

GREAT DOCTRINES RELATING TO OUR SALVATION

REPENTANCE: One of the great and important Bible doctrines is that of repentance. The New Testament word which are translated “*repent, repented, repenteth, and repentance*” mean “*to have another mind, to think differently, to go another direction.*” Thus it means a reversal of decision. When a person repents he thinks differently about sin, he has another mind about himself, and takes God’s position against his sin and failure.

The following verses will give the reader an understanding of the importance of repentance. (Matt. 3:2; Acts 2:38; Acts 20:21; Rom. 2:4; Rev. 3:19; Matt. 21:28-30; Num. 23:19; Ezek. 18:30; II Pet. 3:9)

CONVERSION: The word “*conversion,*” has in common usage come to be almost synonymous with “*salvation.*” Conversion means simply “*to turn*” in a wide variety of ways. True conversion is “*turning to God from sin*” which brings salvation. In Scripture the Greek word is sometimes translated “*conversion*” and at other times it is translated, “*turn.*” But one may convert to a religion, to reformation, or to church membership and never enter into true conversion which necessitates repentance from sin and faith in Christ.

Here are some important verses: (Matt. 13:15; Matt. 9:22 -- here it is translated *turn*, and *about*; I Thess. 1:9 - they turned from sin and idols; Acts 3:14-19; James 5:19,20; Acts 9:35 - here people *turned* (converted) to the Lord, Acts 26:16-20 - they were commanded to repent and *turn* (convert) unto God and do works meet for repentance.) **Eternal life is ours when true conversion takes place.**

MAN’S SIN PROBLEM: If man had no sin problem, then repentance and conversion and all the other doctrines we will look at would never need to exist. Christ would not have needed to die for our sin, paying the ransom, taking the judgment of the Father upon sin.

The word sin actually has over 30 different descriptive words as found in the Word of God. We will only look at these three which are most prominent. (See Psa. 32:1-5, where all three words are used.)

1. **Man has sinned.** (Rom. 3:9-12, 23; Psa 32:-15) The word sin as used in Romans 3:23 means to “*miss the mark.*” Man has fallen short of the mark of perfection needed if he were to get to heaven by his own merit, works, or self-effort.

2. **Man has transgressed:** “*Transgression is the deliberate action or choice where man in his failure crosses over the line of God’s commands.*”

ALL mankind has deliberately stepped over the line, breaking the LAW of God, the commands of God and the plan of God for his life. (Rom. 4:15; I Tim. 2:14; Heb. 2:2; Psa. 32:1-5; Psa. 51:1; Isa. 43:25; 44:22; 53:5)

3. **Man has lived in iniquity:** Iniquity means “*to go our own crooked way, to live wickedly, in perversity, depravity and rebellion.*” All our iniquity was laid upon Christ there on the cross. (Isa. 53:6; see also: Psa. 32:1-5; Psa. 25:11; 51:5; 66:18; 103:3, 10; Isa. 59:2; Ezek. 18:30)

REGENERATION: There are two acts or events of regeneration: for the **present** on the part of man, it is his spiritual regeneration, and in the **future**, it will be creation's regeneration.

The word "*regeneration*," itself means *again-birth, or again-creation*. Thus it means re-creation, or making new. **We are regenerated when we become a child of God through faith in Christ as our personal Savior.** It means to be "*born again*," into the family of God through the merits of Christ's blood shed for sin.

Here are some verses about man's regeneration: (Titus 3:4-7; John 3:1-7; I Peter 1:23; II Cor. 5:21; John 1:12-13) We must be born again because of our lost condition: Rom. 3:9-12, 23; Isa. 64:6; Isa 53:6; I Cor. 2:14) Yes, we must be regenerated, or born again thus we can have eternal life. (John 3:3-7; 16-18) About God's creation -- it is under the curse because of man's fall into sin. Romans 8:18-23 deals with this aspect along with many other verses.

REDEMPTION: In the New Testament, the word, "*redeem, redemption*," are translated from several different words meaning: "*to purchase, to ransom, to buy up, to rescue, to loosen, and to go to market*." The primary usage of the term is to "*to buy back*." Once the whole human race belonged to God, in Adam its federal head. But by his sin in the garden of Eden, Adam took the whole race away from God. (Rom. 5:12, 18, 19) So mankind was "*sold under sin*" (Rom. 7:14), away from God and righteousness.

God had to deal with the sin question. This is exactly what He did when He gave His Son to die on the cross for our sins, for He died "*the Just for the unjust, that He might bring us to God*." (I Pet. 3:18; II Cor. 5:21) The Lord Jesus Christ is our Redeemer. **He has redeemed us, ransomed us, bought us back for God and unto God.** (Rom. 3:24; Matt. 20:28; Heb. 9:22; Eph. 1:7; I Pet. 1:18,19; Gal. 3:13,14)

Glory, glory, for those who accept Him as personal Savior are redeemed from the wages of sin and adopted into His family (Gal. 4:5,6; Rom. 6:23; Rom. 3:24-26; Titus 2:13,14) and have eternal life.

JUSTIFICATION: There are four means of justification before God it is -- by His **grace**, in Christ's **blood**, by His **resurrection**, and through **faith**. (Rom. 3:24; Acts 13:39; Rom. 4:25; 5:1, 9; Titus 3:7)

1. To "*justify*" means to "*render and regard as righteous*," and this is just what takes place when God justifies a person. **God pronounces the believing sinner righteous** and, ever after, treats him as such.

2. It has been said that to be justified means to be "*just-as-if-I'd*" never sinned. This is correct but justification means more than this.

3. It not only includes pardon from our sins, **but it gives us a perfect and eternal standing before God.** Whereas Adam, before he sinned was innocent, we who are

justified are declared righteous as the righteousness of Christ is imputed unto us. (Rom. 3:21-26)

4. Divine righteousness is given to us **by faith** completely apart from works, effort, keeping of ceremonies, or whatever man might do to try and merit a righteous standing before God. (Rom. 3:18-22, and Romans chapter four) Works implies self-effort, self-reliance and self-confidence whereas faith implies complete trust, acceptance, reliance on God alone, and total confidence in the finished work of Christ on the cross.

RECONCILIATION: The word, “*reconcile*” means “*to change thoroughly from.*” We, in salvation through the merits of Christ’s death, His shed blood on the cross are changed from being enemies to sons in the family of God. (See Romans 5:10,11) We are at peace with God (Rom. 5:1) because we have been justified. Thus reconciliation could take place between God and man who has lived in enmity in times past. (Study II Cor. 5:18-21; Eph. 2:16; Col. 1:20,21; Rom. 5:8-10; We have been made righteous in Him.) Being *made* righteous we have His eternal life given to us.

SANCTIFICATION: The doctrine of sanctification is one of the great themes of the Scriptures and maybe the most misunderstood of all doctrines that have to do with our salvation.

The words “*sanctify, saint, holy, consecrate and dedicate*” with their related words, “*sanctified, sanctification, holiness, consecration, dedication, etc.,*” have the same root meaning which is “**to set apart.**” (Consider John 17:17, 17:19; 15:3; I Pet. 3:15; I Pet. 1:2; II Thess. 2:13)

Sanctification is a work of God and not of what we can do or have done. It takes place because we are “*in Christ.*” **At the very moment we receive Christ as Savior** (See John 1:11-13) **by faith alone, God sanctifies us, set apart eternally as His own.** (I Cor. 1:30; In Jude 1, we see we are “*sanctified by God, preserved in Jesus Christ, and called.*”) We are sanctified: This takes place when we are saved. It is a **positional** sanctification as being in the family. (I Cor. 6:9-11; Heb. 10:10,14) We have been made holy, set apart as His alone, to live for His glory and honor. This refers to a righteous standing before God. **We had no righteousness of our own but He gave unto us** (imputed to us) **His righteousness.** So God sees us as righteous through the merits of forgiveness in Christ alone, by faith, through grace, and not of anything man can do for himself. (Rom. 3:10; 5:7, 19; I John 2:1; Rom. 3:19-28; 4:5; 10:1-4; Titus 3:5; Eph. 2:8,9)

We are being sanctified: This is the **practical** aspect. It is a matter of the child of God desiring that his life measure up to the position he has in Christ. (Jh 17:17; 15:3; I Thess. 5:23; 4:3; Rom. 12:1,2)

We are sanctified or made holy in practical daily living by **obedience** to the Word of God, (I Pet. 2:1-3) by **faith** in the work of the Holy Spirit in us, (Rom. 8:1-13) and by **reckoning** ourselves death unto sin, and alive unto Him by **surrender** and yieldedness. (Rom. 6:6, 11, 13-14, 16-18; Rom. 8:37) We are to be victorious over sin.

We will be sanctified: This **ultimate** sanctification takes place when we arrive in Heaven for eternity. We will be set apart forever as His. **We will no longer sin but will be holy, righteous before Him.** (I John 3:1-3; John 17:15-26; see Revelation 7:14-17)

ADOPTION: Because we have been justified, reconciled, made righteous, and pardoned from our sin -- we are adopted in His family. The word adoption as used in Scripture means “*son-placing, as we became the sons of God*” with all the privileges and responsibilities that go with that position. (Rom. 8:14-17; 8:23; Gal. 4:4-7; Eph. 1:5; Heb. 12:5-8 for herein God deals with us as with sons.) **He took us into His family!**

FORGIVENESS: There are two kinds of divine forgiveness -- **judicial** and **parental**. In the former, God acts as a Judge, in the later as Father.

The word forgiveness not only carries in it the thought of “*pardon*” but also “*deliverance, freedom, and liberty from bondage.*” There is in it also the idea of “*sending away or sending off.*” When a sinner is forgiven by God, his sins (transgressions, iniquity, etc.) are sent away forever. (Psa. 103:12; Isa. 44:22; Heb. 9:26) It is our sins, iniquities and transgression that comes between us and God. (Isa. 59:2; Hab. 1:13) God will not look upon sin. The soul that sinneth shall die (Ezek. 18:4; Rom. 6:23) for death is passed upon all men for all have sinned. (Rom. 5:12,19; 6:23)

Pardon, forgiveness, removal of sin can only take place because of the forgiveness that is **ours by God’s grace, through faith in the finished work of Christ on the cross, PLUS NOTHING.** (Eph. 1:7; Eph. 2:8,9; Acts 13:38,39; I Jh. 2:12; Heb. 9:22; 10:12, 16-18; Rev. 1:5; it can take place because of the reconciliation, redemption, and justification that is in Christ Jesus our Lord. Rom. 3:21-24; 4:5; Eph. 1:7; Col. 1:14)

Parental forgiveness is that daily forgiveness we receive, given by God, when we confess our sins **as** a child of God. (I John 1:7, 9; 2:1-2; Prov. 28:13) God deals with us as sons, chastening when we do not confess and forsake sin. (I Cor. 11: 28-32; I John 5:17; Heb. 12:5-11)

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