



# A Symphony of Salvation

25 January 2017

Mountain View Christian Church

12 Lessons

## Introduction

It is the purpose of this study to introduce the student to the various terms used in the Bible for salvation. A few cautions are in order:

- 1) This list is not complete. I hope to expand this at a later date.
- 2) There are many typographical errors and formatting inconsistencies, that will be addressed as the document is improved.
- 3) Unless otherwise noted, all Scripture referneces are from the English Standard Version.
- 4) This study was prepared for a small group in Hamilton Ontario, in 2015.
- 5) Feel free to use this material, however it may not be sold.
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# The Symphony of Salvation

14 January 2015

Mountain View Christian Church

Lesson 1

Salvation, saved  
 Adopted, Heir, Inherit  
 Deliverance  
 Redemption  
 Justification  
 Regeneration  
 Reconciliation  
 Forgiveness  
 Atonement  
 Dead to sin  
 Converted  
 Reckoned Righteous  
 Honour  
 Sanctification  
 Victory  
 In Christ  
 Clean

## Why the Symphony of Salvation?

The "Symphony of Salvation" was chosen because the Bible, especially in Paul's letters, uses so many different words to describe what is meant by salvation, or, what it means to be saved.

Like a symphony, which

finger on a piano, but it takes a symphony to bring out all the depth and nuances of the music.

Or, like a diamond, it is always much more beautiful when seen in its reality than in a photograph.



produces a sound that cannot be played by a soloist or small ensemble, salvation is so rich a word that it takes many words to fully understand it. A song can be simply played with one

The words in the blue column on the left are most of the words the Bible uses to describe salvation. Each week the word for study will be in

boldface.

Although there are seventeen words that describe salvation, the Bible affirms that there is only one way of salvation, Jesus Christ:

***"Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."***

—John 14:6

***"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."*** —Acts 4:12

**It is the aim of this study that God will be glorified in it by expanding our understanding and appreciation of salvation.**

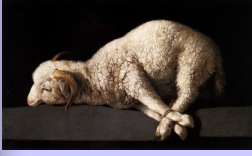
## Salvation and Saved in the English Standard Version (ESV)

The New Testament, the ESV uses the words "salvation or saved" 131 times. The words are:  
 sozo (save, deliver, 89x)  
 soteria (salvation, deliverance, 43x)  
 soterios (bringing salvation, saving 5x)  
 diasozo (bringing safely through, 1x)  
 thesaurizo (lay up, store up,

save up 1x).

In the Old Testament the ESV uses the words "salvation or saved" 330 times:  
 ysa, (to help, save, to received or accept help, to be victorious, 155x)  
 yshua, (salvation, help, acts of salvation, 75x)  
 ysha (help, deliverance, salvation, happiness, 32x)

tshua (help, salvation, deliverance, victory, 22x)  
 mlt (to flee to safety, to save someone, to save oneself, to leave undisturbed, to rest, 14x)  
 hyh, (to be alive, to stay alive, to live, to revive, recover, return to life, 11x)  
 moshia (deliverer, saviour, 6x)  
 nstl, (to pull out, to be saved, be secure, to save oneself, to tear from, remove, withdraw,



“All my theology is reduced to this narrow compass— Jesus Christ came into the world to save sinners.”  
A. Alexander, 1851



## Salvation and Saved in the English Standard Version (Cont.)

5x)

smr (to keep, watch over, guard).

Joshua, “the Lord is Salvation,” and Jesus, in the New Testament, is the Greek form of that name.

The main idea that comes from all these words is that salvation is deliverance *from* something or someone.:

From sin:

Matthew 1:21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.

### What is Salvation?

Salvation involves a change in the relationship between God and a person. Salvation includes God’s adoption of believers into his family, his acceptance of them as righteous and his forgiveness of their sins. It also includes personal renewal and transformation through the work of the Holy Spirit.

Salvation as a change in status before God

Access to God Ro 5:1-2 See also Eph 2:13; Heb 4:16

Adoption into the family of God Jn 1:12; Ro 8:22-24; Gal 4:4-7

Forgiveness of sin Ac 5:30-31 See also Ps 32:1-2; Mt 26:28; Ac 10:43; 13:38; Eph 1:7; Col 2:13

Heavenly citizenship Php 3:20-21 See also Eph 2:19; Col 3:1-2; Heb 12:22-24

From enemies:

Luke 1:71 that we should be saved from our enemies and from the hand of all who hate us;

From others:

Acts 2:40 And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”

From God’s Wrath

Romans 5:9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

From physical death:

Hebrews 5:7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.

From eternal death:

James 5:20 let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

Inheritance from God Ro 8:17 See also Col 1:12; Rev 21:7

Peace with God Eph 2:13-17 See also Isa 53:5; Jn 16:33; Ro 5:1-2; Col 3:15

Righteousness in the sight of God Ro 1:17 See also Isa 61:10; Ro 3:22; 4:3-13,25-5:1 The idea of being righteous in the sight of God lies at the heart of Paul’s doctrine of justification by faith; 1Co 1:30; 2Co 5:21; Php 3:8-9; 2Ti 4:8; Heb 11:7

Salvation as a change in a person’s nature

Becoming a new creation 2Co 5:17 See also Ro 6:4; Gal 6:14-15; Eph 2:15

Deliverance from God’s righteous condemnation Ro 8:1-2 See also Isa 50:8; Ro 5:15-17; 8:33-39; Col 1:22

Deliverance from the power of sin and evil Gal 1:3-4 See also Ro 6:14; 7:21-25; 8:2-4; 1Pe 2:24; Rev 1:5

Inner personal renewal 1Jn 1:7 See also Ps 51:1-2,7; Heb 1:3; 10:19-22

New birth Jn 3:3-7 See also Jas 1:18; 1Pe 1:23; 1Jn 3:9

The presence of the Holy Spirit Ro 8:10-11 See also Gal 5:2-25

Martin H. Manser, Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies (London: Martin Manser, 2009).



# A Symphony of Salvation

21 January 2015

Mountain View Christian Church

Lesson 2

Salvation, saved

**Adopted, Heir, Inherit**

Deliverance

Redemption

Justification

Regeneration

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

Reckoned Righteous

Honour

Sanctification

Victory

In Christ

Clean

## What is Adoption?

The giving by God of the status and privileges of being his children. God adopts those who believe in him and grants them the benefits of his salvation.

### God adopts the nation of Israel

Dt 14:2 See also Dt 7:7; Isa 63:16; Am 3:1-2; Ro 9:4

### God adopts believers as his children

Jn 1:12-13

**God is the Father of believers** 2Co 6:18 See also Mt 6:9 pp Lk 11:2

**Believers are adopted as an outcome of predestination** Eph 1:5

**Believers are adopted as an outcome of redemption** Gal 4:5

**Believers are adopted as an outcome of justification** Gal 3:24-26 See also Jn 1:12-13

**Believers are adopted by grace** Eph 1:3-6 See also Eze 16:3-6; Ro 4:16; Eph 1:11



### A family adopts a child

Ge 15:3 See also Ge 48:5; Ex 2:10; Est 2:7

**God is Israel's father** Jer 31:9 See also Mal 1:6

**Israel is God's son** Hos 11:1 See also Dt 14:1

## Adopt and Adoption in the English Standard Version (ESV)

The words "adopt" or "adoption" do not occur in the ESV Old Testament, but the idea is present in three important places: Genesis 50:22-23 (see Genesis 48:5); Exodus 2:1-10; Esther 2:7, 15. Psalm 65:4 (LXX 64:4): qrb, "to take" LXX Gk, "proslambano." Psalm 27:10 ('seph); Psalm 18:16 (lchh); 1 Sam 12:22 (a'sh); Psalm 73:24 (LXX

72:24), "take me along." The modern Hebrew word for adoption is amutz, which is found in Joshua 1:6 ("courageous," and 40x), but is not ever used of adoption in the Old Testament.

In the ESV New Testament, "adopt" is found in 6 passages. In Acts 7:21, the word is "anaireo," which in the other

22 uses, means "to kill" or "to destroy," or "to do away with." Stephen in Acts 7:21 is quoting the LXX Exodus 2:10.

The other term is hyiothesia, and is found in Romans 8:15, 23; 9:4; Galatians 4:5; Ephesians 1:5.

### Understanding Adoption

Galatians 4:5 link adoption and redemption, which is an



**“That is the evidence by which they are known to be God’s children; they have the image of their Father stamped upon their hearts by the Spirit of adoption.”  
Jonathan Edwards**

### Adopt and Adoption in the English Standard Version (Cont.)

important connection to the Old Testament. Just as God “redeemed Israel from Egypt” (Hosea 11:1; Genesis 15:13). To be redeemed is to be adopted, and adoption was one of Israel’s privileges (Romans 9:4; Exodus 4:22).

Adoption may be understood in light of 2 Samuel 7:14 (see 2 Corinthians 6:18). It is:

1. in the present—Galatians 4:5; Romans 8:15).
2. In the future—Romans 8:23; Ephesians 1:5.

Adoption means that

1. it is not a natural state to be a child of God—Ephesians 2:3
2. Being a child of God is a right that is a gift—John 1:12

“Adoption becomes the primary way that the believers live and relate to God and other believers. Adoption is an action of the Father (Gal. 4:6; Rom. 8:15) and is based on the love of the Father (Eph. 1:5; 1 John 3:1). The basis of this activity of God is the atoning work of Jesus Christ (Gal. 3:26). Adoption involves peacemaking (Matt. 5:9) and compels the

believer to become Christlike (1 John 3:2). As an expression of the familial relationship, God as Father disciplines His children (Heb. 12:5–11). Believers are to regard all those who have come to Christ by grace through faith as members of God’s family (1 Tim. 5:1–2).—Stan Norman, “Adoption,” ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 29.

### What is Adoption? (from page 1)

**The final adoption of believers will occur at the resurrection** Ro 8:23 See also Eph 1:13-14; 1Jn 3:2

#### Adoption Described

The words used by the NT to describe believers point to their status and privileges as the adopted children of God.

**Believers are no longer slaves but sons**

Gal 4:7-9 See also Jn 8:34-36; Ro 8:15; Phm 16

**Believers are children of God**

1Jn 3:1-2 The title “child of God” is thought by some to be distinct from that of “son of God” (see below). “child” is thought to emphasise

**God’s fatherhood, whilst “son” is thought to emphasise the Christian’s privileges. These terms are however, sometimes used interchangeably.** See also Lk 20:36; Ro 8:21; Php 2:15; 1Jn 3:2; 5:2

**Believers are sons of God**

Ro 8:14 See also Ro 9:26; Gal 3:26

**Believers are children of the resurrection**

Lk 20:36

**Believers are children of light, sons of light**

Jn 12:36; Eph 5:8; 1Th 5:5

**Believers are heirs of God**

Ro 8:17 See also Gal 3:29; 4:7; Tit 3:7; Heb 6:17

**Believers are brothers of Jesus Christ**

Heb 2:11-12 See also Mt 12:48-50; Ro 8:29; Heb 2:17

**Believers are brothers of other believers**

1Jn 3:14 See also 1Jn 4:19-20; Rev 12:10; 19:10

**Believers are members of God’s household, his family**

Eph 2:19 See also Gal 6:10; Heb 3:2-6



# A Symphony of Salvation

28 January 2015

Mountain View Christian Church

Lesson 3

Salvation, saved

Adopted

**Deliverance, rescue**

Redemption

Justification

Regeneration

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

Reckoned Righteous

Honour

Sanctification

Victory

In Christ

Clean

## Deliverance and Rescue

Rescue or redemption and the agent of such a rescue. Scripture teaches that God's ultimate goal in history is to rescue people from the curse of sin, death, Satan, and hell.

from oppression at the hands of various Palestinian tribes. To Christians those deliverances foreshadow the coming of Jesus Christ as supreme deliverer.

subjugation to Cushan-rishathaim, king of Mesopotamia (Judges 3:8–10). Ehud delivered Israel from Eglon, king of Moab (Judges 3:15, 30). Judges 18:27–29 states that “there was no deliverer” to protect Laish from conquest by Dan's tribe. Other uses of “deliverer” refer to God himself as personal deliverer of his people (2 Sam 22:2; Psalms 18:2; 40:17; 70:5; 144:2).



The OT depicts God as delivering his chosen people from Egyptian slavery, from Babylonian captivity, and

The noun “deliverer” occurs a number of times in the OT. Three times the word refers to a human being. Othniel delivered Israel from

The basic OT concept of deliverer is expressed in a Hebrew word for “next of kin.” A close relative was responsible to aid an individual in distress and to redeem him or her from

## Deliverance and Rescue in the ESV

The words “deliver” and “rescue” are much more common in the Old Testament. Keep in mind that our English word, “deliver” can also have the idea of betrayal, or “giving someone up.” That is the case in the New Testament, where “deliver” is much more common as a negative term meaning “betrayal” or “arrest.”

In the Old Testament, “to deliver,” “deliverer,” and “deliverance” by far translate the word “ntzl,” (159x). Sometimes “ysha” “to save” and “nthn” “to give” are also translated in the ESV as “deliver.” What this means is that the idea of deliverance is very closely connected to salvation. It is also very close to the idea of *redemption*. Compared to

redemption, though, to deliver or rescue is not a legal action but one of forcefully taking someone out of a harmful situation. While a payment is made in redemption, in deliverance one is saved often through the use of force.

In the New Testament, the way that deliverance, rescue, and salvation are connect are



“When a man is humbled by the law, and brought to the knowledge of himself, then follows true repentance (for true repentance begins at the fear and judgment of God), and he sees himself to be so great a sinner that he can find no means how he may be delivered from his sin by his own strength, endeavor, and works.”

**Martin Luther**

### Deliverance and Rescue in the ESV (Cont.)

through the word, *rhyomai*. This term means, “to rescue from danger, save, rescue, deliver, preserve.” It is found in these passages:

Matthew 6:13  
 Matthew 27:43  
 Luke 1:74  
 Romans 7:24  
 Romans 11:26  
 Romans 15:31  
 2 Corinthians 1:10  
 Colossians 1:13  
 1 Thessalonians 1:10  
 2 Thessalonians 3:2  
 2 Timothy 3:11  
 2 Timothy 4:17  
 2 Timothy 4:18

2 Peter 2:7  
 2 Peter 2:9

### Discussion Questions

1. If we are delivered from “evil,” what is that evil?
2. Acts 26:17 and Romans 15:31 both speak of being delivered from unbelievers. In what way do we seek deliverance? What threat do unbelievers pose to us?
3. If we are free from slav-

ery, darkness, and this evil age, how does that appear in our lives?

4. 2 Timothy 3:11, 4:17-18 all mention rescue. What do you think these verses say about what it means to be rescued?
5. In what ways have you been rescued? How do you expect to be delivered in the future?

### Deliverance and Rescue (from page 1)

slavery. God sent deliverance when his people were in danger, or God himself acted as deliverer, uniquely and forcefully in the exodus from Egypt (Exodus 3:7, 8).

In the NT, Jesus quoted a messianic passage (Is 61:1, 2) as describing his own mission “to proclaim release to the captives” (Luke 4:18, KJV deliverance). The KJV also has “deliverance” instead of “release” in Hebrews 11:35, where certain “heroes of the faith” are said to have accepted torture because of their faith, “refusing to accept release.” In Acts 7:35 Moses is called a “deliverer” of Israel. In Romans 11:26

the apostle Paul used the term in place of “Redeemer” to paraphrase Isaiah 59:20 (“The Deliverer will come from Zion”), referring to Jesus Christ. [*Martin H. Manser, Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies (London: Martin Manser, 2009).*]

### From what (or whom) are we saved?

Matthew 6:13: from evil.  
 Luke 1:74: from enemies and fear  
 Acts 7:34: from slavery  
 Acts 26:17—from unbelieving Jews and Gentiles  
 Romans 7:24—from our body of death  
 Romans 15:31—from unbelievers  
 2 Corinthians 1:10—danger  
 Galatians 1:4—this evil age  
 Colossians 1:13—from the domain of darkness  
 1 Thessalonians 1:10—from God’s wrath  
 2 Thessalonians 3:2—from wicked and evil men  
 Hebrews 2:15—slavery



# A Symphony of Salvation

4 February 2015

Mountain View Christian Church

Lesson 4

Salvation, saved

Adopted

Deliverance, rescue

**Redemption, Ransom**

Justification

Regeneration

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

Reckoned Righteous

Honour

Sanctification

Victory

In Christ

Clean

## Redemption and ransom

### Redemption Defined:

“The purchase of a person’s freedom or the buying back of an object from the possession of another. Scripture

Many of the words of salvation used in the Bible are drawn from everyday life. Redemption, and ransom, are two of these terms. Apart

Property: Lev 25:24-28 Ru 4:1-6  
animals and individuals: Ex 13:11-16.



provides illustrations of these everyday meanings of the word.” –Manser

from God redeeming the sinner in Christ, property, animals, and people were redeemed. That is, they are regained as property lost.

### Redemption in the Old Testament

## Redemption and Ransom in the ESV

### Old Testament

The main words in the old testament for “redeem, redeemer, redemption” and sometimes “deliver” are pdh (60x) and g’l (104x).

Pdh means, “to buy out; to redeem socially, God redeems, be ransomed, be released.” The idea here is that of legal redemption, and

carries with it the notion of substitution. For example, the firstborn belonged to God, and had to be redeemed (Ex 13:13; 34:20). G’l, means, “redeem, redeemer, avenger of blood, reclaim as one’s own, be brought back, redeemed.” This word was used to describe a family relationship,

The redemption of the firstborn was used to remind the people of their redemption from Egypt.

God uses redemption terminology to describe His release of Israel from Egypt. In Exodus 6:6, note the three-fold salvation:

<sup>6</sup> Say therefore to the people of Israel, ‘I am the LORD, and I will **bring you out** from under the burdens of the Egyptians, and **I will deliver you** from slavery to them, and **I will redeem** you with an outstretched arm and with great acts of judgment.

where a property had been lost, and needed to be reclaimed by the family. The “redeemer” had first rights to the property before it could be sold to another. Another word, which will be studied closer in a later lesson, is kfr, “to cover.” This means to cover sin or atone for sin. This is not frequently



Redeemed!

**“If you are sincerely and cordially willing to have Christ upon his own terms, upon gospel terms—that is, to save you and rule you, to redeem you and to reign over you—then you are a believer.”**  
**Thomas Brooks**  
**1608-1680**

### Redemption and Ransom in the ESV (Cont.)

translated as “redeem,” but as “bribe, ransom, compensation, or life.” An example of this use is Exodus 21:28-32.

#### New Testament

In the New Testament, various forms of the Greek words, “luo” and “lutron” are used to translate all three of these words. The word basically means “to loosen” or “to set free.” All the words in this group occur about 23 times in the New Testament.

Looking at how redemption is used in the NT tells us that it is a tangible gift from God (Romans 3:24) that enables us

to receive His grace.

The purpose of Christ’s coming was to be a ransom (Mark 10:25, Matthew 20:28), thus securing the release of captives.

The OT law of redemption required a blood sacrifice to redeem a first born. This was a type of Christ. Jesus’ death on the cross fulfilled this type. We can see His role as redeemer in the OT sense, as a sacrifice was required to redeem a firstborn (Ephesians 1:7).

By this death we are redeemed from the curse of the Law by substitution (another OT idea

showing the meaning of redemption: substitution); see Galatians 3:13 and 4:5.

#### Discussion Questions

1. Is this a new idea to you? How often have you thought about the *fact* that you are redeemed?
2. In what way(s) have we been redeemed?
3. If we were slaves, who owned us as slaves?
4. If we are no longer slaves of another, to whom do we belong?

**To keep in mind from a sermon a few weeks ago on Ephesians 1:7**

**There are three ways to become a slave**

1. capture in battle
2. born a slave
3. owe a great debt

**There are three ways that Redemption saves:**

1. Freedom from captivity
2. New Birth
3. Debt paid (forgiveness)

### Redemption and Ransom (from page 1)

#### Redemption in the New Testament

“Jesus Christ redeems believers from all forms of sinful bondage and oppression through his death and resurrection. The price of that redemption, his own death, represents a ransom paid to secure the freedom of those held in bondage to sin.” -- Manser

#### Present redemption:

1 Peter 1:18–19  
 Ephesians 1:7  
 Colossians 1:14

#### Future redemption:

Ephesians 4:30  
 Luke 21:28  
 Romans 8:23

#### The Purpose of Christ’s Coming

Titus 2:14  
 Galatians 4:3–5

#### From what are we redeemed?

Egypt and slavery:  
 1 Chronicles 17:21

Trouble: Psalm 107:2

Futility: 1 Peter 1:18

The curse of the law:  
 Galatians 3:13

Lawlessness: Titus 2:14

From transgressions:  
 Hebrews 9:15



# A Symphony of Salvation

11 February 2015

Mountain View Christian Church

Lesson 5

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

**Justification and Righteousness**

Regeneration

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

Honour

Sanctification

Victory

In Christ

Clean

## Justification and Righteousness

### Justification Defined

English translations of the Bible tend to separate the

determines which English word is used, justification or righteousness. For example, in a court of law, a judge will

however, two very important ideas the must not be overlooked: 1) imputed righteousness, and 2) the just shall live by faith.



terms “just, justification, and justice” from the words, “righteous” and “righteousness.” it is best to keep in mind, however, that these two English words translate one word in the Hebrew (in most of the OT) and one word in the NT.

**Justification** may be described as “The acquittal, or declaration of being righteous, before God as judge”

[Manser]. Justification is more likely to describe a *legal* righteousness, and is a term of court.

**Righteousness** is more along the lines of individual moral character or correctness. A person is said to be a righteous person, based upon his or her treatment of other people.

The Biblical context

declare a defendant either guilty or innocent, condemned or acquitted. Consider the following:

Isaiah 43:25—the total forgiveness of sins

Romans 8:1—no condemnation (also a legal term)

Romans 3:21–31—see how “justification” and “righteousness” are connected.

Galatians 3:11—to be righteous is to be justified.

Romans 4:25—our justification was provide for in the resurrection

Romans 5:8–9—justification is accomplished.

There is much in the Bible that cannot be covered in this short study. There are,

### Imputed Righteous

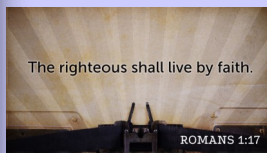
This is also known as *being reckoned, or counted* righteous. Righteousness that is not possessed by a person is given to him by God.

In Genesis 15:6, Abram is counted righteous because of his faith in God and His promises. In Romans 4 (verses 3, 5, 6, 9, 11 & 22), Paul explains how a person is justified by faith as a gift, not as a wage or as his due. In fact, in God’s righteousness, He justifies *the ungodly* (vs 5; compare Exodus 34:6-7.

Under the law, God does not “clear the guilty”). In the New Covenant, circumcision is considered of no value, because Abram was counted righteous *before* the covenant of circumcision, and now this applies to all who come to God through faith in Christ.

Being “counted” righteous is a financial idea: an account in deficit has funds added, or reckoned to it.

Galatians 3:1-14 expresses the place of grace over the Law as a means of justification. Legalism is a threat to salvation by grace, and is a serious error. James 2:14-26 shows the



“If a man trusts to his own righteousness, he rejects Christ’s. If he trusts to Christ’s righteousness, he rejects his own.”

Robert Traill  
1642-1716

## Justification and Righteousness (from page 1)

other side of justification; that is, that if justification is truly present, if a person has been truly justified, *works will follow*. This, then, is a proper use of the Law, because the Law is still God’s standard for morals and behaviour. Growth in godliness is a mark of a justified life.

### Justification and Righteousness Applied

There are practical applications to the Biblical ideas of Justification and Righteousness. The first may be found in Romans 8:31-39 (especially 8:33) shows us that those whom God has

justified cannot be condemned by another. This leads to a second practical application, Ephesians 6:14. As Paul informs his readers that, as a defence against Satan, the “breastplate of righteousness” protects the Christian from doubt about his own salvation. Satan will always attempt to introduce doubt, but the settled work of Christ’s righteousness, that the believer is justified, means that the whatever happens in battle, the believer is safe.

A third application comes from Luke 10:29, after a lawyer asked Jesus what he must do to inherit eternal life. Jesus’ reply caused him “to seek to justify himself.” This led to the parable of the Good Samaritan.”

Closely related to this is Luke 18:9-14, about those “who trusted in themselves that they were righteous, and treated others with contempt.”

Self-righteousness and self-justification are spiritually fatal. Justification that is true justification (righteousness) is a gift, *imputed*, and is not of oneself.

The best-known example of self-justification is the response of Adam and Eve following their sin in the garden (Genesis 3).

## Key Passages on Justification and Righteousness

### Righteousness

Genesis 15:6  
Psalm 71:19  
Jeremiah 23:5-6  
Romans 1:16-17  
Romans 3:21-26  
Philippians 3:8-9

### Justification

Romans 3:28  
Romans 5:1  
Romans 8:33  
Galatians 3:7-9  
Titus 3:4-7

## Discussion Questions

1. What did you think was the difference between “righteousness” and “justification.” If you were asked to explain justification or righteousness, how would you do it?
2. What does this topic say about *guilt*?
3. Is guilt a feeling? Is justification a feeling?
4. How has the knowledge of justification help you to live as a Christian?
5. Have you ever thought you were not righteous?
6. Can you say right now that you are righteous? That you are justified? How and why?

Notes:



# A Symphony of Salvation

25 February 2015

Mountain View Christian Church

Lesson 6

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

**Regeneration, Conversion, and the New Birth**

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

Honour

Sanctification

Victory

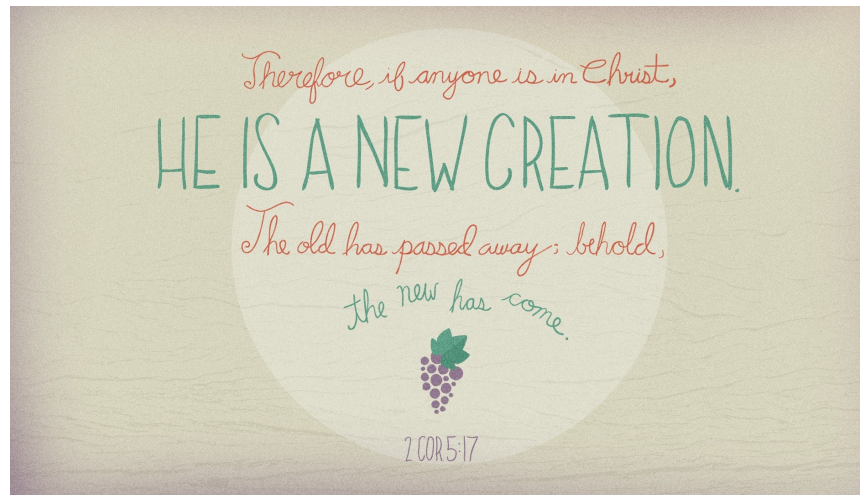
In Christ

Clean

## Regeneration and the New Birth

“Regeneration is the concept of new birth, the beginning of the process of the inner re-  
righteousness but by the gracious act of God (Ephesians 2:8, 9).” *Baker*

on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.



26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and

-creation of a person’s fallen nature through the activity of the Holy Spirit.” *Lexham Theological Wordbook*

*Encyclopedia of the Bible*

### Regeneration in the Old Testament

The NT words that describe the New Birth are not used in the Greek OT (LXX), but the *idea* of the New Birth is certainly present:

#### Psalm 51:10

10 Create in me a clean heart, O God, and renew a right spirit within me.

#### Ezekiel 11:19

And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh,

#### Ezekiel 36:25–27

25 I will sprinkle clean water

cause you to walk in my statutes and be careful to obey my rules.

### Also see Ezekiel 37:1-14, the vision of the Dry Bones.

In addition to the idea of a new heart (fulfilled in the New Covenant, after Christ), the OT prophets looked forward to a **new heaven and earth**, which was fulfilled in Christ:

Isaiah 65:17

Isaiah 66:22

Revelation 21:1–4

Matthew 19:28

In the NT, the word for regeneration is *palingenesia*, which is found in two places:

Jesus said to them, “Truly, I say to you, in the **new world**, when the Son of Man will sit

“Inner cleansing and renewal of the human nature by the Holy Spirit. Mankind’s spiritual condition is transformed from a disposition of sin to one of a new relationship with God (Titus 3:5). Regeneration involves both moral restoration and the reception of new life. The idea of regeneration is expressed as rebirth—being born again (John 3:3–7). This new birth suggests the newness of life in Christ. The process of regeneration is not brought about by human



“Let them pretend what they please, the true reason why any despise the new birth is, because they hate a new life. He that cannot endure to live to God will as little endure to hear of being born of God.”

John Owen, 1616-1683

## Regeneration and the New Birth (from page 1)

on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. (Matthew 19:28, ESV)

... he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, (Titus 3:5, ESV)

The word simply means “again+born.” The passage which speaks of our need to be born again, John 3:3, 7; 1 Peter 1:3, 23 use the phrases “born from above” (in John) or “born again” (Peter).

The main NT way of speaking of being regenerated or born again is to do so by the ideas taught in other passages:

2 Corinthians 5:17  
Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

Galatians 6:15  
For neither circumcision counts for anything, nor uncircumcision, but a new creation.

Romans 6:3–4  
3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

Colossians 2:11–13  
11 In him also you were circumcised with a circumcision made without

hands, by putting off the body of the flesh, by the circumcision of Christ, 12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

We can summarise that the believer is first counted as “dead” (Ephesians 2:1), and is made alive, not by making oneself alive, but by an act of God in His mercy (1 Peter 1:3, Ephesians 2:4-10; John 3:3, 7). This is the “new birth,” being “born again,” a “new creature.”

This is entirely an act of God that is not accomplished by human will or effort (John 1:12-13)

## Position, Condition, and the Experience of a New Birth

Our righteousness, our justification, is a legal fact. God declares the guilty innocent, and this is not necessarily *experienced*, at least not immediately. This is the **position** of the believer, in Christ. Some have anxiety that they cannot name the date and time of their conversion, but,

*“You may know the sun is up, though you did not observe when it rose.” –William Gurnall, 1617-1679*

The **condition** of the believer is to be born again: a new life, a regenerated life. This is part of

the experience side of justification. By “part,” we mean, that sanctification (Christian growth) too, is an essential part of the Christian life. The person who is justified is born again. Before faith could even operate, a person must be regenerated to believe (Ephesians 2:1-10). So the experience of being born again (an even in which the believer is passive) must follow regeneration.

Our **position** in Christ does not change, but our **condition** will. As Christians, we will grow in holiness, but our salvation does not depend upon that. Our salvation

is a settled matter. Neither **position** nor **condition** are options—our **condition will reflect our position**.

The Christian is justified—that is a fact. The Christian is born-again, that too is a fact. The feelings of justification may come with an understanding of its meaning. The feelings of a new birth may come more as we grow in holiness.



# A Symphony of Salvation

4 March 2015

Mountain View Christian Church

Lesson 7

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

Regeneration, and the New Birth

**Reconciliation**

Forgiveness

Atonement

Dead to sin

Converted

Honour

Sanctification

Victory

In Christ

Clean

## Reconciliation

The idea of reconciliation runs throughout Scripture. From the fall of the human race, to the end of

were powerless, ungodly, sinners, and enemies; we were under God's wrath (v. 9). Because of change or

us (Rom. 5:5). It is a change in the total state of our lives. Reconciliation is the *objective* work of God



through Christ (2 Cor. 5:19). But it is also a *subjective* relationship: "Be reconciled to God" (2 Cor. 5:20). Thus, it is Christ through the cross who has made reconciliation possible, for "God made him ... to be

Revelation, the story of the Bible is one of reconciliation: first, man being reconciled to God; second, man being reconciled to himself.

The Evangelical Dictionary of Theology explains:

"Reconciliation comes from the Greek family of words that has its roots in *allassō*. The meaning common to this word group is "change" or "exchange." Reconciliation involves a change in the relationship between God and man or man and man. It assumes there has been a breakdown in the relationship, but now there has been a change from a state of enmity and fragmentation to one of harmony and fellowship. In Romans 5:6–11, Paul says that before reconciliation we

reconciliation we become new creatures. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Cor. 5:17).

Reconciliation has to do with the relationships between God and man or man and man. God reconciles the world to himself (2 Cor. 5:18). Reconciliation takes place through the cross of Christ or the death of Christ. Second Corinthians 5:18 says that "God ... reconciled us to himself through Christ." God reconciles us to himself through the death of his Son (Rom. 5:1). Thus, we are no longer enemies, ungodly, sinners, or powerless. Instead, the love of God has been poured out in our hearts through the Holy Spirit whom he has given to

sin for us" (2 Cor. 5:21). Reconciliation is also related to justification. God has reconciled the world, not counting people's sins against them. It is related to justification in Romans 5. We have been justified through faith (v. 1) by his blood (v. 9). Reconciliation is also subjective in that the sinner is spoken of as being reconciled. It is a relationship that comes between man and wife as well as Jew and Gentile. If a person is about to offer a gift at the altar and remembers that he has something against his brother he should leave his gift and be reconciled first to his brother and then come and offer his gift. Reconciliation is something done by the one who offers it; it is not just something that happens to the



“He was truly God, and therefore could satisfy; he was truly man, and therefore could obey and suffer in our stead. He was God and man in one person, that God and man might be happy together again.”

George Whitfield,  
1714-1770

### Reconciliation (from page 1)

estranged people. It is the cross of Christ that reconciles both Jew and Gentile. They are brought near by the blood of Christ. Because of this, Jew and Gentile have access to the Father by one spirit. They are no longer foreigners and aliens but fellow citizens with God and members of the same household (Eph. 2:11–22). Gentile and Jewish believers are reconciled to God and the middle wall of partition is broken down; both are brought near by the blood of Christ. They are all built on the foundation of the apostles and prophets with Christ as the Chief Cornerstone. This is made possible by the cross of Christ, but only appropriated when we make the cross and the death of Christ applicable to our life or our

relationships.

This message of reconciliation or salvation that has come from God through Christ has been passed on to us. “God ... gave us the ministry of reconciliation” (2 Cor. 5:18); “he has committed to us the message of reconciliation” (v. 19). The ultimate aim is that we are not only justified, but that we might become the righteousness of God (v. 21).

The whole message of reconciliation is centered around the love of God and the death of Christ. Paul reminds us that “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Rom. 5:8). This brings peace with God, access to God through Christ, rejoicing in the hope of the glory of God, making us rejoice in suffering, and having the love

of God poured out in our hearts through the Holy Spirit (Rom. 5:1–5). We rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation (Rom. 5:11).

[Walter A. Elwell and Walter A. Elwell, *Evangelical Dictionary of Biblical Theology*, Baker Reference Library (Grand Rapids: Baker Book House, 1996).]

### Key Passages

Romans 5:10-11  
Romans 11:15  
2 Corinthians 5:18-20  
Ephesians 2:16  
Colossians 1:20-22

### Reconciliation, Peace, and Atonement

#### Old Testament and Atonement

The Old Testament English Standard Version only uses the term “reconcile” once, and that is in 1 Samuel 29:4. The Hebrew word, however, is *rtsah*, which means “to accept.” The KJV sometimes uses “reconcile” or “reconciliation” to translate “make atonement” *kphr*. The concept of atonement is very close to reconciliation, and will be discussed in an upcoming study. See Leviticus 6:30,

8:15, 16:20; 2 Chronicles 29:24; Ezekiel 45:15, 17, 20; Daniel 9:24.

#### Peace

Reconciliation and Peace are used together in three places, all of which are important to the understanding of the idea:

Romans 5:1-11  
Ephesians 2:14-17  
Colossians 1:20-22

#### For Further Reading:

A broken relationship through sin brings alienation from God  
Isa 59:2 See also Ge 3:23-24

the expulsion from Eden; Ge 4:13-14 Cain’s alienation from God; Isa 48:22; 64:7; Jer 33:5; Lk 18:13 the tax collector’s prayer for mercy; Ro 5:10; 8:7; Eph 2:1-3,12; 4:18; Col 1:21; Jas 4:4  
Manser, Martin H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser, 2009.



# A Symphony of Salvation

11 March 2015

Mountain View Christian Church

Lesson 8

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

Regeneration, and the New Birth

Reconciliation

**Forgiveness**

Atonement

Dead to sin

Converted

Honour

Sanctification

Victory

In Christ

Clean

## Forgiveness

“The freeing of a person from guilt and its consequences, including punishment; usually as an act of favour, compassion or love, with the aim of

*Theological Wordbook, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).*

Forgiveness means that a debt is no longer expected to

... in whom we have redemption, the forgiveness of sins.

Colossians 1:14

restoring a broken personal relationship. Forgiveness can involve both the remission of punishment and the cancellation of debts.” — *Martin H. Manser, Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies (London: Martin Manser, 2009).*

“Forgiveness is the release, on the part of the creditor or offended party, of any expectation that a debt will be repaid or that an offender will receive punishment for an offense. When describing the removal of an inappropriate offense in this way, the removal does not condone the behavior or suggest approval for the offense.” — *J. David Stark, “Forgiveness,” ed. Douglas Mangum et al., Lexham*

be repaid, so that the debtor is free from obligation to pay.

### Forgiveness is in the Nature of God

Exodus 34:5–7  
Numbers 14:17–20  
Nehemiah 9:16–17  
Psalm 103:1–18  
Isaiah 43:25  
Micah 7:18–20  
1 John 1:8–9

### God Promises Forgiveness to His People

Jeremiah 31:31–34  
2 Chronicles 7:14  
Isaiah 55:6–7  
Hebrews 8:8–12

### People Need Forgiveness

Psalm 51:1–5  
Isaiah 6:1–5  
Romans 3:9  
Romans 3:23

## How the Covenants Differ In the Offer of Forgiveness

Old Covenant: Hebrews 9:22  
Leviticus 4:27–31; 5:17–18

New Covenant:  
Matthew 26:27–28  
John 1:29

Ephesians 1:7–8  
Colossians 2:13–15

## How We are Assured of Forgiveness

1 John 1:8–9  
Psalm 51:7  
Psalm 103:8–12  
Psalm 130:3–4  
Proverbs 28:13  
Isaiah 1:18  
Acts 2:38  
James 5:13–16  
1 John 2:1–2

## The Forgiveness of Jesus

Jesus declared that sins were forgiven through faith in Him:

**This Ministry was foretold:**  
Matthew 1:20–21; John 1:29

**Jesus Forgave:**  
Luke 23:33–34

**Jesus has authority to Forgive Sins, and this caused offence:**  
Matthew 9:1–8; Luke 7:36–50

**Parables of Forgiveness:**  
Matthew 18:23–35; Luke 15:11–32

**Jesus gave the church the ministry of forgiveness:**

Acts 2:38; 13:38; 26:15–18





“We have peace with God as soon as we believe, but not always with ourselves. The pardon may be past the prince’s hand and seal, and yet not put into the prisoner’s hand.”

William Gurnall,  
1617-1679

## Forgiveness Applied

### Pray for the forgiveness of God’s people:

Nehemiah 1:4-11

### Pray for those who are lost:

Genesis 18:20-33

### Pray for those who persecute:

Matthew 5:43-44; Acts 7:59-60

### Pray for forgiveness:

Matthew 6:12

### Examples of forgiveness:

Psalms 32:1-5; John 8:3-11

### Forgive:

Luke 6:37

### Forgive within the church:

Colossians 3:12-13; Ephesians 4:32; 1 Peter 3:8-9

### Forgive your enemies:

Matthew 5:44; Romans 12:20

### The limits of forgiveness:

Matthew 18:21-22

### Examples:

Acts 7:59-60; Genesis 50:15-21

## Word Study

### Forgiveness (noun):

In the NT, the noun (aphesis), “forgiveness” is fairly rare, only occurring 17 times, and only two times in Paul’s writings (Ephesians 1:7 and Colossians 1:14).

### Forgiveness (verb):

The verb (aphiēmi) which is often translated, “to forgive” is found 143 times in the NT but it does not always mean “to forgive.” Sometimes it is translated as *leave, leave behind, divorce, neglect, allow, let, consent, leave alone, permit, to abandon, give up, send away*.

Each of these terms make sense when considering “forgiveness,” because when

forgiveness occurs, guilt and obligation are left behind by *the one who was sinned against*. Forgiveness and forgiving is when the offended one “lets go” or “abandons” the sins of the sinner.

Out of 143 times, this word is translated “forgive” only 59 times.

It is interesting to note that the apostle Paul only uses the verb “to forgive” five times, three of those are in 1 Corinthians 7:11-13, and are translated “divorce.” Twice it occurs in Romans (1:27, 4:7) and only the second time is it translated “forgive,” and that is an OT quote.

In both places where Paul uses the word “forgiveness,” it is linked to “redemption.” This is interesting, because redemption is a free from slavery, and one of the ways a person becomes enslaved is by incurring debt; a person could be sold, or sell themselves, to pay off a debt. Redemption is when a debt is paid by another, and in this case, it is Christ who has paid the debt for the sinner! It is, therefore, quite natural that Paul would link redemption and forgiveness.

A similar idea is in the Lord’s prayer, Matthew 6:12. It is a *debt* that is owed, which is an obligation, or something owed. When forgiven, it is no longer an obligation, and it is no longer owed.

Another NT word for forgive is “charizomai,” which means *to grant, to give, to cancel (as a debt), to bestow*. We can see that the idea of forgiveness means that a debt is

cancelled and no longer held against a person. This is the word used in the parable greater and lesser debts: Luke 7:41-50

Paul uses this term more often (see Ephesians 4:12; Colossians 2:13, 3:13).

“In the OT, the most direct words for forgiveness are (sālah, “forgive”) and (sēlîhâ, “forgiveness”). Forgiveness can also be expressed by stating that one will not “remember” (zākar) the offense or “count” (hāšāb) the offense against someone. Where such mental acts are negated for a debt or offense, the result is a kind of forgetfulness concerning the debt or offense. Forgiveness may be motivated by or result in the demonstration of compassion (rahāmîm).

... forgiveness may be compared with physical removal (nāšā, “lift up”; ābar, “pass over”), covering (kāšā, “cover”; kāpar, “atone”), and cleaning or repairing (rāpā, “cure”; māhā, “wipe”; t̄hēr, “be clean”).” —J. David Stark, “Forgiveness,” ed. Douglas Mangum et al., *Lexham Theological Wordbook, Lexham Bible Reference Series* (Bellingham, WA: Lexham Press, 2014).

The main thing to remember about forgiveness is that it is a removal of obligation and debt: God forgives us this way, and this is the way we are to forgive others.

Other terms of salvation are legal, like justification, righteousness, etc., *forgiveness is personal!*



# A Symphony of Salvation

25 March 2015

Mountain View Christian Church

Lesson 9

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

Regeneration, and the New Birth

Reconciliation

Forgiveness

**Atonement**

Dead to sin

Converted

Honour

Sanctification

Victory

In Christ

Clean

## Atonement

“Reconciliation; sin has alienated humanity from God and provoked God’s anger. God has responded by providing the means of restoring this broken

assures me of eternal life, and makes me sincerely willing and ready from now on to live unto him.” — Heidelberg Catechism, 1563, Question 1

Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a **cheerful** giver.

Hebrews 2:17

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make **propitiation** for the sins of the people.

Hebrews 8:12

For I will be **merciful** toward their iniquities, and I will remember their sins no more.

Hebrews 9:5

Above it were the cherubim of glory overshadowing the **mercy seat**. Of these things we cannot now speak in detail.

1 John 2:2

He is the **propitiation** for our sins, and not for ours only but also for the sins of the whole world.

1 John 4:10

In this is love, not that we have loved God but that he loved us and sent his Son to be the **propitiation** for our sins.

For I will be merciful toward their iniquities, and I will remember their sins no more.”

Hebrews 8:12

relationship, bringing both sides to a place where they are at one again (‘at-one-ment’).” — *Martin H. Manser, Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

“Q: What is your only comfort in life and death?

A: That I with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who, with his precious blood, has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; indeed, that all things must be subservient to my salvation, and therefore, by his Holy Spirit, He also

Luke 18:13

But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be **merciful** to me, a sinner!’

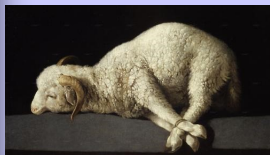
Romans 3:25

whom God put forward as a **propitiation** by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.

Romans 12:8

the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with **cheerfulness**.

2 Corinthians 9:7



“Let His blood be more precious in our eyes every year we live. Whatever else we glory in about Christ, let us glory above all things in His cross.”

J. C. Ryle, 1879

## Key Ideas for Atonement

*It is very important to note the use of the terms, “blood” and “death” in each of these passages.*

### Day of Atonement

Leviticus 16:29–34

### Christ’s Atonement Foretold

Isaiah 53:4–12

### The Atonement in the Lord’s Supper

Matthew 26:26–28

### The Atonement the Purpose of Christ’s Death

Romans 5:6–8

### The Atonement is the Gospel

1 Corinthians 15:3

### Christ’s Atonement Surpasses the Old Covenant

Hebrews 9:12–14

### The Atonement is a Death for Ransom

Revelation 5:9–10

### “AT-ONE-MENT”

If we take a look at our English word, “atonement,” we see that it can be broken down to “at-one-ment.” This is exactly what the Biblical words describe when the word “atonement” is used:

“In Christian thought, the act by which God and man are brought together in personal relationship. The term is derived from Anglo-Saxon words meaning “making at one,” hence “at-one-ment.” It presupposes a separation or alienation that needs to be overcome if human beings are to know God and have fellowship with him. As a

term expressing relationship, atonement is tied closely to such terms as reconciliation and forgiveness.” [Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 231]

It is also important to note that, although the actual word for “atonement” or “to atone for” is not used often in the NT, it is an idea that is present at nearly every place where it is said, “Jesus died for . . .” It is the death of Christ (the innocent) on behalf of the guilty (the sinner).

## Biblical Words

In the OT, the word for “atone,” or “atonement” is usually *kpr*, which can be recognised in the phrase, “Yom Kippur” or “Day of Atonement.” The word means “to cover,” and the idea is that when sin is atoned for, it is covered over, and this is why we speak of being “under the blood,” or being “washed in the blood.” —see Revelation 7:14.

From the human side, atonement *expiates* sin; that is, it takes it away. From God’s viewpoint, atonement *propitiates* His wrath.

In the ESV NT, the words, “atonement” and “atone” do not occur at all, but the idea of blood atonement is found in many places:

Mark 10:45  
John 1:29  
John 3:16  
John 11:50  
2 Corinthians 5:14  
2 Corinthians 5:19  
2 Corinthians 5:21  
Galatians 3:13  
Ephesians 2:13  
Colossians 1:20  
Hebrews 7:27  
1 Peter 1:18, 19

In each of these passages, the idea is that Christ died *for* us.

In the other versions, however, “atone,” “atoning sacrifice” and “atonement” are used in Romans 3:25 and 5:11; Hebrews 2:17 and 9:5; 1 John 2:2 and 4:10.

The Greek word for Atonement, is *hilastērion*. This word is used almost 90 times in the LXX (Greek OT) to translate *kpr*.

## To Summarise:

Atonement is:

1. *Reconciliation*
2. *In Christ, one time.*
3. *Initiated by God.*
4. *A ransom*
5. *A deadly sacrifice*
6. *A victory.*

Atonement, making reconciliation possible, is the heart of the message of the Bible. Atonement shows the seriousness of sin, and at the same time the patience and kindness of God. In the OT, worshippers supplied the sacrifice as God demands. In the NT, God still demands the sacrifice, but supplies it in Himself, in Christ.



# A Symphony of Salvation

8 April 2015

Mountain View Christian Church

Lesson 10

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

Regeneration, and the New Birth

Reconciliation

Forgiveness

Atonement

Dead to sin

Converted

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In Christ

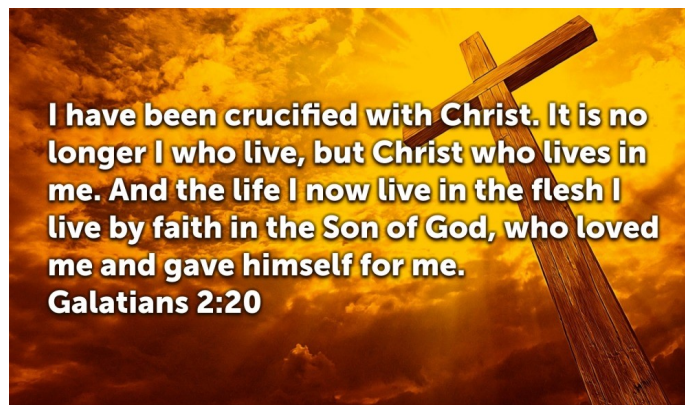
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## Romans 6:1-23

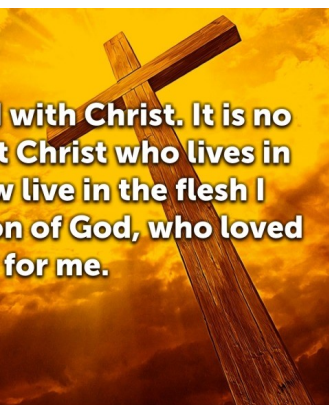
### Ephesians 2:1-10

1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of

own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.



the power of the air, the spirit that is now at work in the sons of disobedience— 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith. And this is not your



### Colossians 2:12-13

having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

### 1 Peter 2:24

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

### Romans 6:1-4

1 What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who

died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

### Romans 6:10, 11

10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

“Christ did not die for himself. Nor was he raised from the dead merely for himself. He was raised for us that we might also participate in life everlasting. We will share in the exaltation of Christ. He is the first-fruits of all those who will be raised from the dead. Paul is particularly concerned here, however, not with that future glory, but with our life with Christ now. Christ is alive now, and the power of his life is alive in us now. If we identify with the cross in justification, we must also identify with his life. “If we died with Christ, we believe that we will also live with him” (v. 8). According to verse 10, Christ died to sin and lives unto God. If we are identified with Christ’s death in our baptism (v. 3), we must also be identified with his present life. Just as he



“Do you mortify; do you make it your daily work; be always at it whilst you live; cease not a day from this work; be killing sin or it will be killing you. Your being dead with Christ virtually, your being quickened with him, will not excuse you from this work. “

John Owen, 1656

### From Fact to Command

It is at this point that we move from *justification* (our being made righteous in Christ) to *sanctification* (holiness). Justification is not a work, but sanctification is. We should note the commands in the passages we read.

“God’s grace not only forgives sins, but also delivers us from sinning.” —John Stott, 1994.

Our languages enables us to use several ways to express what is a *fact* (what is true) and a *command* (what I must do). In grammar, these are called *indicative* (stating a fact) and *imperative* (stating what must be done).

Throughout the Bible there are facts and commands: “Christ died for the ungodly” (Romans 5:6). This is stating a fact. There are *many* times the Bible uses the indicative. On the other hand, there are many fewer times that the Bible gives us a *command* (imperative). With the exception of Romans 3:4, where Paul is making a rhetorical point, there are no commands in Romans until 6:11. Romans 6 has four commands that are show us how we are to regard ourselves as dead to sin:

11 So you also must **consider** yourselves dead to sin and alive to God in Christ Jesus.

12 **Let not sin therefore reign** in your mortal body, to make you obey its passions.

13 **Do not present** your members to sin as instruments for unrighteousness, but **present**

**yourselves** to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now **present** your members as slaves to righteousness leading to sanctification.

Looking at each of these, we see:

**Consider**—compare Romans 4:3ff, where God “considers” Abraham righteous. As Abraham (and all his spiritual children) believe God, and it is counted as righteousness, believers are *to consider themselves dead to sin*.

**Let not sin therefore reign**—in Romans 5:14, 17, & 21, we see that sin and death reigned until Grace reigns. Sin has been dethroned, and we must not allow it to reign in our bodies.

**Present**—this means we are to stop showing up to sin, to be ready to be ordered about by unrighteousness, impurity, and lawlessness, but rather present (for service) to God (vs 13) and to righteousness (vs 19).

We are saved by Grace, and this is not of ourselves (Ephesians 2:8ff); but there are good works to do. As Paul explains in this passage, being dead to sin is a fact, and facts have consequences. The consequence of our being dead is that we are now free to serve God in

righteousness.

Our being dead in Christ is a fact (Romans 6:2). Our being alive in Christ is also a fact. The *consequence* then, is our becoming holy, growing in holiness.

As for our growth in sanctification, look at how what God has done, and what He is doing work out in our being made holy: Hebrews 10:14—For by a single offering he has perfected for all time those who are being sanctified.

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lives unto God, so must we. All of this flows from our justification. In justification God took my sins and put them on Jesus. When God killed Jesus, he killed my sin. If God reckons our sins dead on the cross with Jesus, then we also ought to reckon ourselves dead to sin. We need to agree with God. God counts us dead to sin, and so we ought to count ourselves dead to sin and alive to God. Thus, Paul is saying that we need to consider our old life is dead. It’s over. Let it be buried. We can’t go back. If we have embraced Christ, we must now live a new life following him. We have no choice. The old life is dead. In this way Paul makes it clear that anyone who has been declared justified by God must inevitably lead a new life in righteousness.”

Sproul, R.C. *Before the Face of God: Book 1: A Daily Guide for Living from the Book of Romans*. Electronic ed. Grand Rapids: Baker Book House; Ligonier Ministries, 1992.



# A Symphony of Salvation

15 April 2015

Mountain View Christian Church

Lesson 11

Salvation, saved

Adopted

Deliverance, rescue

Redemption, Ransom

Justification and Righteousness

Regeneration, and the New Birth

Reconciliation

Forgiveness

Atonement

Dead to sin

**Conversion**

Honour

Sanctification

Victory

In Christ

Clean

## Conversion and Repentance

### Conversion

Our relationship to God and His Law forms the basis and need for our need of conversion:

other commandment greater than these.”

These passages summarize the entire Law and will of God. And this is our problem—we have not kept this Law, and,

orientation. For Christians this means a change from an orientation that does not take God into account to one in which the person is submitted to Christ. Conversion is the process of which repentance is the entrance and faith the new direction; the same Hebrew and Greek words may be translated either ‘repentance’ or ‘conversion.’” —Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 512.



Deuteronomy 6:4–5 (ESV) 4 “Hear, O Israel: The Lord our God, the Lord is one. 5 You shall love the Lord your God with all your heart and with all your soul and with all your might.

Mark 12:30–31 (ESV) 30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31 The second is this: ‘You shall love your neighbor as yourself.’ There is no

before we come to Christ have neither desire nor ability to do so. Before one can be in a position of *pleasing God*, one must be converted. This is an aspect of salvation that emphasizes a *change* of heart, thinking, focus, and life’s purpose. When a person comes to Christ, it is a change of *worldview*.

**What conversion means** “Total change in one’s direction in life or moral

**Conversion in the Bible:** “As in the OT and in the preaching of John and Jesus, conversion has three factors.  
i. First, it is a turning from something, which includes specific sins, false gods, or simply a life lived for oneself (1 Thessalonians 1:9; Revelation 9:20, 21; 16:11).  
ii. Second, conversion is a product of the will of God and his gracious working in the



“A sheep may fall into the ditch and defile himself, but he hastens out of it as soon as he can; but the swine chooses a dirty place, wallows all the day long in the mud and mire. A saint may fall into sin, but he hastens to recover himself by repentance. A sinner lives in it day and night.”

George Swinnock  
1627-1673

### Continued from page 1

world (Acts 11:18; Romans 2:4; 2 Corinthians 7:10; 2 Timothy 2:25; 2 Peter 3:9).

iii. Third, conversion is a turning to someone, a commitment of one’s whole life to God in Jesus Christ (Acts 14:15; 1 Thessalonians 1:9; 1 Peter 2:25). It is thus a total reorientation, whether spectacular or undramatic, sudden or gradual, emotional or calm, in which a person transfers his or her total allegiance to God.”

#### Repentance

“To repent and “repentance” *metánoia* means to change one’s mind, direction, or turn about. It has with it a sense of regret or sorrow. Some of the key passages are:

Matthew 3:8

Matthew 3:11

Luke 3:8

Luke 5:32

Luke 15:7

Acts 5:31

Acts 11:18

Acts 20:21

Acts 26:20

Romans 2:4

2 Corinthians 7:9

2 Corinthians 7:10

2 Timothy 2:25

2 Peter 3:9

There is also the *verb* “to repent,” which is also often a *command for backsliders*:

Matthew 4:17

Mark 1:15

Luke 13:5

Luke 16:30

Acts 2:38

Acts 3:19

Acts 8:22

Acts 17:30

Acts 26:20

Hebrews 12:17

Revelation 2:5

Revelation 2:16

Revelation 2:22

Revelation 3:3

Revelation 3:19

Revelation 9:20

Revelation 9:21

Revelation 16:9

Revelation 16:11

Another word for this is “turning” or “turn back” (*epistrephō*)

Luke 22:32

Acts 3:19

Acts 9:35

Acts 11:21

Acts 14:15

Acts 15:19

Acts 15:36

Acts 26:18

Acts 26:20

Acts 28:27

2 Corinthians 3:16

Galatians 4:9

1 Thessalonians 1:9

James 5:19

James 5:20

1 Peter 2:25

2 Peter 2:22

What we can conclude from these and other passages of Scripture is that to be converted to experience a real change and have a desire for change. Conversion is not achieving a state of perfection, but it is a new beginning, an step in the right direction.



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20 May 2015

Mountain View Christian Church

Lesson 12

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Conversion

**Sanctification**

## God's Work of Salvation in Us: Sanctification and Holiness

### Sanctification and Holiness

(London: Martin Manser, 2009).

**Sanctification:** "The process of becoming consecrated to God, which is an integral aspect of being a member of the people of God. This process of being made

Both sanctification and holiness come from the same words in the Hebrew OT and the Greek NT. It is not necessary nor helpful to make too much of the difference between the words:



only God is holy (Isa. 6:3). God is separate, distinct, other. No human being or thing shares the holiness of God's essential nature. There is one God. Yet Scripture speaks about holy things. Moreover, God calls human beings to be holy—as holy as he is holy (Lev. 11:44; Matt. 5:48; 1 Peter 1:15–16). Another word for a holy person is "saint" (*hagios*), meaning a sanctified one. The opposite of sanctified is "profane" (Lev. 10:10). —Walter A. Elwell and Walter A. Elwell, *Evangelical Dictionary of Biblical Theology*, Baker Reference Library (Grand Rapids: Baker Book House, 1996).

holy through the work of the Holy Spirit ultimately rests upon the sacrificial death of Jesus Christ, which the OT anticipates and foreshadows."

**Holiness:** The quality of God that sets him utterly apart from his world, especially in terms of his purity and sanctity. The holiness of God is also manifested in the persons and work of Jesus Christ and the Holy Spirit. Believers are called upon to become like God in his holiness.

—Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*

**"Sanctification.** The generic meaning of sanctification is "the state of proper functioning." To sanctify someone or something is to set that person or thing apart for the use intended by its designer. A pen is "sanctified" when used to write. Eyeglasses are "sanctified" when used to improve sight. In the theological sense, things are sanctified when they are used for the purpose God intends. A human being is sanctified, therefore, when he or she lives according to God's design and purpose.

The Greek word translated "sanctification" (*hagiasmos*) means "holiness." To sanctify, therefore, means "to make holy." In one sense

### Key Passages

Romans 6:19–22  
Romans 12:1–2  
1 Corinthians 6:11  
Hebrews 10:14  
1 Peter 1:1–2  
Leviticus 20:23–26  
Isaiah 6:3  
John 6:68–69  
1 Peter 1:14–16  
Revelation 4:8  
Revelation 15:4

### The Commands of Romans 6:4-15

4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in



"Sanctify them in the truth; your word is truth."

JOHN 17:17

"The Bible applied to the heart by the Holy Ghost is the chief means by which men are built up and established in the faith, after their conversion. It is able to cleanse them, to sanctify them, to instruct them in righteousness, and to furnish them thoroughly for all good works." —J. C. Ryle, 1816-1900

### Continued from page 1

a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must **consider** yourselves dead to sin and alive to God in Christ Jesus. 12 **Let not sin therefore reign** in your mortal body, to make you obey its passions. 13 **Do not present your members to sin** as instruments for unrighteousness, but **present yourselves to God** as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

Note that there are *four commands for the Christian to follow*: 1) *consider, yourselves dead to sin*, 2) *let not sin reign*, 3) *do not present our members to sin*, and 4) *present yourselves to God*. . These four commands are both knowable and doable.

Commenting on this last verse, Jerry Bridges writes:

*"To be holy is to be morally blameless. It is to be separated from sin and, therefore, consecrated to God. The word signifies "separation to God, and the conduct befitting those so separated." Perhaps the best way of understanding the concept of holiness is to note how writers of the New Testament used the word. In 1 Thessalonians 4:3–7, Paul used the term in contrast to a life of immorality and impurity. Peter used it in contrast to living according to the evil desires we had when we lived outside of Christ (1 Peter 1:14–16). John contrasted one who is holy with those who do wrong and are vile (Revelation 22:11). To live a holy life, then, is to live a life in conformity to the moral precepts of the Bible and in contrast to the sinful ways of the world. It is to live a life characterized by the "[putting] off of your old self, which is being corrupted by its deceitful desires...and [putting] on the new self, created to be like God in true righteousness and holiness" (Ephesians 4:22, 24).*

...

*Our first problem is that our attitude toward sin is more self-centered than God-centered. We are more concerned about our own "victory" over sin than we are about the fact that our sins grieve the heart of God. We cannot tolerate failure in our struggle with sin chiefly because we are success-*

*oriented, not because we know it is offensive to God.*

*God wants us to walk in obedience—not victory. Obedience is oriented toward God; victory is oriented toward self. This may seem to be merely splitting hairs over semantics, but there is a subtle, self-centered attitude at the root of many of our difficulties with sin. Until we face this attitude and deal with it we will not consistently walk in holiness.*

*Our second problem is that we have misunderstood "living by faith" (Galatians 2:20) to mean that no effort at holiness is required on our part. In fact, sometimes we have even suggested that any effort on our part is "of the flesh."*

*Our third problem is that we do not take some sin seriously. We have mentally categorized sins into that which is unacceptable and that which may be tolerated a bit. . . . But the Scripture says it is "the little foxes that ruin the vineyards" (Song of Songs 2:15). It is compromise on the little issues that leads to greater downfalls. . . . Are we willing to call sin "sin" not because it is big or little, but because God's law forbids it? We cannot categorize sin if we are to live a life of holiness. God will not let us get away with that kind of attitude. —Jerry Bridges, *The Pursuit of Holiness* (Colorado Springs: Navpress, 1978). Page 2.*