
BASIC BIBLE DOCTRINE

Lesson 6

Salvation [Soteriology] Its Appropriation, Application, and Results

Salvation is an over arching theme in the Scriptures. God, in His omniscience, knew before the world was created that the human race would fall and be in need of salvation from sin and its consequences. In His eternal plan, He chose to provide a Savior who would pay the penalty for the sins of men. Knowing that fallen man would love darkness rather than light and would not seek Him, He chose some before the foundation of the world unto salvation. These chosen ones would be given the mercy, grace, and faith needed to be saved. God would open their hearts to understand His truth and be drawn to His Son by the Holy Spirit and the living and abiding Word of God. He would save some that He might lavish upon them the riches of His grace and make them trophies of His love and compassion. While only a remnant are saved, the call to salvation is universal. Throughout history God sent many messengers into the world preaching that all men everywhere should repent and believe in the death, burial and resurrection of Jesus Christ for salvation and the forgiveness of sins. In this study we will look at the process of salvation in a chronological manner starting with predestination and then moving towards the consequences of salvation in the life of a believer.

I. **THE DOCTRINES OF ELECTION, PREDESTINATION, AND FOREKNOWLEDGE**

- A. **Definition of Election:** The terms used for election and predestination have slightly different meanings. Election describes **the sovereign act of God's choosing** or electing certain people for salvation in Christ.
- B. **Definition of Predestination:** Predestination describes **the eternal plan of God** to bring about the salvation of certain people. Election emphasizes God's sovereign choice and predestination His sovereign plan.
- C. **Definition of Foreknowledge:** Foreknowledge is to know relationally or have an intimate relationship with someone beforehand literally, "knowing someone before." God knows those He predestines and elects unto salvation in an intimate way before they are even born. This is foreknowledge.
- D. **What Predestination, Election, and Foreknowledge Do Not Mean**
 - 1. Predestination, election, and foreknowledge do not mean that God looks into the future, sees who is going to seek Him, and then chooses those who are going to seek Him to be the predestined, chosen and saved.
 - 2. Predestination, election, and foreknowledge do not describe God's reaction or response to anything men do. All three doctrines are gracious acts of God which He performs by His own sovereign choice and will, apart from the influence of men.

3. Predestination, election, and foreknowledge do not mean that God predestines and chooses all men and then allows most to reject Him and become “unpredestined,” “unchosen,” and “unknown” before the foundation of the world.

E. Scriptural Support for Predestination, Election, and Foreknowledge

1. Mt. 22:1-14 The conclusion of the parable of the wedding feast tells us that, “many are called but few are chosen.”
2. Acts 13:48 And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.
3. Rom. 8:29-30 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.
4. Eph. 1:4-5, 11 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, . . . 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,
5. I Pet. 1:1-2 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure.

F. Common Questions People Ask

1. "Why does God elect, predestine, choose and foreknow only some people and not all people?"
 - a. Read Rom. 9:6-24. Below, list the specific reasons which are given in the text for God choosing certain people over others.
 - (1) vs. 11
 - (2) vss. 15-16
 - (3) vs. 18
 - (4) vs. 21
 - (5) vs. 23-24

2. "Why does God need to elect, choose, or predestine anyone?"
 - a. The answer is found in the previous study on "Man and Sin." How many people, if left on their own without the intervention of God, seek Him?
 - (1) John 3:19-20
 - (2) John 5:39-40
 - (3) Rom. 3:10-18
 - (4) I Cor. 2:14
 - (5) Eph. 2:1-3
 - (6) II Thess. 2:10

- G. One of the most perplexing doctrines in all of the Bible for most people is the doctrine of predestination. Some do not want to accept what the Scriptures teach. So they try to argue against predestination by using arguments designed to imply things the doctrine of predestination doesn't teach in hopes that it will go away. They attempt to discredit the doctrine of predestination and those who believe what the Scriptures say by asking questions such as:
1. If God has already predestined and chosen who will be saved, then why witness?"
 2. If God chooses those who will believe, then isn't it only logical to say He chooses others to sin and go to hell?
 3. If predestination is true, then doesn't that make God unjust and unfair because some people don't have a chance of being saved?
 4. Why pray for the unsaved if God has already chosen who will be saved?
 5. If only the elect can be saved, then isn't it a deception to offer the gospel to all men knowing only some will/can be saved?
 6. How can it be true that "no one seeks after God" when Jesus spoke of those who would seek Him and find Him and our own personal experience tells us that we sought God and found Him?
 7. Don't texts like John 3:16 say that "whoever" believes in Jesus will not perish but receive everlasting life?

8. Don't the doctrines of election, predestination, and foreknowledge take away man's responsibility to believe?
9. If people can't save themselves, then how can God condemn men to hell?

H. **What the Scriptures Teach Is God's Desire for All Men**

1. Ezek. 18:23; "Do I have any pleasure in the death of the wicked," declares the Lord God, "rather than that he should turn from his ways and live?"
2. Ezek. 18:32 "For I have no pleasure in the death of anyone who dies," declares the Lord God. "Therefore, repent and live."
3. Ezek. 33:11 "Say to them, 'As I live!' declares the Lord God, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?'"
4. I Tim. 2:1-6 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.
5. II Pet. 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

I. **A Common Mistake People Make When Thinking about Predestination, Election, and Foreknowledge Is Trying to Apply These Doctrines to Unbelievers – Something the Scriptures Never Do**

1. Who is the gospel message for?
 - a. Matt. 24:14 "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.
 - b. Acts 17:30-31 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,
2. Who is the message of predestination for?
 - a. Eph. 1:1 Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus:
 - b. I Pet. 1:1 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen

- c. **NOTE!!:** Almost all of the problems people have with predestination, election and foreknowledge come from **TRYING TO APPLY THESE DOCTRINES TO UNBELIEVERS.** The Scriptures only speak of those who are saved as being predestined, chosen, or foreknown. These doctrines are designed to be an encouragement for believers. Because only God knows who He has chosen to save, we cannot apply predestination, election and foreknowledge to unbelievers. God has a message to unbelievers. The message is repent and believe in the person and work of Jesus Christ. Someone has illustrated the doctrines of predestination and election this way, "It is like a huge sign hanging over the narrow gate to heaven, to those who are outside and not saved the sign says, "Whoever will believe and enter will be saved." Many see the sign but only a few enter through heaven's gate. Those who do enter into heaven's gate look back and from heaven's side the sign reads, "Chosen and predestined before the foundation of the world!"

II. **A VISUAL CHART SHOWING THE RELATIONSHIP BETWEEN ALL MEN, BELIEVERS AND UNBELIEVERS**

- A. On the following page is a chart that shows the three categories which all of mankind fall into i.e., "**All Men,**" "**Those Who Die as Believers,**" and "**Those Who Die as Unbelievers.**" The Bible addresses each group differently. The "**All Men**" category relates to all men in general who are alive on earth. The two categories of "**believer**" and "**unbeliever**" relate to those who have died and whose fate is eternally realized. Since we don't know for sure who is saved and who is going to believe before dying, the two categories to the right are addressing those who have died and whose true identity is made known. Keep in mind that:
1. All men are sinners and in need of salvation.
 2. All men deserve everlasting punishment.
 3. God saves some by grace which is neither earned nor deserved.
 4. All those who believe are saved solely by the work of God's grace.
 5. Those who do not believe are held responsible for their unbelief.
 6. God doesn't predestine people to sin, He predestines hell for those who choose to sin.
 7. Men who go to hell do so because of their own sin and therefore "They are without excuse."

**THIS PAGE
IS INTENTIONALLY BLANK**

**The missing Page 6
is the
“Predestination and Salvation” Chart,
which is a separate pdf file
below the audio files on
“Salvation”.**

III. GOD SAVES SINNERS THROUGH THE PREACHING OF THE GOSPEL

We learned in the previous lesson that “there are none who seek after God” (Rom. 3:10ff). Yet, most believers would admit that they “sought God,” found Jesus Christ, believed, and were saved. So the obvious paradox arises, “How are men saved if no one seeks God?” And, “How can the Bible say ‘no one seeks God’ if all believers have sought God?” Below we will look at the Scriptures to answer this question. First we will look at what God does to bring a person to saving faith in Christ. Then we will discover how men who don’t seek God, end up seeking Him and being saved.

- A. Luke 3:16-18 John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. 17 “And His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.” 18 So with many other exhortations also he **preached the gospel** to the people.
- B. Luke 19:47-20:1 And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, 48 and they could not find anything that they might do, for all the people were hanging upon His words. 1 And it came about on one of the days while He was teaching the people in the temple and **preaching the gospel**, that the chief priests and the scribes with the elders confronted Him.
- C. Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- D. I Cor. 1:17-18, 23; 2:2 For Christ did not send me to baptize, but **to preach the gospel**, not in cleverness of speech, that the cross of Christ should not be made void. For the **word of the cross** is to those who are perishing foolishness, but to us who are being saved it is the power of God. . . 23 but **we preach Christ crucified**, to Jews a stumbling block, and to Gentiles foolishness, . . . 2 For I determined to know nothing among you except **Jesus Christ, and Him crucified**.
- E. I Cor. 15:1-4 Now I make known to you, brethren, **the gospel** which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that **Christ died for our sins** according to the Scriptures, 4 and that He **was buried**, and that **He was raised on the third day** according to the Scriptures,
- F. Gal. 3:8, 11 And the Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel** beforehand to Abraham, saying, “All the nations shall be blessed in you.” 11 Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”
- G. II Tim. 3:15-16 and that from childhood you have known **the sacred writings** which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

1. So from the verses above, "What is the means by which God chooses to save sinners?"

IV. **THE HOLY SPIRIT USES THE WORD OF GOD TO BRING PEOPLE TO SAVING FAITH IN JESUS CHRIST**

A. **The Holy Spirit Illuminates the Minds of the Elect So They Can Understand the Word of God and Be Saved**

1. Mt. 11:27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him.
2. Mt. 13:11 Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

B. **The Holy Spirit Draws People to Salvation and Faith in Jesus Christ**

1. Jn. 6:37, 39, 44, 65 "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out. . . 39 "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. . . 44 "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day. . . 65 And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father."

C. **The Holy Spirit Opens People's Hearts So That They Want to Receive the Gospel Message**

1. Acts 16:14 And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.

D. **The Holy Spirit Grants People the Ability to Believe**

1. Phil. 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake.

E. **The Holy Spirit Grants People Faith to Believe the Message of the Gospel**

1. Eph. 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.

F. **The Holy Spirit Grants People Repentance Leading to Salvation**

1. II Tim. 2:24-26 And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the

truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

2. **From the above verses what do we learn about the work of God which causes unbelievers to seek Him and believe?**

V. **SALVATION IS NOT BY WORKS**

Salvation is the work of God, not men. Men can do nothing in and of themselves, to either earn or deserve salvation. The love, grace, and mercy of God which lead us to salvation are neither deserved or earned. What this means is that no one deserves to be saved and no one deserves even a chance to be saved. God could condemn all men to hell, not saving anyone, and that would be perfectly just. Many people though want to have at least a small part in their salvation and hence believe in “salvation by grace plus works” which is really “condemnation by works which nullify grace.”

- A. Rom. 3:20, 28 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 28 For we maintain that a man is justified by faith apart from works of the Law.
- B. Gal. 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.
- C. Eph. 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.
- D. II Tim. 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,
- E. Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,
- F. According to the verses above, what good works can we do or do we need to perform in order to be saved?
- G. Some have argued that faith is a work of man. God commands men to repent and believe and those who are saved do “those works.” In light of the verses above, how do we answer this question?

VI. **MAN’S RESPONSIBILITY IN THE SALVATION PROCESS**

It is true that the elect do respond to the gospel message, believe and are saved. The key word is “respond” which implies that God does something first. We have learned

above that God out of love 1) predestines, 2) chooses, 3) foreknows, 4) illuminates, 5) draws, 6) gives the gospel, 7) grants repentance, 8) grants grace, 9) grants mercy, 10) grants faith, and yes, after He does all of that, we **respond in faith**. God takes our unwilling, sin loving, spiritually dead heart, and enables us to see the truth of the gospel for what it is so that we respond in faith. So though we do have the responsibility to believe, we must realize what enables us to believe – God’s grace.

- A. John 1:12-13 But **as many as received Him**, to them He gave the right to become children of God, even to **those who believe in His name**, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.
 - B. Jn. 3:16 “For God so loved the world, that He gave His only begotten Son, that **whoever believes in Him** should not perish, but have eternal life.
 - C. Acts 17:30 “Therefore having overlooked the times of ignorance, **God is now declaring to men that all everywhere should repent**.
 - D. Rom. 10:8-9 But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that **if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved**.
- 1. According to the Scriptures above what is our responsibility in the salvation process and how do we come to the place where we can and do desire to fulfill our responsibility?
 - 2. Is the response of faith in a believer’s life to the gospel message a result of man’s fleshly efforts or is it a consequence of the grace of God?

VII. PARTIAL LIST OF WHAT GOD DOES AFTER SALVATION

A. God Adopts Us as His Children

- 1. Rom. 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!”
- 2. I John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

B. God Atones for Our Sin and Reconciles Us to Himself

- 1. Rom. 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

2. II Cor. 5:18-19 Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

C. God Justifies or Declares Us To Be Righteous

1. Rom. 3:24, 28 being justified as a gift by His grace through the redemption which is in Christ Jesus; 28 For we maintain that a man is justified by faith apart from works of the Law.
2. Gal. 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.
3. Gal. 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

D. Christ's Sacrifice Is Applied to Us and Provides Propitiation for Our Sins Which Satisfies the Wrath of God by Paying the Penalty of Our Sin Through Christ's Death on the Cross

1. I John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.
2. I John 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

E. God redeems us or pays the penalty of our sin

1. Gal. 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "Cursed is everyone who hangs on a tree" —
2. Titus 2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.
3. I Pet. 1:17-19 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

F. God Regenerates Us Causing Us to Be Born Again So That We Become New Creatures in Christ

1. John 3:1-7 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 2 this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." 3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." 4 Nicodemus *said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.7 "Do not marvel that I said to you, 'You must be born again.'
2. II Cor. 5:17 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.
3. Eph. 4:24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

G. God Sanctifies or Makes Us Holy

1. Past sanctification: I Cor. 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.
2. Present sanctification: II Cor. 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.
3. Future sanctification: I John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

H. God Forgives Us of All Our Sins

1. Eph. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,
2. Col. 2:13-14 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.
3. From all of the consequent results of salvation listed above, how many of the things mentioned above are the works of men?
4. What would you say to the person who said you are saved by grace and then kept by works?

5. What would you say to the person who said that you can lose, forfeit or reject your salvation and become unsaved again after being saved?

VIII. ETERNAL SECURITY OR THE PERSEVERANCE OF THE SAINTS

The doctrine of eternal security or “perseverance of the saints” as it is also called, is an important and practical doctrine. Eternal security is the doctrine which says that once a believer is saved, he will always be saved. There is no way he can lose, forfeit, sin his way out of, or even voluntarily reject his salvation. The doctrine of eternal security is built upon the previous doctrines studied. First it is built on the doctrine of man and sin. We have learned that man is hopelessly lost and that in every case, apart from the Holy Spirit’s intervention, never seeks God. Secondly, it is built on the doctrines of salvation. We learned that God predestines, elects, chooses, and foreknows some before the foundation of the world unto salvation and that all the Father gives to the Son come to Him, and He loses none. We learned that Salvation is the work of God not men. Man is responsible to repent, believe, receive, and accept the free gift of salvation but he is only able to do so after God calls him, draws him, and grants him the faith, mercy, and repentance he needs to do so. The gospel itself is a gift of God’s grace and points to Jesus Christ who willingly laid down His life for unworthy sinners, making perfect atonement for the sin of those who believe. Once saved, God then does many things to and for the believer which cause them to have a change in both their relationship to God, thoughts, and life. The two doctrines of man’s sinfulness and the doctrines of salvation stand behind the doctrine of eternal security or perseverance of the saints. If one is to deny the doctrine of perseverance, he must also deny the implications of the other doctrines as well.

A. Scriptural support for the doctrine of perseverance

1. Jn. 6:37,39 37 “All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.39 “And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.
2. Jn. 10:27-30 “My sheep hear My voice, and I know them, and they follow Me;28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.29 “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.30 “I and the Father are one.”
3. Rom. 8:28-39 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;
4. I Cor. 1:8, 9 who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

5. Eph. 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
6. Phil. 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.
7. I Thess. 5:23-24 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass.
8. I Pet. 5:10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.
9. Jude 1:1 Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ:
 - a. After looking at the Scriptures above, did you discover that the believer perseveres or that God perseveres in the believer?
 - b. If one could lose, hand back, walk away from, or sin his way out of salvation, what implications would that have with:
 - (1) Our predestination by God?
 - (2) Our election by God?
 - (3) God's foreknowledge of us?
 - (4) Our adoption by God?
 - (5) Our sanctification by God?
 - (6) Our regeneration into new creatures by God?
 - (7) Our being born again by God?
 - (8) Our redemption by God?
 - (9) Our justification by God?
 - (10) Our forgiveness of sins through faith in Christ?
 - (11) Our perfect atonement of all sin in Christ?
 - (12) Our eternal life in Christ? (Temporary eternal life?)

(13) How would you answer the person who said a true believer could lose or forfeit or reject his/her salvation?

IX. ERRORS ABOUT SALVATION

- A. *False* > God looks into the future and sees who will choose Him and then He predestines them.
- B. *False* > God chooses all men and then most of those who are chosen and predestined reject God and become unchosen and unpredestined.
- C. *False* > Because God predestines and chooses us to be saved, we don't need to witness to people or pray for their salvation.
- D. *False* > No one is predestined or chosen before they believe but become predestined and chosen after they seek God and place their faith in Jesus Christ.
- E. *False* > There are many ways to get into heaven.
- F. *False* > We first seek God and then He gives us the grace, mercy, repentance, and faith to believe.
- G. *False* > You only need to believe in the existence of God in order to be saved.
- H. *False* > Salvation is the result of man's good works.
- I. *False* > Salvation is the result of God's grace and man's works.
- J. *False* > We can lose, forfeit, or reject our salvation.

X. APPLICATION OF THE DOCTRINE OF SALVATION

- A. You need to repent, believe the gospel, and be saved.
- B. You need to be thankful that God chose you unto salvation though you do not deserve it.
- C. Remember you were saved by grace and therefore have nothing to boast about.
- D. Be diligent to share the gospel with others knowing that God commands you to do so because He saves people through the preaching of the gospel.
- E. Be diligent to pray for the salvation of others for God commands you to and answered prayer gives you a greater opportunity to glorify God.

- F. Be diligent to live your life for the glory of God, using God's gracious resources to walk in obedience to His Word.
- G. Continue to examine your life to make sure you are in the faith so that you are not deceived into thinking you are saved when you are not.