

Redemption Accomplished and Applied

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Part I: Redemption Accomplished

- I. The Necessity of the Atonement.
 - A. The Source of the Atonement.
 1. The Love of God.
 - a. *[John 3:16]- For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 2. A Love that is distinguishing.
 - a. *[Romans 5:8]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
 - b. *[Romans 8:31-32]- What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*
 - c. *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - d. *[Ephesians 1:4-5]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
 3. A Love that is Sovereign.
 - a. Truly God is Love.
 - b. *“As God is Spirit, as He is light, so is He love.”*
 - c. *“The atonement does not win or constrain the Love of God. The Love of God constrains the atonement as the means of accomplishing love’s determinate purpose.”* – The Atonement in its Relationship to the Covenant, the Priesthood, the Intercession of our Lord by Hugh Martin
 - B. The Reason or Necessity of the Atonement.
 1. The reason the Love of God should take such a way of realizing its end and fulfilling its purpose?
 - a. *“Why the sacrifice of the Son of God, why the blood of the Lord of Glory?”*
 - b. *“Did God, since He is omnipotent, take upon Himself the humiliation and weakness of human nature in order to its restoration.”* - Anselm of Canterbury
 2. The reason for the Atonement.
 - a. Hypothetical necessity. A view held by Augustine and Thomas Aquinas.
 - 1.) A view that God could have forgiven sin and saved His elect without the Atonement.
 - 2.) It was the way that God chose which had the greatest advantage and the way in which grace is more marvelously exhibited.
 - b. Consequent absolute necessity.
 - 1.) God’s will or decree to save any is of free and sovereign grace.
 - 2.) To save lost men was not out of absolute necessity but of the sovereign good pleasure of God.
 - 3.) “Absolute necessity” referring to the means of the sacrifice of His own Son.
 - 4.) *[Hebrews 9:22]- And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

- c. The Atonement as impossible to save sinners without vicarious sacrifice and accomplished only by the blood shedding of the Lord of Glory.
- 1.) The Father brought many to Glory making the Captain of their salvation perfect through sufferings and behoved the Savior Himself to be made in all things like unto His brethren.
 - a.) *[Hebrews 2:10,17]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
 - 2.) The alternative to giving of God's only begotten Son and His being lifted up on the accursed tree is the eternal perdition of the lost.
 - a.) *[John 3:14-16]- And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - 3.) The efficacy of Christ's work is contingent upon the unique constitution of Christ's Person.
 - a.) *[Hebrews 1:1-3]- God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - b.) *[Hebrews 2:9-18]- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
 - c.) Christ's own sacrifice is the great exemplar after which the Levitical sacrifices were patterned.
 - 1.) *[Hebrews 9:9-14]- Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good*

things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

2.) *[Hebrews 9:22-28]- And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

d.) What kind of necessity is this that obtained in the realm of the heavenly?
Hypothetical or absolute.

- 1.) The transcendent efficacy of Christ's sacrifice is required by the exigencies arising from sin.
- 2.) The precise nature of Christ's priestly offering and the efficacy of His sacrifice are bound up with the constitution of His Person.
- 3.) The heavenly things in connection with Christ's blood was shed are called true.
 - a.) The heavenly as contrasted with the earthly.
 - b.) The eternal as contrasted with the temporary.
 - c.) The complete as contrasted with the partial.
 - d.) The final as contrasted with the provisional.
 - e.) The abiding as contrasted with that which passes away.
 - f.) Is it possible to think of this sacrifice as only hypothetically necessary in bringing many sons to glory?
 - g.) If the sacrifice of Christ is only hypothetically necessary, then the heavenly things are also only hypothetically necessary.
 - h.) *[Hebrews 9:14, 22-23,26]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

4.) Salvation from sin unto holiness and fellowship with God.

- a.) *[Galatians 3:21]- Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

- 5.) The cross of Christ is the supreme demonstration of the love of God.
 - a.) *[Romans 5:8]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
 - b.) *[1 John 4:10]- Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
 - c.) *[Romans 8:32]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

- 6.) Sin must meet with divine judgment.
 - a.) *[Deuteronomy 27:26]- Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*
 - b.) *[Nahum 1:2]- God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.*
 - c.) *[Habakkuk 1:13]- Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*
 - d.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - e.) *[Romans 3:21-26]- But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
 - f.) *[Galatians 3:10,13]- For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

II. The Nature of the Atonement.

A. A comprehensive category for the atonement.

1. To include the categories of sacrifice, propitiation, reconciliation, and redemption.
2. Obedience-the unifying or integrating principle.
 - a. *[Isaiah 52:13]- Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*
 - b. *[Isaiah 53:11]- He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
 - c. *[John 6:38]- For I came down from heaven, not to do mine own will, but the will of him that sent me.*
 - d. *[John 10:17-18]- Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
 - e. *[Romans 5:19]- For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

- f. *[Philippians 2:7-8]- But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
- g. *[Galatians 4:4]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*
- h. *[Hebrews 5:8-9]- Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him;*
- i. *[Hebrews 2:10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

B. Two distinct aspects of the Lord's vicarious obedience.

1. Passive-Active Obedience formula.

- a. Passive does not mean that anything Christ did was passive.
 - 1.) *[John 10:18]- No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*
 - 2.) *[Philippians 2:8]- And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
 - 3.) Obedient to the extent of yielding up His Spirit in death and of laying down His life.
- b. We cannot allocate certain phases of our Lord's life to active obedience and others to passive obedience.
- c. The Law of God has both penal sanctions and positive demands.
 - 1.) Demands not only full discharge of its precepts but also the infliction of penalty for all infractions and shortcomings.
 - 2.) Two-fold demand of the Law of God is taken into account when considering active and passive obedience.
 - 3.) Christ as vicar of His people came under curse and condemnation due to sin and He fulfilled the Law of God in all its positive requirements.
 - 4.) Christ took care of the guilt of sin by passive obedience and perfectly fulfilled the demands of righteousness by active obedience.
 - 5.) His obedience becomes the ground of the remission of sin and of actual justification.
- d. The obedience is not artificial or mechanical.
 - 1.) *[Hebrews 2:10-18]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*
 - 2.) *[Hebrews 5:8-10]- Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal*

salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

- 3.) Lessons of salvation and redemption accomplished.
 - a.) It was not through a mere incarnation salvation was accomplished.
 - b.) It was not through a mere death that salvation was accomplished.
 - c.) It was not by the death of the cross that Jesus became the Author of Salvation.
 - d.) It was not a death resistlessly inflicted but death upon the cross willingly and obediently wrought.

- 4.) *“Obedience not merely the formal acts of accomplishment but also of disposition, will, determination, and volition.”*
 - a.) *[Luke 15:25-32]- Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

- 5.) The source of Jesus’ disposition of obedience unto the death of the cross.
 - a.) Learned obedience through suffering.
 - b.) There was a perfecting of development and growth with the course and path of His obedience.

C. Categories of the Atonement.

1. Sacrifice.
 - a. The Old Testament sacrifices were expiatory.
 - 1.) Reference to sin and guilt.
 - 2.) Sacrifice a symbolic transfer to the offering the sin and liability of the offerer.
 - 3.) *[Hebrews 9:6-15,23]- Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might*

receive the promise of eternal inheritance. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

- 4.) *[Hebrews 13:10-13]- We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.*
 - b. Christ also a priest when offering Himself as sacrifice.
 - 1.) *[Hebrews 9:14]- How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
 - c. Christ offered Himself as sacrifice once with the abiding priestly function of Redeemer.
 - 1.) *[Psalm 110:4]- The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*
2. Propitiation.
- a. Differences in use of “atonement” in Old Testament in connection with ritual of expiation with the use in the New Testament.
 - 1.) There are passages in which propitiation is expressly applied to the work of Christ.
 - a.) *[Romans 3:25]- Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*
 - b.) *[Hebrews 2:17]- Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
 - c.) *[1 John 2:2]- And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
 - d.) *[1 John 4:10]- Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
 - 2.) Sacrifices and propitiation stand in the closest relations with one another.
 - b. Propitiation in the Old Testament means to “cover”.
 - 1.) In reference to sin that the covering takes place.
 - 2.) The effect of this covering in cleansing and forgiveness.
 - 3.) It is before the Lord that both the covering and its effect takes place.
 - a.) *[Leviticus 4:35]- And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.*
 - b.) *[Leviticus 10:17]- Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?*
 - c.) *[Leviticus 16:30]- For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.*
 - c. Propitiation in the New Testament means to “placate”, “pacify”, “appease”, and “conciliate”.
 - 1.) Christ propitiated the wrath of God and rendered God propitious to His people.

- d. Criticisms of the Doctrine of Propitiation in the Gospel.
 - 1.) To love and to be propitious are not convertible.
 - a.) Propitiation does not cause or constrain divine love.
 - 2.) Propitiation is not a turning of the wrath of God into love.
 - a.) Propitiation is the provision of God's eternal and unchangeable love.
 - b.) Propitiation is the fruit of the divine love that provided it.
 - c.) ***[1 John 4:10]- Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.***
 - 3.) Propitiation does not detract from the love and mercy of God; it rather enhances the marvel of His love.
 - a.) ***[Romans 3:25-26]- Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.***
 - b.) The Atonement meets the exigencies of holiness and power.
 - 1.) ***[Romans 1:18]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;***
 - 2.) ***[1 John 2:1-2]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

3. Reconciliation

- a. Focus of attention.
 - 1.) The wrath of God and the divine provision for the removal of that wrath.
 - 2.) Our alienation from God and the divine methods of restoring us to His favor.
 - 3.) Reconciliation implies enmity and alienation.
 - a.) Our alienation from God.
 - b.) God's holy alienation from us.
 - c.) ***[Isaiah 59:2]- But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.***
 - 4.) The implication that reconciliation is more of us to God than God to us.
 - a.) ***[Romans 5:10-11]- For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.***
 - b.) ***[2 Corinthians 5:18-20]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.***
 - c.) ***[Ephesians 2:16]- And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:***
 - d.) ***[Colossians 1:20-21]- And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled***
 - 5.) Reconciliation's emphasis is actually on God's alienation from us.

- a.) *[Matthew 5:23-24]- Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*
- 1.) It is not assumed worshipper who is offering gift entertains any malice against brother.
 - 2.) It is assumed the worshipper has done something to wrong the other brother.
 - 3.) The worshipper is commanded to reconcile with his brother. Not to put away enmity or 'malice' but to remove the ground of estrangement or alienation.
- b.) *[1 Corinthians 7:11]- But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.*
- c.) *[Romans 11:15]- For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*
- 1.) Reconciliation contrasted with casting away.
 - 2.) *[Ephesians 2:11-12]- Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
- d.) *[Romans 5:8-11]- But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*
- 1.) Reconciled to God through the death of His Son.
 - 2.) Parallel between 'reconciled to God through the death of His Son' with 'justified now in the blood'.
 - 3.) Reconciliation is something received.
 - 4.) Reconciled while we were enemies.
- e.) *[2 Corinthians 5:18-21]- And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
- 1.) The reconciliation is represented as a work of God. [ver. 18,19]
 - 2.) Reconciliation is a finished work. [ver. 18, 19, 21]-
 - 3.) Reconciliation has its affinity with the non-imputation of trespassers rather than with any subjective operation. [ver. 19, 21]-
 - 4.) The accomplished work of reconciliation is the message committed to the messengers of the Gospel. [ver. 19]
 - 5.) The exhortation 'be you reconciled to God' [ver. 20] is interpreted 'be no longer in a state of alienation from God but enter into the relation of favor and peace established by the reconciliatory work of Christ'.

4. Redemption

- a. The language not only of the general notion of deliverance but of purchase and ransom.

- 1.) *[Matthew 20:28]- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 2.) *[Mark 10:45]- For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 3.) The work He came to the world to accomplish is the work of ransom.
 - 4.) The giving of His life was the ransom price.
 - 5.) The ransom was substitutionary in its nature.
 - 6.) We may not *“attempt to trace the work of Christ an exact conformity to everything that is done in human acts of redemption.”* – T.J. Crawford
- b. The aspects the Scripture view the redemption by Christ.
- 1.) Law.
 - a.) *[Romans 13:10]- Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*
 - b.) The curse of the Law.
 - 1.) *[Galatians 3:10,13]- For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
 - c.) The ceremonial law.
 - 1.) *[Galatians 2:4-5]- And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*
 - d.) The law of works.
 - 1.) *[Romans 5:19]- For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
 - 2.) Sin.
 - a.) The strength of sin is the Law and where no Law is there is no transgression.
 - 1.) *[1 Corinthians 15:56]- The sting of death is sin; and the strength of sin is the law.*
 - 2.) *[Romans 4:15]- Because the law worketh wrath: for where no law is, there is no transgression.*
 - b.) Redemption from sin in all aspects and consequences.
 - 1.) *[Hebrews 9:12]- Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*
 - 2.) *[Revelation 5:9]- And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
 - c.) Redemption is described in the eschatological consummation of the whole redemption process.
 - 1.) *[Luke 21:28]- And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*
 - 2.) *[Romans 8:23]- And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

- 3.) *[Ephesians 1:14]- Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
 - 4.) *[Ephesians 4:30]- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - 5.) *[1 Corinthians 1:30]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
- d.) Redemption shown as consummated bliss for the people of God.
- 1.) *[Hosea 13:14]- I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*
 - 2.) *[Revelation 1:5-6]- And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
 - 3.) *[Revelation 5:9]- And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
- 3.) The effects on aspects of sin, which comes into prominence.
- a.) Justification and forgiveness and guilt of sin.
- 1.) *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - 2.) *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - 3.) *[Colossians 1:14]- In whom we have redemption through his blood, even the forgiveness of sins:*
 - 4.) *[Hebrews 9:15]- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
 - 5.) *[Matthew 20:28]- Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 - 6.) *[Mark 10:45]- For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
- b.) Deliverance from the enslaving defilement and power of sin.
- 1.) *[Titus 2:14]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - 2.) *[1 Peter 1:18]- Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*
 - 3.) Redemption, consisting in substitutionary blood shedding with the view of purchasing to Himself many on whose behalf He gave His life a ransom.
 - a.) *[Acts 20:28]- Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
 - b.) *[Titus 2:14]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - c.) *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

- d.) *[Colossians 1:14]- In whom we have redemption through his blood, even the forgiveness of sins:*
- e.) *[Hebrews 9:15]- And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
- f.) *[Romans 3:24-26]- Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
- 4.) Not only has Christ died for the believer but also the believer has died in Christ and raised up with Him to newness.
- a.) *[Romans 6:1-10]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*
- b.) *[2 Corinthians 5:14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
- c.) *[Ephesians 2:1-7]- And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- d.) *[Colossians 3:1-4]- If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*
- e.) *[1 Peter 4:1-2]- Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*
- f.) *[Romans 6:11,14]- Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. For sin*

shall not have dominion over you: for ye are not under the law, but under grace.

- 5.) The bearing of redemption upon Satan.
 - a.) *[Ephesians 6:12]- For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*
 - b.) *[John 12:31]- Now is the judgment of this world: now shall the prince of this world be cast out.*
 - c.) *[Colossians 2:15]- And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*
 - d.) *[Hebrews 2:14-15]- Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.*

D. Applications.

1. We must view redemption from sin by the victory Christ secured from Satan.
2. We must view sin and evil as a kingdom of Satan.
 - a. *[Ephesians 6:12]- For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*
3. We must see redemption from the power of sin in view of redemption accomplished in the destruction of the power of darkness.
 - a. *[Luke 22:53]- When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*
 - b. *[John 12:31]- Now is the judgment of this world: now shall the prince of this world be cast out.*

III. The Perfection of the Atonement.

A. Arguments against Roman imperfect atonement.

1. *[Hebrews 12:11]- Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*
2. *[Romans 8:1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
3. *"If we once allow the notion of human satisfaction to intrude itself in our construction of justification or sanctification then we have polluted the river the streams where to make glad the city of God."*
4. *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*

B. Features of the finished work of Christ.

1. The Historic objectivity.
 - a. The Atonement is objective to us, performing independently of us.
 - b. The Atonement was made in human nature and at a particular season in the past and finished calendar of events.
 - 1.) *[Galatians 4:4-5]- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*

2. The Finality.
 - a. The Atonement is a completed work, never to be repeated and unrepeatable.
 - b. *“An eternal work of atonement, supratemporal as the life of God... and going on as long as sins continue to be committed and there are sinners to be reconciled.”* D. M. Baille
 - c. Distinguishing the sacrifice and the subsequent activity of the High Priest.
 - 1.) *[Hebrews 1:3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
 - 2.) *[Hebrews 9:12, 25-28]- Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
 - d. Distinguishing the eternal and temporal aspects of the Atonement.
 - 1.) The real significance for God of the temporal accomplishment.
3. The Uniqueness.
 - a. Sacrifice of Christ is the supreme illustration and vindication of the self-sacrifice.
4. The Intrinsic Efficacy.
 - a. *“The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, has fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for those whom the Father has given unto Him.”* – The Westminster Confession of Faith VIII, V
 - b. *[Ephesians 2:4-5]- But God, who is rich in mercy, for his great love wherewith he loved us, But God, who is rich in mercy, for his great love wherewith he loved us,*
 - c. *[1 John 4:9]- In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*
 - d. *[Romans 5:19, 21]- For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - e. *[Hebrews 10:14]- For by one offering he hath perfected for ever them that are sanctified.*
 - f. *[Hebrews 5:9]- And being made perfect, he became the author of eternal salvation unto all them that obey him;*

IV. The Extent of the Atonement.

A. For whom did Christ make atonement?

1. Not “all” or “whole world”.
 - a. *[Isaiah 53:6]- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - b. *[Hebrews 2:9]- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*
 - c. *[1 John 2:2]- And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*
 - d. *[Romans 11:12]- Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*

- e. *[Romans 5:18]- Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*
 - f. *[Romans 5:1, 16-17, 21]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - g. *[1 Corinthians 6:12]- All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*
 - h. *[1 Corinthians 10:23]- All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*
2. The context.
- a. *[Hebrews 2:9-13]- But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*
3. Universal benefits of Christ's death and resurrection.
- a. The mediatory dominion of Christ.
 - b. *[Philippians 2:8-9]- And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:*
- B. On whose behalf did Christ offer Himself a sacrifice, to propitiate the wrath of God, to reconcile, to redeem?
- 1. Real question not what temporal benefits but what eternal benefits are gained in the death and resurrection of Christ?
 - a. *[1 Thessalonians 5:10]- Who died for us, that, whether we wake or sleep, we should live together with him.*
 - b. *[1 Corinthians 15:3]- For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*
 - c. *[Galatians 2:20]- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*
 - d. *[Revelation 5:9]- And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
 - e. *[Hebrews 9:12]- Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*
 - f. *[Titus 2:14]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - g. *[Hebrews 1:3]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - 2. Christ came to save his people not to merely remove obstacles to their salvation.

- a. *[John 6:38-39]- For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*
 - b. What is offered is not only salvation but Christ Himself in His finished work of salvation.
- C. The Doctrine of Limited or Definite Atonement defended.
1. *[Romans 8:31-39]- What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
 2. Those for whom Christ died have themselves also died in Christ.
 - a. *[Romans 6:3-11]- Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
 - b. *[2 Corinthians 5:14-15]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*
 - c. *[Ephesians 2:4-7]- But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
 - d. *[Colossians 3:3]- For ye are dead, and your life is hid with Christ in God.*
 - e. *[2 Corinthians 5:14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
 3. Those who died in Christ rose also again with Him.
 - a. *[Romans 6:4-5, 8-9]- Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.*
 - b. *[2 Corinthians 5:14-15]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live*

should not henceforth live unto themselves, but unto him which died for them, and rose again.

c. *[Colossians 3:3]- For ye are dead, and your life is hid with Christ in God.*

D. The Doctrine of Limited or Definite Atonement attacked.

1. "Died for all".

a. *[2 Corinthians 5:14-15]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*

1.) *[Romans 6:4-8, 15]- Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: What then? shall we sin, because we are not under the law, but under grace? God forbid.*

b. *[1 John 2:2]- And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

1.) Reasons John uses "the whole world".

a.) To set forth the scope of Jesus' propitiation.

1.) *[1 John 1:1-7]- That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

b.) To emphasize the exclusiveness of Jesus as the propitiation.

c.) To remind us of the perpetuity of Jesus' propitiation.

d.) Jesus is the propitiation not just one who made propitiation.

V. Conclusion

A. The Bible is the one source and norm for the Atonement.

B. The existence of temptation to bring the Atonement in terms of our human experiences.

C. The lost will eternally suffer in the satisfaction of justice. But they will never satisfy it; Christ satisfied justice.

1. *[Isaiah 53:6]- All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

2. *[Matthew 26:39]- And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

3. *[Psalm 22:1]- My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

4. *[Matthew 27:46]- And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

- D. Perish the thought that “there is a Gethsemane hid in all love’. Perish the presumption that dares to speak of our “Gethsemanes and Calvaries”!
- E. It is the spectacle of Gethsemane and Calvary, thus interrupted that opens to us the folds of unspeakable love.
 - 1. *[Luke 22:42]- Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*
 - 2. *[Romans 8:32,35,38-39]- He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Part II: Redemption Applied

I. The Order of Application

A. God’s Provision

- 1. In His Providence for sustenance and comfort of man and creature not given sparingly.
 - a. *[Psalm 104:15,24,27-28]- And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good.*
- 2. In His Salvation for men is even more manifold.
 - a. Application of redemption comprised of a series of acts and processes.
 - b. Application of redemption takes place in a certain order established by divine appointment, wisdom, and grace.

B. Fruits of Redemption.

- 1. The New Birth.
 - a. Leads to seeing the Kingdom of God.
 - 1.) *[John 3: 3, 5-6]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
 - b. Leads to deliverance from the reigning power of sin.
 - 1.) *[John 3:9]- Nicodemus answered and said unto him, How can these things be?*
 - 2.) *[I John 5:16]- If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*
 - c. Leads to faith and adoption.
 - 1.) *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - d. Leads to the sealing of the Holy Spirit.

1.) *[Ephesians 1:13]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

C. The Order of Redemption.

1. Calling-Justification-Glorification.

a. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

b. Reasons for sequence.

1.) Called according to purpose.

a.) *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

2.) A progression of thought from Foreknowledge.

a.) *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

3.) Foreknowledge, the ultimate fount and Glorification as the ultimate end.

a.) *[Romans 8:29-30]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

4.) Foreknowledge and Predestination are eternally prior to Calling and Justification, and Glorification.

a.) *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

5.) The order of priority-Glorification must be after Calling and Justification.

2. Calling-Faith-Justification-Glorification.

a. Justification clarified.

1.) Not referring to eternal Justification.

2.) Not referring to Justification as in reconciled.

a.) *[Romans 5:9]- Much more then, being now justified by his blood, we shall be saved from wrath through him.*

3.) Actual Justification.

a.) Justified by Faith, from Faith, through Faith, and upon Faith.

b.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

c.) *[Romans 3:22, 26, 28, 30]- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

d.) *[Romans 5:1]- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

e.) *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we*

might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

f.) *[Galatians 3:24]- Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

g.) *[Philippians 3:9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

3. Calling-Regeneration-Faith-Justification-Glorification.
 - a. *[John 6:44-45]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
 - b. *[John 3:3]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
4. Calling-Regeneration-Faith-Repentance-Justification-Adoption-Sanctification-Glorification.
 - a. Repentance the twin sister of Faith.
 - b. Conversion another name for Repentance and Faith.
 - c. Adoption comes after Justification.
 - d. Sanctification, a process beginning in Regeneration and its basis in Justification and derives energizing grace from the Union with Christ effected by effectual calling.
 - e. Perseverance linked to Sanctification.

II. Effectual Calling.

A. Types of Calls.

1. Universal Call-the overture of Grace.
 - a. Implication for God's Grace.
 - b. Implication for man's responsibility and privilege.
 - c. *[Matthew 22:14]- For many are called, but few are chosen.*
2. Effectual Call-unto Salvation.
 - a. *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - b. *[1 Corinthians 1:19]- For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*
 - c. *[2 Peter 1:10]- Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:*
 - d. *[Romans 1:6-7]- Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - e. *[1 Corinthians 1:26]- For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

B. Distinctions of Effectual Calling.

1. The Author.
 - a. God is the Author.
 - 1.) *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - 2.) *[2 Timothy 1:8-9]- Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

- b. God is the Agent.
 - 1.) *[Romans 8:30]- Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - 2.) *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - 3.) *[Galatians 1:15]- But when it pleased God, who separated me from my mother's womb, and called me by his grace,*
 - 4.) *[Ephesians 1:17-18]- That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*
 - 5.) *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - 6.) *[1 John 3:1]- Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

- 2. The Nature.
 - a. A Summons-the action by which God makes His people the partakers of Redemption.
 - 1.) Since it is God's summons it is an efficacious summons.
 - a.) *[Romans 4:17]- (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

 - b. It's Immutability.
 - 1.) *[Romans 11:29]- For the gifts and calling of God are without repentance.*
 - 2.) *[Romans 8:28-30]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

 - c. A High, Holy, and Heavenly calling in origin and destiny.
 - 1.) *[Philippians 3:14]- I press toward the mark for the prize of the high calling of God in Christ Jesus.*
 - 2.) *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - 3.) *[Hebrews 3:1]- Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*
 - 4.) *[Romans 1:6-7]- Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - 5.) *[Ephesians 4:1]- I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

- 3. The Pattern.
 - a. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

- b. *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
- c. Determinate purpose.
- d. It is eternal.
- e. It is in Christ the pattern is devised.
 - 1.) *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - 2.) *[Romans 8:28]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*
 - 3.) *[Ephesians 1:4]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

4. The Priority.

- a. Calling represented in Scripture as an act of God by which we are actually united to Christ.
 - 1.) *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
- b. Calling is a sovereign act of God alone.
- c. Calling is shown as first on list of God's acts and thus most likely the first act.
 - 1.) *[Romans 8:28-30]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
- d. All the aspects of the application of redemption find their explanation in God's eternal purpose of Grace.
 - 1.) *[Romans 8:28-30]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - 2.) *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

III. Regeneration.

A. The Call Answered.

- 1. How can one dead in trespasses and sins answer of the Call of God?
- 2. How can one have fellowship with Christ while in enmity with God?
 - a. *[Romans 8:8]- So then they that are in the flesh cannot please God.*
 - b. *[John 6:44,65]- No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*
- 3. Effectual call carries with it the operative grace when the person called is unable to answer the call and embrace Christ.
 - a. *[Ezekiel 36:26]- A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

- b. *[John 3:5,8]- Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
 - 1.) Water=purification in Jewish tradition.
 - c. *[1 Corinthians 2:14]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
4. Regeneration must negate the past as well as reconstitute for the future.
- a. Born of the Spirit.
 - 1.) *[John 1:13]- Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - 2.) *[1 John 2:29]- If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*
 - 3.) *[1 John 3:5,8,9]- And ye know that he was manifested to take away our sins; and in him is no sin. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - 4.) *[1 John 4:7]- Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*
 - 5.) *[1 John 5:1,4,18]- Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*
 - b. It is the Holy Spirit who effects this change because He is the source of it, the sole author and agent.
 - c. The New Birth purges away the defilement of our hearts and it recreates in newness of life.
 - 1.) Born of water and born of the Spirit corresponds to their Old Testament counterparts.
 - a.) *[Ezekiel 36:25-26]- Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*
 - b.) *[John 1:13]- Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - c.) *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
5. Repentance will bring Faith that Jesus is the Christ.
- a. *[John 3:3-8]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

6. Regeneration is the beginning of all saving graces in us.
 - a. A misinterpretation that a person could be regenerated and yet not converted.
 - 1.) *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - 2.) *[1 John 5:4,18]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*
 - 3.) *[1 John 2:29]- If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.*
 - 4.) *[1 John 4:7]- Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*
 - 5.) *[1 John 5:1]- Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*
 - 6.) *[2 Corinthians 5:17]- Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

IV. Faith and Repentance

A. Regeneration inseparable from its effects.

1. *[John 6:37,44, 65]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

B. Faith

1. God alone regenerates and we alone believe.
2. We believe in Christ alone for salvation.
 - a. *[Ephesians 2:8]- For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
3. The Warrant of Faith.
 - a. The Universal Offer of the Gospel.
 - 1.) *[Psalm 76:1-2]- In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.*
 - 2.) *[John 4:22]- Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*
 - 3.) *[Isaiah 45:21-22]- Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*
 - 4.) *[Ezekiel 33:11]- Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*
 - 5.) *[Ezekiel 18:23,32]- Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.*
 - 6.) *[Matthew 28:19]- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
 - 7.) *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - 8.) *[Acts 17:30-31]- And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the*

which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

- b. The All-sufficiency and Suitability of the Savior presented.
 - 1.) *[Matthew 11:28]- Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
 - 2.) *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - 3.) *[Hebrews 7:25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
 - 4.) *"Faith is not belief that we have been saved but trust in Christ in order that we may be saved"*

- 4. The Nature of Faith.
 - a. Knowledge.
 - 1.) *[Romans 10:17]- So then faith cometh by hearing, and hearing by the word of God.*

 - b. Conviction.
 - 1.) An assent or agreement to the truth.
 - 2.) A recognition of the exact correspondence between the truth of Christ and our deeds as lost sinners.
 - 3.) Christ fits in perfectly to the totality of our situation in its sin, guilt, misery, and ill desert.

 - c. Trust.
 - 1.) Faith is knowledge passing into conviction, and it is conviction passing into confidence.

- C. Repentance.
 - 1. The Faith unto salvation is a penitent faith and the repentance unto life is a believing repentance.
 - 2. The Errors of repentance.
 - a. Putting faith out of context, which gives it significance.
 - b. Putting faith in terms simply of decision.

 - 3. The Test of Repentance.
 - a. The genuineness and resoluteness of our repentance in respect to our own sins.
 - b. The example of the Thessalonians turning from dead idols to serve the living God.
 - 1.) *[1 Thessalonians 1:9-10]- For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

 - 4. The Gospel is not only that by grace are we saved through faith but it is also the gospel of repentance.
 - a. *[Luke 24:46-47]- And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*
 - b. *[Acts 2:37-38]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

- c. *[Acts 5:31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
- d. *[Acts 20:21]- Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
- e. *[Hebrews 6:1]- Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*
- f. *[Romans 6:2,6]- God forbid. How shall we, that are dead to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

V. Justification

A. Our relation to God.

- 1. How can sinful man be just with God?
- 2. How can sinful man be right with the Holy One?
- 3. The essence of sin is to be against God.
- 4. God's very perfection requires the recoil of righteous indignation and wrath.
 - a. *[Romans 1:18]- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*
- 5. The answer is we cannot be righteous with Him, we are all wrong with Him.
- 6. Question is not how can man be just with God; but how can *sinful man become* just with God?
 - a. *[Romans 8:33]- Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

B. Misconceptions of Justification.

- 1. We do not justify ourselves.
- 2. Justification is not our apology.
- 3. Justification is not an effect of self-excusation.
- 4. Justification is not our confession or a good feeling induced from our confession.
- 5. Not any religious exercise.
 - a. *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
- 6. The suffering truth of Justification.
 - a. Failure to reckon the meaning of the term.
 - 1.) Justification not to make righteous, good, holy, or upright.
 - 2.) Justification not the renewing and sanctifying grace of God.
 - 3.) Justification is a declaration or pronouncement respecting the relation of a person to the law, which He, the judge, is required to administer.

C. The Scripture proof of Justification.

- 1. Justify means to declare to be righteous.
 - a. *[Deuteronomy 25:1]- If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.*
 - b. *[Proverbs 17:15]- He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*
 - c. *[Luke 7:29]- And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.*
- 2. Justification is contrasted with condemnation.

- a. *[Deuteronomy 25:1]- If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.*
 - b. *[Proverbs 17:15]- He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD.*
 - c. *[Romans 8:33-34]- Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - d. "Condemn" never means to make wicked, so "justify" cannot mean to make good or upright.
3. The thought of giving judgment provides understanding to Justification.
- a. *[Romans 8:33-34]- Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - b. Justify is judicial in its import.
 - c. Justification is forensic.
 - d. Regeneration is an act of God in us; Justification is a judgment of God with respect to us. The distinction is like an act of surgeon and the act of a judge.
 - 1.) *[Deuteronomy 25:1]- If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.*
- D. The Method of Justification.
1. God justifies the ungodly.
 - a. *[Romans 4:5]- But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*
 - b. *[Romans 3:19-24, 26]- Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
 - c. If up to man, he would condemn the wicked and justify the only the righteous.
 - d. God does what only He can do; He condemns the Righteous One and justifies the wicked.
 - 1.) *[Romans 5:17-19, 21]- For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - 2.) *[Isaiah 45:24-25]- Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.*
 - 3.) *[Isaiah 61:10]- I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.*

- 4.) *[Isaiah 54:17]- No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*
 - 5.) *[Romans 8:33]- Who shall lay any thing to the charge of God's elect? It is God that justifieth.*
2. Justification is both a declaration and a constitutive act of God's free grace.
 - a. The constitutive act consists of the imputation to us of the obedience and righteousness of Christ.
 - 1.) The obedience of Christ must be regarded as the ground of Justification.
 - 2.) The righteousness of Christ, which God not only takes into account but reckons to our account when God justifies the ungodly.
 - 3.) *[Genesis 15:6]- And he believed in the LORD; and he counted it to him for righteousness.*
 - 4.) *[Romans 4:3,9,22]- For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. And therefore it was imputed to him for righteousness.*
 - 5.) *[Galatians 3:6]- Even as Abraham believed God, and it was accounted to him for righteousness.*
 - 6.) *[James 2:23]- And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*
 3. Faith itself not the righteousness.
 - a. A righteousness wrought in us would not measure up to the requirements for Justification.
 - 1.) *[Romans 5:17,18, 21]- For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - b. A righteousness wrought in us equips us for the enjoyment of eternal life but cannot be the ground of the reward.
 - c. Justification is not by the righteousness of performance on our part, it's not of works.
 - 1.) *[Romans 3:20]- Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
 - 2.) *[Romans 4:2]- For if Abraham were justified by works, he hath whereof to glory; but not before God.*
 - 3.) *[Romans 10:3-4]- For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.*
 - 4.) *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
 - 5.) *[Galatians 3:11]- But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*
 - 6.) *[Galatians 5:4]- Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

- 7.) *[Philippians 3:9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
- d. We are justified by grace.
- 1.) *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - 2.) *[Romans 5:15-21]- But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
4. Direction of Justification.
- a. It is in Christ we are justified.
 - 1.) *[Acts 13:39]- And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*
 - 2.) *[Romans 8:1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 - 3.) *[1 Corinthians 6:11]- And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
 - 4.) *[Galatians 2:17]- But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*
 - b. It is through Christ's sacrificial and redemptive work.
 - 1.) *[Romans 3:24]- Being justified freely by his grace through the redemption that is in Christ Jesus:*
 - 2.) *[Romans 5:9]- Much more then, being now justified by his blood, we shall be saved from wrath through him.*
 - 3.) *[Romans 8:33-34]- Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
 - c. It is by the righteousness of God.
 - 1.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - 2.) *[Romans 3:21-22]- But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - 3.) *[Romans 10:3]- For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

- 4.) *[Philippians 3:9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
- d. The righteousness of Justification is the righteousness and obedience of Christ.
- 1.) *[Romans 5:17-19,21]- For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
 - 2.) *[Psalm 89:15-16]- Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.*
 - 3.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - 4.) *[Romans 3:22,25-28,30]- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*
 - 5.) *[Romans 4:3,5,16,24]- For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*
 - 6.) *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
 - 7.) *[Galatians 3:8-9]- And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.*
 - 8.) *[Galatians 5:4-5]- Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.*
 - 9.) *[Philippians 3:9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
- e. There is a second faith; consequent to Justification but this faith is not the justifying faith.
- 1.) Justification does not consist in that which is reflected in our consciousness; it consists in the divine act of acquittal and acceptance.
 - 2.) Faith in Christ is in order to Justification and regarded as antecedent to it.
 - a.) *[Galatians 2:16]- Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we*

might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

b.) *[Romans 4:23-24]- Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;*

5. Reasons Justification is by faith and by faith alone.
 - a. Altogether consonant with the fact that it is by grace.
 - 1.) *[Romans 4:16]- Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
 - b. Faith is entirely congruous with the ground of Justification in the righteousness of Christ.
 - c. Exemplifies the freeness and richness of the gospel of grace.
 - 1.) *[Galatians 5:4]- Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*
 - 2.) *[Romans 1:17]- For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - 3.) *[Romans 3:22]- Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*
 - 4.) *[Galatians 5:6]- For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
 - 5.) *[James 2:17-20]- Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?*
 - 6.) *[Romans 6:1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*

VI. Adoption

- A. By Adoption, the redeemed become sons and daughters of the Lord God Almighty.
 1. They are introduced into and given the privileges of God's family.
 - a. *[John 1:12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 2. The relation of Adoption to other graces.
 - a. Though distinct, it is never separable from justification and regeneration.
 - 1.) *[John 1:13]- Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
 - b. Adoption, like Justification is a judicial act.
 - c. Those adopted into God's family are also given the spirit of Adoption to recognize their sonship and exercise the benefits that go with it.
 - 1.) *[Galatians 4:6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - 2.) *[Romans 8:15-16]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:*
 - d. There is a close relationship between adoption and regeneration.
 3. Characteristics of Adoption.

- a. An act of transfer from and alien family into the family of God Himself.
- b. The Spirit alone could be the seal of it in our hearts.
 - 1.) *[1 Corinthians 2:9-10]- But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*
- c. Adoption is concerned with the fatherhood of God in relation to men.
 - 1.) Distinctions of the fatherhood of God.
 - a.) God's fatherhood is Trinitarian, the fatherhood of the Father.
 - 1.) Universal Fatherhood.
 - a.) *[Acts 17:25-29]- Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*
 - b.) *[Hebrews 12:9]- Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*
 - c.) *[James 1:18]- Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*
 - d.) *[Malachi 2:10]- Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*
 - 2.) Adoptive Fatherhood.
 - a.) *[Romans 8:15]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
 - b.) *[Matthew 6:9]- After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
 - 2.) The great truth of God's Fatherhood and man's sonship belongs to the application of Redemption.
 - a.) *[1 John 3:1-3]- Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*
 - b.) *[John 14:21,23]- He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*
- d. In Adoption, the people of God become sons of the first Person of the Trinity.
 - 1.) The title 'Father' is the distinguishing name of the first Person of the Trinity.

- 2.) Jesus refers to ‘my Father’.
 - a.) *[John 20:17]- Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*
- 3.) Jesus refers to ‘His Father in heaven’.
- 4.) New Testament uses ‘the Father’ to refer to the first Person of the Trinity.
 - a.) “God the Father of our Lord Jesus”
 - 1.) *[Romans 15:6]- That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*
 - 2.) *[2 Corinthians 1:3]- Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*
 - 3.) *[2 Corinthians 11:31]- The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*
 - 4.) *[Ephesians 1:3]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*
 - 5.) *[Colossians 1:3]- We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,*
 - 6.) *[1 Peter 1:3]- Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*
 - b.) “God the Father”
 - 1.) *[Galatians 1:1]- Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)*
 - 2.) *[Ephesians 6:23]- Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.*
 - 3.) *[Philippians 2:11]- And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*
 - 4.) *[1 Thessalonians 1:1,3]- Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
 - 5.) *[2 Thessalonians 1:1-2]- Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.*
 - 6.) *[1 Timothy 1:2]- Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.*
 - 7.) *[2 Timothy 1:2]- To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.*
 - 8.) *[Titus 1:4]- To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.*
 - 9.) *[1 Peter 1:2]- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
 - 10.) *[2 Peter 1:17]- For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.*
 - 11.) *[2 John 3]- Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.*

- 12.)*[Jude 1:1]- Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*
- 13.)*[Revelation 1:6]- And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*
- 14.)*[Romans 1:7]- To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
- 15.)*[1 Corinthians 1:3]- Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- 16.)*[2 Corinthians 1:2]- Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*
- 17.)*[Galatians 1:3-4]- Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
- 18.)*[Ephesians 1:2]- Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*
- 19.)*[Philippians 1:2]- Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- 20.)*[Philemon 3]- Grace to you, and peace, from God our Father and the Lord Jesus Christ.*
- 21.)*[Philippians 4:20]- Now unto God and our Father be glory for ever and ever. Amen.*
- 22.)*[Colossians 1:20]- And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*
- 23.)*[1 Thessalonians 3:11,13]- Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*
- 24.)*[2 Thessalonians 2:16]- Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,*
- 25.)*[Matthew 6:9]- After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
- 26.)*[John 20:17]- Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*
- 27.)*[Hebrews 2:13]- And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

VII. Sanctification

A. The Presuppositions of Sanctification.

1. *[Romans 8:21,30]- Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
2. An order of Redemption.
3. The work of the Holy Spirit and its indwelling.
 - a. *[John 3:3, 5,6,8]- Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound*

thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

4. Calling unites to Christ.
 - a. *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - b. By virtue of His death and power of resurrection.
 - 1.) *[Romans 6:2-6, 14]- God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For sin shall not have dominion over you: for ye are not under the law, but under grace.*
5. Delight in the Law.
 - a. *[1 Corinthians 2:14-15]- But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.*
 - b. *[Romans 7:22]- For I delight in the law of God after the inward man:*
6. Inability to sin.
 - a. *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - b. *[1 John 5:18]- We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*
 - c. *[1 John 1:8]- If we say that we have no sin, we deceive ourselves, and the truth is not in us.*
 - d. *[1 John 2:1]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*
 - e. *[1 John 5:16]- If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.*
7. Cannot deny Jesus as the Son of God.
 - a. *[1 John 4:1-4]- Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*
8. Victory secured.
 - a. *[Romans 6:14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
 - b. *[1 John 3:9]- Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*
 - c. *[1 John 5:4,18]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. We know that whosoever is born of*

God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

9. Errors by perfectionists.
 - a. Fail to recognize victory is possessed by everyone born again and effectually called.
 - b. Construe the victory as a blessing separable from Justification.
 - c. Represented as different from what Scripture represents.
- B. The Concerns of Sanctification.
 1. Indwelling Sin.
 - a. *[Romans 6:20]- For when ye were the servants of sin, ye were free from righteousness.*
 - b. *[Romans 7:14-25]- For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*
 - c. *[1 John 1:8]- If we say that we have no sin, we deceive ourselves, and the truth is not in us.*
 - d. *[1 John 2:1]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*
 - e. *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
 - f. *[1 Corinthians 15:54]- So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
 2. The Gravity of Sanctification appreciated.
 - a. All sin in the believer is the contradiction of God's Holiness.
 - 1.) *[1 John 2:1]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*
 - 2.) *[1 John 3:3]- And every man that hath this hope in him purifieth himself, even as he is pure.*
 - 3.) *[1 John 2:6]- He that saith he abideth in him ought himself also so to walk, even as he walked.*
 - b. The presence of sin in the believer involves conflict in his head and life.
 - 1.) *[Romans 7:14,24]- For we know that the law is spiritual: but I am carnal, sold under sin. O wretched man that I am! who shall deliver me from the body of this death?*
 - 2.) *[Isaiah 6:5]- Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*
 - 3.) *[Job 42:5-6]- I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*
 - 4.) *[Matthew 5:48]- Be ye therefore perfect, even as your Father which is in heaven is perfect.*

- c. There must be a constant and increasing appreciation that though sin still remains, it does not have the mastery.
 - 1.) *[Romans 6:12-13]- Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
 - 2.) *[Romans 6:17,22]- But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

C. The Agent of Sanctification.

- 1. It is God who sanctifies.
 - a. *[1 Thessalonians 5:23]- And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*
- 2. Observations.
 - a. The mode of the Spirit's operation is encompassed in mystery.
 - b. It is the imperative that we realize our complete dependence on the Holy Spirit.
 - c. It is the Spirit of Christ and as the Spirit of Him who raised up Christ from the dead that the Holy Spirit sanctifies.
 - 1.) *[2 Corinthians 3:17-18]- Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - 2.) *[1 Corinthians 15:45]- And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*
 - 3.) *[John 16:14,16]- He shall glorify me: for he shall receive of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*
 - 4.) *[2 Corinthians 3:17-18]- Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - 5.) *[John 14:16-17]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

D. The Means of Sanctification.

- 1. Sanctification is a process that draws within the scope the conscious life of the believer.
 - a. *[Philippians 2:12-13]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.*
- 2. Not the salvation already in possession but the eschatological salvation.
 - a. *[1 Thessalonians 5:8-9]- But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*
 - b. *[1 Peter 5:9]- Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

- c. *[1 Peter 2:2]- As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
3. Exhortations.
- a. Our whole being is active in the goal of conformity with Christ.
- 1.) *[Romans 8:29]- For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - 2.) *[Philippians 1:9-11]- And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
 - 3.) *[2 Peter 1:5-8]- And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*
 - 4.) *[Romans 12:1-3, 9-10]- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another;*
 - 5.) *[Romans 7:7-14]- What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.*
 - 6.) *[2 Corinthians 7:1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - 7.) *[Galatians 5:13-16, 25-26]- For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.*
 - 8.) *[Ephesians 4:17,20-23]- This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind;*

- 9.) *[Philippians 3:10-17]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*
- 10.) *[Philippians 4:4-9]- Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*
- 11.) *[Colossians 3:1-2]- If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.*
- 12.) *[1 Thessalonians 5:8-9]- But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*
- 13.) *[Hebrews 12:14-16]- Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.*
- 14.) *[James 1:25-27]- But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*
- 15.) *[James 2:14]- What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*
- 16.) *[James 3:13-18]- Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.*
- 17.) *[1 Peter 1:13]- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*
- 18.) *[2 Peter 11-13,17]- Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by*

your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Honour all men. Love the brotherhood. Fear God. Honour the king.

19.) [2 Peter 3:14-18]- *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

20.) [1 John 2:3,5]- *And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

21.) [1 John 3:18,24]- *My little children, let us not love in word, neither in tongue; but in deed and in truth. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*

- b. Everyone who has this hope of being holy as God is holy purifies himself as God is pure.
 - 1.) [1 John 3:3]- *And every man that hath this hope in him purifieth himself, even as he is pure.*

VIII. Perseverance

A. Examples of misinterpretations.

1. [Hebrews 6:4-6]- *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
2. [John 15:1-2,6]- *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*
3. Perseverance is not.
 - a. Everyone who professes faith and accepted as a believer in the fellowship of the saints is secure for eternity and may entertain the assurance of eternal salvation.
 - 1.) [John 8:31-32]- *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*
 - 2.) [Matthew 10:22]- *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*
 - 3.) [Hebrews 4:14]- *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*
 - 4.) [John 15:6]- *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*
 - 5.) The crucial test of true faith is endurance to the end, abiding in Christ, and continuance in His Word.
 - 6.) Lessons.
 - a.) The meaning of falling away and apostasy.

- 1.) *[Mark 4:5-6,16-17]- And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.*
 - b.) Appreciation of the length and heights to which temporary faith may carry those who have it.
 - 1.) *[Hebrews 6:5-6]- And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
 - 2.) *[2 Peter 2:20-22]- For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*
4. Perseverance is.
- a. The doctrine that believers persevere, endure, and continue-they assuredly persevere.
 - 1.) *[1 Peter 1:4-5]- To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*
 - 2.) *They are kept...*
 - 3.) *Kept through faith...*
 - 4.) *Kept unto the final consummation...*
 - 5.) *[Philippians 3:13-14]- Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*
 - b. Distinction of fallen from grace.
 - 1.) *[Galatians 5:3-4]- For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*
 - 2.) *"We fall from grace if we seek works of the Law for Justification."*
 - c. The Saints in terms of the New Testament.
 - 1.) The called of Jesus Christ.
 - a.) *[Romans 1:6-7]- Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
 - b.) *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - c.) *[Romans 8:28-30]- And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did*

predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

- 2.) If saints may fall away and be finally lost, then the called and the justified may fall away and be lost.
 - a.) *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
 - b.) *[Romans 8:23]- And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*
 - c.) *[John 6:37-40,44,65]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*
 - d.) *[John 10:28-30]- And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.*
 - e.) *[Philippians 3:11]- If by any means I might attain unto the resurrection of the dead.*
 - f.) *[Isaiah 54:10]- For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.*

IX. Union with Christ

A. The centrality of union and communion with Christ is salvation.

1. In Election.

- a. *[Ephesians 1:3-4]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

2. In His death, resurrection, and exaltation.

- a. *[Romans 6:2-11]- God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
- b. *[Ephesians 2:4-6]- But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

- c. *[Colossians 3:3-4]- For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*
 - d. *[Ephesians 1:7]- In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*
 - e. *[Ephesians 5:25]- Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*
3. In Regeneration.
- a. *[Ephesians 2:10]- For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
4. In Holiness.
- a. *[Romans 6:4]- Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - b. *[1 Corinthians 1:4]- I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*
 - c. *[1 Corinthians 6:15-17]- Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.*
5. In our death.
- a. *[1 Thessalonians 4:14,16]- For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*
 - b. *[Psalm 116:15]- Precious in the sight of the LORD is the death of his saints.*
6. In our Resurrection and Glorification.
- a. *[1 Corinthians 15:22]- For as in Adam all die, even so in Christ shall all be made alive.*
 - b. *[Romans 8:17]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 - c. *[1 Thessalonians 4:17]- Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*
7. In our inheritance.
- a. *[Ephesians 1:3-4]- Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*
 - b. *[Ephesians 1:13-14]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.*
- B. The application of Union with Christ is Redemption.
- 1. We do not become actual partakers of Christ until redemption is effectually applied.
 - a. There was a time when we were without Christ.
 - 1.) *[Ephesians 2:12]- That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

- 2.) *[Ephesians 2.2]- Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
 - 3.) *[1 Corinthians 1:9]- God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
2. The nature of Union with Christ effected by the call of God.
 - a. It is Spiritual.
 - 1.) Controlled by the Holy Spirit.
 - a.) *[1 Corinthians 12:13]- For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
 - b.) *[1 Corinthians 6:17]- But he that is joined unto the Lord is one spirit.*
 - c.) *[Romans 8:9-11]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*
 - d.) *[1 John 3:24]- And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*
 - e.) *[1 John 4:13]- Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*
 - f.) *[Romans 8:9]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
 - g.) *[2 Corinthians 3:18]- But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 - h.) *[1 Peter 1:11]- Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*
 - 2.) It is a spiritual relationship.
 - b. It is Mystical.
 - 1.) It was kept secret from times eternal.
 - 2.) It was manifested and made known in accordance to the will and commandment of God.
 - 3.) The revelation of was mediated through and deposited in the Scripture.
 - 4.) Revelation is directed to the end that all nations may come to the obedience of Faith.
 - 5.) The mystery of the Union of Christ.
 - a.) *[Ephesians 5:32]- This is a great mystery: but I speak concerning Christ and the church.*
 - b.) *[Colossians 1:26-27]- Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*
 - 6.) Illustrations of Union with Christ.
 - a.) The Union in the Trinity.

- 1.) *[John 14:23]- Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*
 - 2.) *[John 17:21-23]- That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*
- b.) The Union of stones of a building with Christ the chief cornerstone.
- 1.) *[Ephesians 2:19-22]- Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.*
 - 2.) *[I Peter 2:4-5]- To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*
- c.) The Union of Adam and all of his posterity.
- 1.) *[Romans 5:12,18-19]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*
 - 2.) *[I Corinthians 15:21-22]- For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*
- d.) The Union of Man and wife.
- 1.) *[Ephesians 5:22-30]- Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.*
 - 2.) *[John 3:29]- He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*
- e.) The Union of the head and members of the body.
- 1.) *[Ephesians 4:15-16]- But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body*

fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

- f.) The Union of a vine and its branches.
 - 1.) *[John 15:1-5]- I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

- 7.) The Great Mysteries.
 - a.) The Union within the Trinity.
 - b.) Of godliness.
 - 1.) *[1 Timothy 3:16]- And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
 - c.) The Union of the people of God with Christ.
 - 1.) *[1 Peter 1:8]- Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*
 - 2.) *[1 John 1:3]- That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*
 - 3.) *[Ephesians 1:4-5]- According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*
 - 4.) *[Romans 8:17]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
 - 5.) *[1 Corinthians 3:22-23]- Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; And ye are Christ's; and Christ is God's.*
 - 6.) *[1 John 2:5-6]- But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.*
 - 7.) *[John 15:4]- Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*
 - d.) Implications that union with Christ will mean union with the other Persons of the Trinity.
 - 1.) *[John 10:30]- I and my Father are one.*
 - 2.) *[John 14:23]- Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*
 - 3.) *[John 17:20-23]- Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them,*

and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

- 4.) *[John 14:16-17]- And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*
- 5.) *[I John 1:3]- That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*
- 6.) *[Romans 8:9]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
- 7.) *[Ephesians 2:6]- And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
- 8.) *[Colossians 3:3]- For ye are dead, and your life is hid with Christ in God.*
- 9.) *[Hebrews 9:24]- For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

X. Glorification.

A. When Glorification takes place.

1. Not at death though believers will then be present with the Lord.
 - a. *[2 Corinthians 5:8]- We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
 - b. *[Hebrews 12:23]- To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*
 - c. *“The souls of believers are at their death made perfect in holiness, and do immediately pass into glory: and their bodies, being still united to Christ, do rest in their graves till the resurrection.”* –The Shorter Catechism.
 - d. *[Philippians 1:23]- For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
2. Glorification is when our spirits and resurrected bodies are complete at Christ’s second coming
 - a. *[1 Corinthians 15:54]- So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
 - b. *[Romans 8:23]- And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*
 - c. *[Philippians 3:21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
3. All the people of God will enter together at the same point of time.
 - a. *[1 Thessalonians 4:16-17]- For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*
 - b. *[1 Corinthians 15:51-52,54-55]- Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So when this corruptible shall have put on incorruption, and this mortal shall*

have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

4. Glorification-the ultimate design of union with Christ.
 - a. *[Ephesians 5:25,27]- Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*
 - b. *[Ephesians 2:5-6]- Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
 - c. *[Titus 2:13]- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
 - d. *[Romans 8:17,19]- And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*
 - e. *[Isaiah 2:11]- The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.*

5. The realization of God's redemptive power.
 - a. *[2 Timothy 1:9]- Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

6. Complementary to the tenets of the Christian hope.
 - a. With the coming of Christ in glory.
 - 1.) *[2 Peter 3:3-4]- Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*
 - 2.) *[Titus 2:13]- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
 - 3.) *[Revelation 22:20]- He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*
 - 4.) *[1 Peter 4:13]- But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

 - b. With the renewal of Creation.
 - 1.) *[Romans 8:20-21,23]- For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*
 - 2.) *[2 Peter 3:12-13]- Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*
 - 3.) *[Revelation 21:27]- And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*
 - 4.) *[Revelation 22:3-4]- And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.*
 - 5.) Heresy concerning the physical.

- a.) Material substance is the source of evil.
- 1.) *[1 John 4:1-3]- Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*
- b.) Salvation is the emancipation of the soul from impediments of the body.
- 1.) *[2 Peter 3:13]- Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*
 - 2.) *[1 Corinthians 15:24,28]- Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*