



III. THE OPERATIONS IN SALVATION

A. The Acceptance of the Gift

1. The gift can be received.
 - a. Believers have received the gospel (1 Corinthians 15:1).
 - b. Believers have received Christ Jesus (Colossians 2:6).
 - c. Believers have received the truth (2 Thessalonians 2:10-12).
2. The gift can be rejected.
 - a. The Holy Ghost can be resisted (Acts 7:51).
 - b. Unbelievers perish against God's will (2 Peter 3:9).
 - c. Jesus Christ can be rejected (John 12:46-48).
 - d. People can choose not to hear the Lord (Acts 3:22-23).
 - e. Salvation can be neglected (Hebrews 2:3).

B. The Whole Man and His Salvation

1. The principle stated
 - a. The saved are presently "two-thirds redeemed."
 - b. On the surface, that concept may seem awkward, but when all things are considered in the light of scripture, the confusion disappears.
 - c. Man is a three-part being (1 Thessalonians 5:23), made up of:
 - (1) Spirit
 - (2) Soul
 - (3) And body
2. The principle explained
 - a. Our souls have been redeemed (Hebrews 10:39).
 - b. Our spirits have been quickened by the Holy Ghost (Ephesians 2:1, 5).
 - c. Our bodies, on the other hand, are "vile" (Philippians 3:21), "corruptible" (1 Corinthians 15:53), "mortal" (1 Corinthians 15:54), and remain in need of redemption. The adoption is the redemption and glorification of the body.

C. The Active Participants in Our Salvation

1. The principle stated (Romans 8:28)
 - a. The working of God is quite often misunderstood due to its complexities.
 - b. God often uses multiple things and allows them to work together to accomplish His will.
 - c. He does this in the life of one who has been saved but also does this to bring about that person's salvation.
 - d. Just like medications offer active ingredients to cure a physical sickness, the Lord has several active ingredients to cure spiritual sickness.
 - e. Anything presently identified as the gospel that excludes any of these elements is a false gospel.



2. The principle explained
 - a. The faith of man—This has already been discussed, but here are a few verses in support: Acts 16:30-31; Romans 10:9; 2 Timothy 3:15.
 - b. The grace of God
 - (1) For the sake of clarification, it bears mentioning that grace is often understood to be God’s unmerited favour and involves God giving us something good that is undeserved.
 - (2) It is “by grace” that we “are saved” (Ephesians 2:5).
 - (3) “The grace of God that bringeth salvation hath appeared to all men” (Titus 2:11).
 - (4) This grace works “through faith” to ensure one’s salvation (Ephesians 2:8).
 - (5) We are “justified freely by his grace” (Romans 3:24; Titus 3:7).
 - c. The mercy of God
 - (1) The mercy of God is often understood as God withholding some bad or harmful thing from man that is deserved.
 - (2) Our salvation is not accomplished “by works of righteousness which we have done, but according to his mercy” (Titus 3:5).
 - (3) It was “according to his abundant mercy” that we have been “begotten...again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Peter 1:3).
 - d. The word of God
 - (1) According to scripture, we are “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23).
 - (2) The scripture encourages man to “receive with meekness the engrafted word, which is able to save your souls” (James 1:21).
 - e. The blood of Christ
 - (1) The blood of Christ was “shed for many for the remission of sins” (Matthew 26:28; Mark 14:24; Luke 22:20; see Hebrews 9:22).
 - (2) We have been purchased with and by the blood of Christ (Acts 20:28; 1 Peter 1:18-19).
 - (3) Faith in his blood invokes Christ as our propitiation (Romans 3:25).
 - (4) We are “now justified by his blood” (Romans 5:9).
 - (5) “We have redemption through his blood” (Ephesians 1:7; see Colossians 1:14) and are “made nigh” by it (Ephesians 2:13).
 - (6) We have “made peace through the blood of his cross” (Colossians 1:20).
 - (7) It was “by his own blood” that “he...obtained eternal redemption for us” (Hebrews 9:12).
 - (8) Christ “washed us from our sins in his...blood” (Revelation 1:5).
 - f. The name of Christ
 - (1) “There is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).
 - (2) “Through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).
 - g. The gospel of Christ (1 Corinthians 15:1-2)



D. The Component Parts of Our Salvation

1. Regeneration
 - a. The doctrine defined—Often called the new birth, this is the aspect of salvation by which we are born of the Spirit into God’s family.
 - b. The scriptural proof
 - (1) We are saved, “by the washing of regeneration” (Titus 3:5).
 - (2) The new birth is required for entrance into the kingdom of God” (John 3:3-7).
2. Redemption
 - a. The doctrine defined—This is the act of God by which He bought back that which He had created after man sold himself through sin.
 - b. The scriptural proof
 - (1) Our redemption is in Christ Jesus (Romans 3:24).
 - (2) The blood of Christ is the price of our redemption (Ephesians 1:7; Colossians 1:14; 1 Peter 1:18-19; Revelation 5:9).
 - (3) Christ redeemed us from the curse of the law (Galatians 3:13).
 - (4) Christ gave Himself to redeem us from all iniquity (Titus 2:14).
3. Justification
 - a. The doctrine defined—This is the act of God by which He declares us legally right on the basis of the payment for sin made by Christ.
 - b. The scriptural proof
 - (1) We are justified by faith in Jesus Christ (Acts 13:39; Romans 3:28; Romans 5:1; Galatians 3:24).
 - (2) We are likewise justified by the faith of Jesus Christ (Galatians 2:16).
 - (3) Like our redemption, our justification is tied to the blood of Christ (Romans 5:9).
 - (4) We are justified by the grace of God (Romans 3:26; Titus 3:7).
 - (5) Our justification hinges upon the resurrection of Jesus Christ (Romans 4:25).
4. Propitiation
 - a. The doctrine defined—The act of Jesus Christ by which He suffered our judgment and satisfied the wrath of God for our sin
 - b. The scriptural proof
 - (1) Christ’s sacrifice satisfied God’s righteous demands concerning our sins (Isaiah 53:10-11).
 - (2) Christ is our propitiation (Romans 3:25; 1 John 2:2; 1 John 4:10).
5. Imputation
 - a. The doctrine defined—This is the act of God by which Christ’s righteousness is imputed to us as our sins were imputed to Christ.
 - b. The scriptural proof
 - (1) One aspect of this imputation is that our sin is not imputed unto us, but unto Christ (Romans 4:8; 2 Corinthians 5:19).
 - (2) Secondly, Christ’s righteousness is imputed unto us (Romans 4:6).
 - (3) The imputation or lack thereof is accomplished by faith (Romans 4:24).