:1)
- “Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, ¹³for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:12-13)
- “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.” (Hebrews 12:14)
- [Jesus said] ¹⁵“If you [plural] love me, you will obey what I command.... ²¹Whoever [singular] has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” (John 14:15, 21)

Meaning and Practical Benefits

- 2. b. 12) a) 7-
 - e- Human’s responsibility in Sanctification
 - 3] To obey the Lord’s commands, including following the moral law (Hebrews 12:14; John 14:15,21)
 - a] Remember our calling to be holy, which includes being separated to God, whereby we function differently from our surrounding culture, which we are to transform, **not** conform to and be like everyone else. One way we function in holiness to God is by obeying his moral laws, e.g., the Ten Commandments.
 - b] Again, our motivation for obedience is love for and gratitude to God, NOT to try to earn our salvation, which we cannot do. John Calvin said it well: “We are justified not without, and yet not by works.”
 - + Jesus uses the verb obey in John 14:15,21 in a powerful way. The original word is τηρῶν (*tērōn*) < τηρέω (*tēreō*), which means watch carefully, guard; keep, preserve; obey, pay attention to,
 - + and it is a present active participle, which means continuous and ongoing, NOT “one and done.”

Soteriology, Sanctification: Excerpt from Calvin's Commentary on John 14:21

"21. *He who hath my commandments.* He [Jesus] again repeats the former statement, that the undoubted proof of our love to him lies in our *keeping his commandments*; and the reason why he so frequently reminds the disciples of this is, that they may not turn aside from this object; for there is nothing to which we are more prone than to slide into a carnal affection, so as to love something else than Christ under the name of Christ. Such is also the import of that saying of Paul, *Though we have known Christ after the flesh, yet henceforth we know him no longer in this manner. Let us therefore be a new creature, (2 Corinthians 5:16-17.)* To HAVE *his commandments* means to be properly instructed in them; and to KEEP *his commandments* is to conform ourselves and our life to their rule.

"*And he that loveth me will be loved by my Father.* Christ speaks as if men loved God before he loved them; which is absurd, for, *when we were enemies, he reconciled us to him, (Romans 5:10;)* and the words of John are well known, *Not that we first loved him, but he first loved us, (1 John 4:10.)* But there is no debate here about cause or effect; and therefore there is no ground for the inference, that the love with which we love Christ comes in order before the love which God has toward us; for Christ meant only, that all who *love him* will be happy, because they will also *be loved by him and by the Father*; not that God then begins to *love* them, but because they have a testimony of his love to them, as a Father, engraven on their hearts. To the same purpose is the clause which immediately follows: —

"*And I will manifest myself to him.* Knowledge undoubtedly goes before love; but Christ's meaning was, 'I will grant to those who purely observe my doctrine, that they shall make progress from day to day in faith;' that is, 'I will cause them to approach more nearly and more familiarly to *me*.' Hence infer, that the fruit of piety is progress in the knowledge of Christ; for he who promises that he will give himself to him who has it rejects hypocrites, and causes all to make progress in faith who, cordially embracing the doctrine of the Gospel, bring themselves entirely into obedience to it. And this is the reason why many fall back, and why we scarcely see one in ten proceed in the right course; for the greater part do not deserve that he should *manifest himself to them*. It ought also to be observed, that a more abundant knowledge of Christ is here represented as an extraordinary reward of our love to Christ; and hence it follows that it is an invaluable treasure." (pp. 96-97)

Soteriology, Sanctification: Excerpt from Lenski's Commentary on John 14:21

[21](#)) “The entire line of promises from [v. 15](#) onward rests on the condition ‘if you love me.’ The Scriptures are quite regular in emphasizing the love of believers when benefactions are promised to them. Jesus now recurs to this love, yet not in order to repeat the condition, but in order to assure the disciples that they are the ones referred to, and that their love shall meet with a most wonderful response. **He that has my precepts and guards them, he it is that loves me.** This is a pertinent description of the true disciple whom Jesus acknowledges as such over against the world or any false disciple. The two participles are combined under one article: ὁ [Whoever, or the one] ἔχων [having] καὶ [and] τηρῶν [keeping, guarding, obeying], for the characterizing actions are always combined. Ὁ ἐντολαί [commandments] and τηρεῖν [keeps, guards, obeys] see [v. 15](#). The emphatic ἐκεῖνος [that one, he] takes up this subject, but by its emphasis conveys the thought, ‘he, and he alone’ is the one that loves me. The test is always obvious and simple: a true disciple, one who really loves Jesus, always does more than make protestations or pretenses, he cherishes and guards every precept of Jesus which he has by holding to it in his heart and his life against all opposition. Because the predicate is a participle it requires the article; at the same time this makes the predicate identical and interchangeable with the subject, R. 769. As in [v. 12](#), Jesus now again uses the third person singular with its universal note—taking in all his believers ([v. 12](#)) and all [who love him] ([v. 21](#))....

Soteriology, Sanctification: Excerpt from Lenski's Commentary on John 14:21

“All the promises hitherto made in this chapter, each one grand and wonderful in itself, are so many evidences of something far greater, namely divine love. And this is subsequent love, which, when antecedent love has kindled faith and love in us, delights to show itself to the beloved in most intimate fashion. **And he that loves me with the love just indicated shall be loved by my Father, and I will love him and will manifest myself to him.** The future tenses refer to the day of Pentecost and thereafter. This appears especially in the last verb; for the appearances during the forty days were only preliminary manifestations to be followed by his constant presence, help, and blessing in the spirit ([v. 18](#)). What this love of the Father means Paul states in [Rom. 8:28](#), and [32](#)....

Soteriology, Sanctification: Excerpt from Lenski's Commentary on John 14:21

“The verb ἐμφανίζω [show, manifest, reveal] does not refer to revelations in a special feeling of the nearness of Jesus, or to a consciousness of spiritual power (perhaps while the physical strength wanes), or to direct inner impressions of Christ's glory in glimpses of the other world. These are dangerous ideas, leading to autosuggestion, hallucination, or fanaticism (*Schwärmerei*). Gerhard points us away from this subjectivism to the objective Word: ‘That is a salutary, practical manifestation of Jesus Christ, when he implants spiritual motions into the hearts of his believers and [those who love him]: as when they receive a living, believing impression of the divine love from the mystery of the incarnation; when they understand the greatness of their sins from the mystery of the passion, heartily lament them and are assured of their forgiveness; when they draw an earnest longing for heaven from the mystery of eternal life, etc. For thus Christ manifests himself to the soul as the most gracious Savior, as the most lovely Bridegroom, as the most faithful Shepherd, as the most mighty King, as the most wise Teacher, as the most ready Physician; and by such manifestation faith, love, hope, patience, and all Christian virtues are produced in the hearts of the godly and increase from day to day.’”

-
1. *Lenski New Testament Commentary—The Interpretation of St. John's Gospel*, pp. 1007-1008 (WORDsearch)
 2. One reason why I especially like the outstanding Greek scholar, R. C. H. Lenski, and his commentary is that he holds to and thoroughly and clearly explains the meaning of the original Greek text.
 3. The great Anglican theologian, pastor, and author John Stott, said that every Christian should memorize John 14:21. Lenski shows why.
 4. Words in brackets are explanatory additions by Edward D. Seely.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied. ¹³Then say to the LORD your God: ‘I have removed from my house the sacred portion and have given it to the Levite, the alien, the fatherless and the widow, according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them.’” (Deuteronomy 26:12–13)
- “Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. ⁴²But a poor widow came and put in two very small copper coins, worth only a fraction of a penny. ⁴³Calling his disciples to him, Jesus said, ‘I tell you the truth, this poor widow has put more into the treasury than all the others. ⁴⁴They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.’” (Mark 12:35–44)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - f- Responses to and evidence of Sanctification
 - 1] By word and in deeds, we offer thanksgiving to God for our salvation and his countless other blessings to us.
 - 2] In our prayers we thank him for helping us mature in Christlikeness. We also ask him to continue to help us live more in accord with his Word and his will.
 - 3] We ask God to help us help others.
 - 4] In gratitude to God for all his unmerited grace to us, including our sanctification, we desire to respond to him in tangible ways to express our gratitude to him.
 - a] We seek to obey his commands.
 - b] We bring our monetary gifts to his corporate worship, gladly giving them during the offering. Give first to your local congregation’s church and outreach ministries, then to faithful denominational and other ministries bringing the Gospel of Christ to the world.
 - c] Teach family and friends to give and why. We have much to do. Only 19% of U. S. Christians give to mission work. (Barna)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Upon the first day of the week, let everyone of you lay by him in store as God has prospered...” (1 Corinthians 16:2 KJV)
- “The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.
¹⁸For the Scripture says, ‘Do not muzzle the ox while it is treading out the grain,’ and ‘The worker deserves his wages.’” (1 Timothy 5:17–18)
- “When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied.
¹³Then say to the LORD your God: ‘I have removed from my house the sacred portion and have given it to the Levite, the alien, the fatherless and the widow, according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them.’” (Deuteronomy 26:12–13)

Meaning and Practical Benefits

2. b. 12) a) 7-
 - g- In prayer, develop a plan based on God’s Word and give accordingly. Through the following are some ways to do so.
 - 1] Your local church home first. If your church home supports any of the following, give through your church.
 - 2] Your church denomination, either through your local church congregation’s budget or directly to the denomination.
 - 3] Parachurch ministries specializing in serving segments of the population with needs in Jesus’ name. The giving is done in his name. A word of caution: Since all humans are sinful and fall short of the glory of God (Romans 3:23, *et al.*), check out churches and ministries before giving. The following are some of the ones doing well.
 - a] Prisoners, e.g., Prison Fellowship
 - b] Justice, e.g., American Center for Law and Justice, Alliance Defending Freedom, and other Christian legal organizations who defend especially fellow believers in Jesus Christ worldwide who are being treated unjustly.
 - c] Disaster relief, e.g., Samaritan’s Purse
 - d] Evangelism, e.g., Billy Graham Evangelistic Association
 - e] Persecution, e.g., Voice of the Martyrs

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

³⁷"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹When did we see you sick or in prison and go to visit you?'

⁴⁰"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' (Matthew 25:35-40)

Meaning and Practical Benefits

2. b. 12) a) 7-

g- In prayer, develop a plan based on God's Word and give accordingly. Through the following are some ways to do so.

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 - d] Evangelism, e.g., Billy Graham Evangelistic Association
 - e] Persecution, e.g., Voice of the Martyrs

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

- “Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him,…” (1 Corinthians 16:2)
- “Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. ⁷Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. ⁹As it is written: ‘He has scattered abroad his gifts to the poor; his righteousness endures forever.’
¹⁰Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. ¹¹You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.
¹²This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanks to God. ¹³Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. ¹⁴And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. ¹⁵Thanks be to God for his indescribable gift!” (2 Corinthians 9:6-15)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Sanctification (< Late Latin *sanctificare* < Latin *sanctus* [sacred] < Greek: ἁγιάζω [*hagiazō*, sanctify, set apart, make holy])

Here is a testimony of what sanctification looks like in one's life. This anecdote is from a Roman Catholic ministry, Tradition, Family, Property (TFP): "...every day, TFP Student Action reaches more students with the truth.

And God moves them.

For example, this message arrived from Colton, a young man in Washington State:

'When I first came upon one of TFP Student Action's videos, I would 'hate watch' it, which means I would watch it just to make fun of it or leave hateful comments.

'But as I watched, I saw the true colors of the [opposition], and I saw them for who they truly are: intolerant, closed-minded, ignorant, and hypocritical people. By viewing your content, I converted from loosely being Christian to being a devout Catholic and started attending church every Sunday. I became happier, better dressed, and more polite.

'These young men at TFP are the definition of America and true American values. I think that on that fateful day when I first clicked on a TFP video, it was God trying to herd me back to his flock of lambs.

'I am eternally in the debt of TFP, as they saved my soul from eternal damnation in Hell.'

Thank God."

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

Sanctification (< Late Latin *sanctificare* < Latin *sanctus* [sacred] < Greek: ἁγιάζω [*hagiazō*, sanctify, set apart, make holy])

REFLECT and DISCUSS: Is the testimony on the preceding slide an account of sanctification or justification? Did the Holy Spirit enable Colton to experience the new (*veos*, brand new) birth (regeneration), or did the Holy Spirit enable him to take a giant step forward in sanctification?

On the basis of his statements of his “loosely being Christian,” and that he thinks that “it was God trying to herd me back to his flock of lambs,” he may have already been a Christian, albeit at an elementary stage of sanctification.

On the other hand, he refers to conversion, which typically follows—but sometimes occurs at the same time as—regeneration.

Also significantly, notice the behavior change that demonstrates the genuineness of his faith, e.g., “I converted from loosely being Christian to being a devout Catholic and started attending church every Sunday. I became happier, better dressed, and more polite.”

This is an example of why Jesus said that we should not judge (Matthew 7:1ff.) in the sense of making a declaration that someone is not regenerated or going to be saved. No solely human being can see into a person’s heart or predict the future. However, pertaining to other matters, Christians are to make judgments. (See Ecclesiology in [Essential Christianity: Historic Christian Systematic Theology—With a Focus on Its Very Practical Dimensions.](#))

The Work of the Holy Spirit

The Order of Salvation

2.b.12)a)

Session 7: Assurance of Salvation and Glorification

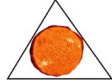
Remember where Soteriology fits
within systematic theology.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology:** What the Bible Reveals about God 
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

The Order of Salvation (*Ordo Salutis*)

Component	Who Acts	Key Bible Texts
1. Predestination, Election	God	Romans 9:18-24
2. Calling	God	1 Corinthians 1:9
3. Regeneration	God	John 3:3-8
4. Conversion	God	Acts 2:38
5. Faith	God and Man	1 Corinthians 12:3
6. Justification	God	Romans 5:1
7. Sanctification	God and Man	Philippians 2:12-13
8. Assurance of Salvation	God and Man	2 Thessalonians 3:3-5
9. Glorification	God	Romans 8:28-30

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “My sheep listen to my voice; I know them, and they follow me. ²⁸I give them eternal life, and they shall never perish; no one can snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. ³⁰I and the Father are one.” (John 10:27-30)
- “for God's gifts and his call are irrevocable.” (Romans 11:29) See also Romans 8:28-39.
- “being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” (Philippians 1:6)
- “So, if you think you are standing firm, be careful that you don't fall! ¹³No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it. ¹⁴Therefore, my dear friends, flee from idolatry.” (1 Corinthians 10:12-14)
- “He will keep you strong to the end, so that you will be blameless on the day of our Lord....” (1 Corinthians 1:8)
- See also Psalm 121:7 “The LORD...will keep your soul.” (Greek; NASB; KJV)

Meaning and Practical Benefits

2. b. 12) a)

8- **Assurance** of salvation for those who truly believe in Jesus Christ is clearly taught in Scripture; some of the passages appear in the left column.

a- This doctrine is understood as the continuous functioning of the Holy Spirit in the mind and heart of a true believer through which, and with the believer's cooperation, he or she matures more and more into Christlikeness until death.

b- This Biblical doctrine consists of several characteristics.

1] It is primarily a work of the Holy Spirit, since humans would fall away without God's help.

2] The doctrine applies to all who are true believers in the Lord Jesus Christ, i.e., those who adhere to the defining passages such as Romans 10:9. Jesus says in John 10:27, “I know them, and they follow me.” He uses the Greek verb know, γινώσκω (*ginōskō*), an intimate, relational knowledge, not just knowing about someone. To them he has given eternal life, and they shall never perish; he will enable his true believers to persevere in spite of all challenges in this phase of life.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.” (2 Timothy 4:18)
- “Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. ¹⁶By their fruit you will recognize them....
“²²Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' ²³Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!’” (Matthew 7:15-16a; 22-23)
- “They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. ²⁰But you have an anointing from the Holy One, and all of you know the truth.” (1 John 2:19-20)

Meaning and Practical Benefits

2. b. 12) a) 8- b-

Assurance of salvation (perseverance of the saints).

3] Bible texts (such as those in the left column, and others such as 1 Timothy 1:19-20; 2 Timothy 2:17-18; and 4:10) do cite actual cases of people leaving the faith, but there is no proof in those texts that these people were ever true believers. In fact, Jesus says to those he refers to that “I never knew [*< γνώσκω (ginōskō)*] you.”

4] Likewise, those referred to in Hebrews 6:4-6, have been in association with the covenant community and have been informed of, and even enlightened by, the Gospel of Jesus Christ, but they have not truly believed in Christ, including as their only Savior and Lord, and thus they are not truly saved. They have been in the company of the covenant community (Hebrews 10:29, ἡγιασθη [*hēgiasthē*]), sanctified, i.e., being with those set apart), but being part of the covenant at one time does not mean at one time being saved. (Cf., e.g., 1 Samuel 2:27-36; 3:11-14; 1 Corinthians 7:14; 2 Timothy 3:1-9.) Covenant inclusion increases exposure, and facilitates receptivity, to the Gospel but does not guarantee genuinely believing and living it. Cf. Luke 8:12; Matthew 7:21ff.

Soteriology: How is the redemption of Jesus Christ applied?

Who is the Holy Spirit and what does he do?

God's Word assures his children of their salvation by truly believing in Jesus Christ.

Many other Bible passages assure believers of salvation, some of which are these:

- “And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. ⁴⁰ For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.” (John 6:39–40)
- “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.” (Ephesians 1:13–14)
- “therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure.” (2 Thessalonians 1:4 NASB)
- “But the Lord is faithful, and he will strengthen and protect you from the evil one. ⁴ We have confidence in the Lord that you are doing and will continue to do the things we command. ⁵ May the Lord direct your hearts into God's love and Christ's perseverance.” (2 Thessalonians 3:3–5)
- “By this gospel you are saved, if you hold firmly to the word I preached to you.” (1 Corinthians 15:2. When people are honest with themselves, they can know whether they believe God's Word. If they truly believe, they have assurance of their salvation.)

Soteriology: How is the redemption of Jesus Christ applied?

Who is the Holy Spirit and what does he do?

God's Word assures his children of their salvation by truly believing in Jesus Christ.

Many other Bible passages assure believers of salvation, some of which are these:

- "...in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ 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 8:37–39)
- "And of this gospel I was appointed a herald and an apostle and a teacher. ¹² That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day." (2 Timothy 1:11–12)
- "All that the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. ⁴⁰ For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day." (John 6:37–40)
- "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God." (1 Peter 1:23)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God.” (1 John 3:9 ESV. The grammar of the Greek verb, ποιᾷ [*poiei*], practice, indicates the lifestyle of the regenerated person, thus a child of God, is not characterized by sin; it doesn’t mean the person will never sin again, only that his or her new birth and the ongoing sanctification process no longer has an ongoing desire to keep sinning, “he doesn’t have it in him.” He or she especially does not want to repeat previous sins; rather the believer is repulsed by doing ongoing sins, repents, asks forgiveness, and does better, further evidence to the believer and to others that he or she is a child of God.)
- “...if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9 ESV. The text does not say you may be, might be, should be, probably will, or are likely to be, saved; it says you will be saved. Notably, the verb “will be saved” [σωθήσῃ (*sōthēsē*) < σώζω (*sōzō*)] is in the indicative mood, which refers to an objective fact, and it’s in the passive voice, which refers to our salvation not depending on us—such as earning it—which we can’t. Such views, which characterize all other religions and sow doubt—whether the person has done enough; our salvation is granted to us by our faith in Jesus Christ.)

Meaning and Practical Benefits

2. b. 12) a) 8- b-
Assurance of salvation is for those who truly believe in Christ Jesus as their only Savior and Lord. (Romans 10:9)
- 3] Bible texts (such as some of those above, and others such as 1 Timothy 1:19-20; 2 Timothy 2:17-18; and 4:10) do cite actual cases of people leaving the faith, but there is no proof in those texts that these people were ever true believers. In fact Jesus says to those he refers to that “I never knew [*< γινώσκω (ginōskō)*] you.”
- 4] Likewise, those in Hebrews 6:4-6 have been in association with the covenant community and have been informed of, and even enlightened by, the Gospel of Jesus Christ, but they’ve not truly believed in Christ, including as their only Savior and Lord, and thus they aren’t truly saved. They’ve been in—but not of—the covenant community, but being in the covenant at one time does not mean at one time being saved. Covenant inclusion increases exposure, and facilitates receptivity, to the Gospel but does not guarantee genuinely believing and living it. Cf. Luke 8:12; Matthew 7:21ff.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit *and* what does he do?

The Doctrine of Salvation

- “And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.” (John 14:16-17)
- “your body is a temple of the Holy Spirit who is in you, whom you have received from God.” (1 Corinthians 6:19 [*context is singular, referring to individual believers in Christ*])
- ““You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.”” (Revelation 5:9)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the third person of the Holy Trinity, the key agent in the application to us of the redemption Jesus the Christ purchased for us at such great cost to himself in the most wonderful demonstration of love ever! As mentioned above, the term redemption, which involves a purchase, comes from the cost of purchasing and freeing a slave, which God did when he freed his people from slavery in Egypt (Deuteronomy 9:26) and which Jesus did when he purchased our freedom from slavery to sin. (Rev. 5:9)
b. 12) a) 8- b-
5] Covenant inclusion increases receptivity to the Gospel but does not guarantee it. The Holy Spirit enables saving faith, but he does not force people to believe. Forcing people, whom God has made in his image, part of which consists of a limited but genuine freedom, to believe would render them/us puppets, not humans. We would lose a significant part of his image, and God would never undo what he himself did in creating us. **But once we truly believe in Jesus Christ as our only Savior and Lord, God gives us assurance of our eternal salvation through his Word and Spirit living within us and through a faithful church home.**

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit *and* what does he do?

The Doctrine of Salvation

- “...we know that in all things God works for the good of those who love him, who have been called according to his purpose... ³⁰those he justified, he also glorified [ἐδόξασεν (*edoxasen*, indicative mood, aorist tense, active voice meaning already done and immediately)].” (Romans 8:28-30)
- “But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. ¹⁴If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. ¹⁵If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. ¹⁶However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.” (1 Peter 4:13–16)
- “I have given them [those the Father gave Jesus] the glory that you gave me,...” (John 17:22)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the third person of the Holy Trinity, the key agent in the application to us of the redemption Jesus the Christ purchased for us at such great cost to himself in the most wonderful demonstration of love ever!
b. 12) a)
9- **Glorification** < δοξάζω (*doxazō*) means being adorned or clothed with splendor, honor, bliss, because of our relationship with Christ Jesus. As a result of our justification by our faith, we have been credited with Christ’s merits that puts us in an eternal saving relationship with him, in which we participate in his glory he has shared with us (John 17:22) in that most blessed relationship which links us with the whole triune God in an unsurpassed blessedness, a foretaste of which begins now (see the meaning of *edoxasen* in Romans 8:30) but that we will experience in its fullness in heaven. Glorification includes the destruction of sin’s effects on us and the completion of redemption, an example of the the inaugurated eschatology we briefly considered in the section on Theology and will examine further in Eschatology. Here we have more rock solid basis for viewing our life as having great value and dignity, indeed glory!

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

As we've been seeing, in historic Christian systematic theology, the Biblical basis of soteriology is God's grace: we are saved by faith, which is God's free gift, whereby he credits Christ's perfect righteousness to us who believe. We are saved by faith to do good works. Here is one example of how practical that theology is in pastoral care and in the administrative responsibility of hiring church staff.

In a large church I served, I was asked to interview candidates and to focus on their theology. One such candidate was a Seventh Day Adventist (SDA) who was applying for a position in the Pastoral Care Department. At one point in the conversation, I asked him if he held to the SDA doctrine of the investigative judgment. (This concept maintains that since sin is so serious—including its harmful effects on others, who in turn lead others to sin in an unending and humanly unknowable extension that could last until the Lord returns—therefore, with that doctrine no one can be sure of the degree of his or her responsibility for the effects his or her sins have had and will have. Thus, he or she cannot be assured of salvation until the Lord's Final Judgment when He thoroughly investigates each person and judges whether he or she will be saved.)

The applicant looked down and nodded saying, "Yes, I do hold to that doctrine." I replied, "You are applying for a position in the pastoral care department of this church, which involves calling on people who are dying. What they most want to hear is assurance of their salvation, that when they die they will be in the presence of the triune God. Holding to the doctrine of the investigative judgment, how can you give them the assurance they so desperately yearn to hear?" He answered, "I can't."

We agreed the interview was over. For the hugely practical benefit of our church members and others, we hired a pastor for this position who could affirm the Biblical truth of salvation by God's grace alone in the faith he freely provides and, on the basis of God's Word, assure such a person, and others, of his or her salvation when he or she testifies to such faith in Jesus Christ.

The Work of the Holy Spirit

Session 8: Further Applications of Christ's Redemption,
Including the Fruit of the Spirit, the Gifts of the Spirit, and
Other Questions

Soteriology/Pneumatology/Application of Christ's Redemption

Level III Objectives Questionnaire

In order for us to honor God and accomplish his purposes, and for other reasons we'll look at shortly, we need another snapshot of what now is, in order to measure against the first version of this questionnaire in order to see whether the course was helpful. Therefore, in this Questionnaire #2...

1. Please be sure to put your code number known only to you—that you used the first day of our class on Questionnaire #1—and write it in the blank at the top right corner of the page.
2. Then take about three minutes to answer the questions.
3. When you finish, turn the paper over, and when everyone is ready, pass them to the right so I may have them.

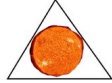
Remember where Soteriology fits
within systematic theology.

Review the logic of the loci in the next slides.

The Six Loci of Historic Christian Systematic Theology

Memorize the Theological Terms and their Meaning: E.g.,
Theology, the Biblical Doctrine of God

Pay attention to the Systematic Structure: the **Logic of the Loci**

1. **Theology:** What the Bible Reveals about God 
2. **Anthropology:** What the Bible Reveals about Mankind
3. **Christology:** What the Bible Reveals about Jesus Christ
4. **Soteriology:** What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation.)
5. **Ecclesiology:** What the Bible Reveals about the Church
6. **Eschatology:** What the Bible Reveals about the Last Things or The End Times, Consummation

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “And I will ask the Father, and he will give you another* Counselor [παράκλητος (paraklētos), Helper, Paraclete < παρά (para, by the side of) + καλέω (kaleō), to call, name, summon, invite to advocate for (1 John 2:1), assist another; i.e., an advocate, an intercessor)] to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.” (John 14:16-17)
- ““When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning.”” (John 15:26-27; cf. Luke 24:48-49)

*Jesus, himself, is our first Paraclete: “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate [paraklētos] with the Father, Jesus Christ the righteous;” (1 John 2:1 NASB)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the Key Agent in the Application to Us of Jesus’ Redemption.
 - b. We see in soteriology the work of the Holy Spirit in individuals. (1 Corinthians 6:19 and *op cit.*)
 - 12) The Spirit works in the life of the Christian.
 - b) The Spirit guides the believer in Christ into all truth. (John 14:16-17)
 - c) The Spirit applies the Word, including calling and equipping us to be Jesus’ witnesses. (John 15:26-27; Luke 24:48-49)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Coming and Work of the Holy Spirit

- “On one occasion, while he [Jesus] was eating with them, he gave them this command: ‘Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵For John baptized with water, but in a few days you will be baptized with the Holy Spirit.’
⁸...you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
(Acts 1:4-5; 8)
- “No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.” (1 Corinthians 10:13)

Meaning and Practical Benefits

- God the Father (John 14:16) and Jesus (John 15:26; Luke 24:49) send the Holy Spirit to give us the power, including the encouragement, we need to speak up about our belief in and love for Christ Jesus as we carry out his Great Commission (Matthew 28:18-20) for us to be his witnesses. (Acts 1:8)
- The Holy Spirit enables us to overcome temptations and to obey the Lord’s commandments. (1 Corinthians 10:13)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. (Romans 8:12-18)

Meaning and Practical Benefits

2. God's special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the Key Agent in the Application to Us of Jesus' Redemption.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - d) The Spirit directs the church through believers. (Romans 8:12-18)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment” (John 16:8)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the Key Agent in the Application to Us of Jesus’ Redemption.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - e) The Spirit convicts the world of sin and righteousness and judgment. (John 16:8) Now we know why people feel guilty, try to deny and escape it (e.g., by substance abuse), and try to silence us (e.g., cancel culture).

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” (Matthew 12:31-32)
- “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me.’” (John 14:6)
- “...no one can say ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the Key Agent in the Application to Us of Jesus’ Redemption.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - f) What does it mean to offend the Holy Spirit?
 - 1- The sin against the Holy Spirit is unforgivable. (Matthew 12:31-32) Since faith in Jesus is the only way to be saved (John 14:6), and since faith comes by the Holy Spirit, rejecting, thus blaspheming, the Holy Spirit is unforgivable.

What is the sin against the Holy Spirit?

Other Bible Passages Pertaining to the Unforgivable Sin

- “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.” (Hebrews 6:4-6)
- “‘I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.’ He said this because they were saying, ‘He has an evil spirit.’” (Mark 3:28-30)
- “And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.” (Luke 12:10)
- “If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God.” (Hebrews 10:26-27)
- “If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that.” (1 John 5:16)

What is the sin against the Holy Spirit?

The sin against the Holy Spirit is blasphemy including rejection and unbelief. It is forever unforgivable because it forever lacks repentance. (Cf. Hebrews 6:4-6) However, believers in and followers of our Lord and Savior, Jesus Christ, need not be afraid of committing this unforgivable sin, as New Testament scholar, R. C. H. Lenski, explains.

“Yet we may say that whoever fears that he has committed the unpardonable sin thereby furnishes evidence that he has not done so. Nor can any man commit it inadvertently or unconsciously. Its commission is possible only when the Spirit through the Word has come upon a man and has been clearly recognized as God's Spirit with his divine power and grace to save. When a man deliberately answers him with blasphemy he forever nullifies even the Spirit's power to change him. His is already then the unalterable condition of the devils and of the damned in hell. It constitutes his *character indelebilis*.”*

*R. C. H. Lenski, *New Testament Commentary – The Interpretation of St. Matthew's Gospel*, p. 485. WORD Search.

What is the sin against the Holy Spirit?

Louis Berkhof points out that a study of the relevant Bible passages (e.g., Matthew 12:31,32; Mark 3:28-30; Luke 12:10; Hebrews 4:4-6; 10:26,27; 1 John 5:16) indicates that this sin, which is commonly called the sin or blasphemy against the Holy Spirit “consists in the conscious, malicious, and willful rejection and slandering, against evidence and conviction, of the testimony of the Holy Spirit respecting the grace of God in Jesus Christ, attributing it out of hatred and enmity to the prince of darkness” and presupposes in those who commit it a thorough understanding but contradiction of the truth.

Berkhof consoles any who worry by explaining that it “is unpardonable, not because its guilt transcends the merits of Christ, or because the sinner is beyond the renewing power of the Holy Spirit; but because it is a sin that excludes all repentance, sears the conscience, and hardens the sinner. In those who have committed this sin we may therefore expect to find a pronounced hatred of God, a defiant attitude to Him and to all that is divine, delight in ridiculing and slandering that which is holy, and absolute unconcern respecting the welfare of their soul and the future life. In view of the fact that this sin is not followed by repentance, we may be reasonably sure that they who fear that they have committed it, who worry about it, and who desire the prayers of others for them, have not committed it.”*

*Louis Berkhof, *Manual of Christian Doctrine* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1933), pp. 147-148.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!” (Acts 7:51)
- “when the community rebelled at the waters in the Desert of Zin,…” (Numbers 27:14)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the key agent in the application to us of Jesus’ redemption.
 - b. 12)f) What does it mean to offend the Holy Spirit?
 - 2- Resist not. (Acts 7:51) The Greek word translated resist, is a strong word, ἀντιπίπτετε (*antiptete*) < ἀντιπίπτω (*antiptō*), that is used only in Acts 7:51 and in Numbers 27:14 in the Septuagint (the Greek translation of the Old Testament Hebrew, ca. 250 BC), and the contexts of both are in reference to unbelievers. This resistance means opposition, a determined and active resistance, which Lenski explains as “hardness of heart or obduracy.” Such opposition cuts one off from the very Being (the Holy Spirit) by Whom alone he or she can receive the regeneration that begins the process of salvation within us. Resisting the Holy Spirit is thus the counter process of committing the unforgivable sin.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

“Do not quench the Spirit;
²⁰do not despise prophetic utterances.”

(1 Thessalonians 5:19-20
NASB)

Meaning and Practical Benefits

2. God’s special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the third Person of the Holy Trinity, the key agent in the application to us of Jesus’ redemption.

b. We see in soteriology the work of the Holy Spirit in individuals.

12) The Spirit works in the life of the Christian.

f) What does it mean to offend the Holy Spirit?

3- Quench not the Spirit. (1 Thessalonians 5:19-20) As Lenski explains exceptionally well, Paul is using a figure of speech (metonymy), where the Spirit is identified with what he produces, in his command that we do not extinguish the work of the Holy Spirit. We cannot quench the Spirit himself, but we can, for example, allow Spirit-given wisdom, ideas, guidance, and gifts to be ignored and fail to act on them—thus not bearing fruit—thereby quenching them, resulting in stagnating our, and interfering with others’, sanctification. We cannot prohibit the Spirit from accomplishing the Lord’s will and objectives, but we can harm ourselves and others, which we must not do.

Since the Holy Spirit is the third person of the sovereign and almighty triune God, how can a human being “quench the Spirit”?

Lenski adds: The present imperative indicates a course of action. In all five injunctions [beginning with verse 16] the imperative is placed last, thus both object and verb are emphatic, all is striking brevity.

This is scarcely "the spirit" of the new life in the Thessalonians but the Holy Spirit who moves their hearts. The writers of this epistle are not referring to the special miraculous charismata such as speaking with tongues, inspired prophetic utterances, healings, and the like. They are writing about the ordinary and regular work of the Spirit and not about his extraordinary, miraculous manifestations. All that v. 12-18 contain, and all that follows in v. 20-22 deals with nothing exceptional. All of the Thessalonians are addressed, all of them are to let the Holy Spirit guide and prompt them, and none are to squelch these holy promptings.

They must not "extinguish" the Spirit, quench the holy fire and ardor he kindles in their hearts. The expression "to extinguish the Spirit" is concentrated, the Spirit being identified with what he produces; "extinguish" is figurative for putting out the holy fire upon the altar of the heart. Such quenching occurs when the fervor that the Spirit kindles in us is greatly lessened or put out altogether by fleshly, worldly objections. Many a noble, generous, godly impulse dies without producing fruit in action or brings only a fraction of what it might produce. Who has not seen many a good suggestion, plan, appeal, which certainly came from the Spirit, literally extinguished in whole or in part by unspiritual objections of ignorant or hostile brethren? So often some refuse to respond to the Spirit's promptings and yield to the flesh. These are worthy of blame. This occurs both in the individual, in the inner circle of his own motives and impulses, as well as in meetings where united efforts for some plan or work are to be set going.

R. C. H. Lenski, *New Testament Commentary – The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*, p. 359. WORDsearch.

Since the Holy Spirit is the third person of the sovereign and almighty triune God, how can the apostle Paul say, “Do not quench the Spirit”?

The Doctrine of Salvation

“Do not quench the Spirit;”
(1 Thessalonians 5:19 NASB)

Meaning and Practical Benefits

- In addition to what R. C. H. Lenski said in the previous slide, we also observe throughout Scripture that God doesn't force people to do something against their will.
- It was God's will to create humans in his image, which includes a genuine, though limited, freedom of will.
- God marvelously allows people to make decisions and commit acts but in such a way that they do not prohibit the accomplishment of God's will and his purposes.
- While God is always sovereign and in complete control, he allows people to make wrong decisions, but they need to live with the effects of those decisions. (Cf., e.g., 2 Samuel 12)
- Quench does not mean thwart. God will simply get the job done through other people.

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “...no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)
- “Now to each one the manifestation of the Spirit is given for the common good.” (1 Corinthians 12:7)
- “...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.” (Galatians 5:22-23)
- “Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.” (Matthew 7:17-18)
- “Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.” (Romans 12:1)

Meaning and Practical Benefits

2. God's special grace in Jesus Christ is applied to us through the work of the Holy Spirit, the Third Person of the Holy Trinity, the Key Agent in the Application to us Jesus' Redemption.
 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - g) Paul identifies nine fruits of the Spirit for the building up of the church. (1 Corinthians 12:7)
 - 1- They are love, joy, peace, patience (longsuffering), kindness, goodness, faithfulness, gentleness, and self-control. They bless God and humans, and help us accomplish his purposes. By our fruit we discern that we're living by the Spirit instead of the flesh. They help the church discern potential leaders who are maturing in Christ-likeness. (Galatians 5:16-25)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “...no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.” (1 Corinthians 12:3)
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Meaning and Practical Benefits

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 - b. We see in soteriology the work of the Holy Spirit in individuals.
 - 12) The Spirit works in the life of the Christian.
 - g) Paul identifies nine fruits of the Spirit for the building up of the church. (1 Corinthians 12:7)
 - 2- Physical redemption as well as spiritual redemption is part of our salvation. Man was created with a body and a soul, and God intends the two to always be saved. With that salvation comes the responsibility to serve the Lord, which is a form of worship. (Romans 12:1)

Soteriology: How is the redemption of Jesus Christ applied? Who is the Holy Spirit and what does he do?

The Doctrine of Salvation

- “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)
- “But to each one of us grace has been given as Christ apportioned it.... It was he [i.e., Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,” (Ephesians 4:7, 11)
- “Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.” (1 Corinthians 14:1)

Meaning and Practical Benefits

2.b.12)

- h) Earlier in this course (Session 3), we examined the Biblical teaching on the gifts of the Spirit for the building up of the church to help us accomplish the work the Lord gave his church to do, in particular the Great Commission he gave us in Matthew 28:18-20. Some of these gifts are wisdom, knowledge, teaching, prophecy, discernment of Spirits, exorcism, evangelism, leadership, exhortation. **REFLECT AND DISCUSS:**
- 1- Review the gifts in and results of your questionnaire. Do you have any questions?
 - 2- Discuss your questionnaire’s results with your pastor and other church leaders who can give you accurate feedback, guide you to resources to nurture your gift(s) and where to use them.
 - 3- Are you using any of your gifts?

Gifts of the Holy Spirit in the New Testament

Romans 12:6-8	1 Corinthians 12:4-11;28	Ephesians 4:11	Matthew 19: 11; 1 Corinthians 7:7-8	Matthew 12:22-32	Acts 13:2,3
Prophecy	Prophecy	Prophecy			
Teaching	Teaching	Pastor-Teacher			
Serving					
Exhortation					
Giving					
Giving Aid					
Compassion					
	Healing				
	Working Miracles				
	Tongues				
	Interpretation of Tongues				
	Wisdom				
	Knowledge				
	Faith				
	Distinguishing between Spirits				
	Apostleship	Apostleship			
	Helps				
	Administration				
		Evangelizing			
		Shepherding			
			Celibacy		
				Exorcism	

Practical Implications and Applications of Soteriology Pertaining to Marriage: Respecting God's Command to Marry Only a Believer in Jesus Christ

God's Word on Marriage

- “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?” (2 Corinthians 6:14)
- “A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord.” (1 Corinthians 7:39)
- “We promise not to give our daughters in marriage to the peoples around us or take their daughters for our sons.” (Nehemiah 10:30)
- “Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, for they will turn your sons away from following me to serve other gods, and the LORD's anger will burn against you and will quickly destroy you...For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.” (Deuteronomy 7:3-4,6)

Meaning and Practical Applications

- God's command to only marry other believers in him must be seen in its total context: the rest of God's Word. Throughout the Bible, the strong teaching that God's people must only marry other believers in the Lord stems from the major motifs (themes) of separation and holiness to God who is Most Holy.
- As we have seen in our study, since God is not only holy, but holy, holy, holy, he requires us to be holy to him. (Leviticus 19:2)

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Meaning and Practical Applications

- Marriage is a major motif throughout the whole of God's Word. It is about the most intimate of relationships on both the horizontal, human, plane and on the vertical plane, involving our relationship with God. He loves the people who bear his image, and he has called his people to be the main means through whom he is accomplishing his redemptive purposes. In order to do so, we must be holy to him; he will not permit unholiness and corruption to destroy his plan of salvation. Legitimizing an unholy union with pagans would result in the mitigation and destruction of his plan of redemption of his creation. See also Genesis 26:34-35; 27:42-28:1; Exodus 34:16; Malachi 2:11; Ephesians 5:31-32; Revelation 19:7; 21:2,9; 22:17.

The Practical Importance of Obeying God to Not Be Unequally Yoked with an Unbeliever

What Do I Do Where Marriages Are Arranged?

- In many countries in the world marriages are arranged by parents directly or with the help of a matchmaker, either a friend or a professional, contacted by the parents. Young Christians ask me what they should do. They say, “My parents are not Christians, and they bring non-Christians to me that they urge me to marry; what should I do?” Here is my answer.
- Tell your parents that you are a Christian, you must obey God’s Word, and you cannot marry one who does not believe in and follow Jesus Christ. But also say that in his Word one of his commandments is to “Honor your father and your mother.” Therefore, you will honor them by considering the person they want you to marry. Then use the next year or so to explain to this potential spouse that you are a Christian and can marry only another believer in and follower of Jesus Christ. Explain the Gospel of Christ to him or her and use this time to witness for Jesus. You have an exceptional opportunity to do so. Follow the principles in these guidelines, e.g., determining the genuineness of words by track record over time.
- If this person does profess and demonstrate in behavior a genuine faith in Jesus Christ as his or her only Savior and Lord, you can then decide if you would like to marry him or her. If, however, it becomes clear that he or she will not believe in and follow Christ, you can then say this to your parents: “In obedience to God’s Word and will, I honored you by carefully considering the man [or woman] you brought to me. However, since he [or she] will not become a fellow believer in and follower of the Lord and Savior Jesus Christ, I must obey God and not marry someone who is an unbeliever. Please bring me someone else.”

The Practical Importance of Obeying God to Not Be Unequally Yoked with an Unbeliever

- Allow time for the person to make any changes needed and for you to decide if you can love and live with this person's personality the rest of your life. Do you share this person's most important values and goals?
- Don't expect perfection. Remember Romans 3:23; two people struggling with sin under the same roof for 35 days, let alone 35 years, will experience conflict. Your goal is not to find a perfect person, who does live on this earth; your goal is to come to know a potential spouse well enough to decide if you can live with that person the rest of your life. (Malachi 2:10-16) However, keep in mind the reality of sin and its effects on both non-Christians and Christians. Sin motivates deception in the dating period before marriage. People trying to impress a potential spouse tend to hide rather than reveal their less attractive characteristics. You need to know those aspects of their being as well.
- The likelihood of change after marriage is remote; your greatest leverage for motivating change is before marriage, when your potential partner has the strongest motivation to please you. Track record is the most reliable means for detecting whether any change is genuine and lasting, part of the person's internal motivation and character. For example, is the prospective spouse willing to attend worship with you every week without you having to "drag him or her kicking and screaming" into the church? If it is important to you that your spouse not smoke, has he or she given up the habit long enough to assure you that he or she is done with smoking? Is this person you are considering for a spouse maturing in Christlikeness, growing in the sanctification process?

Soteriology: What are some of the practical implications and applications of this doctrine?

Question for Reflection and Discussion

What would you say to someone who thinks that since salvation is by God's grace alone that he or she can do whatever he or she wants to do and just ask God for forgiveness?

[If time: Start in groups of four, then debrief in the large group. If time is short: begin in dyads, then ask for volunteers to share with the whole group what they think.]

