

Basic Bible Doctrine

Lesson 8: Salvation

I. Introduction:

When the Philippian jailer asked the question “*what must I do to be saved?*” Paul and Silas responded with “*Believe in the Lord Jesus, and you will be saved, you and your household*” (Acts 16:31). With a singular straightforward sentence, Paul and Silas present a saving message which would change the Philippian jailer forever.

This simple phrase contains words pregnant with meaning: believe, Lord, Jesus, and saved. Each of these terms gives birth to profound realities which make striking statements about God, Jesus, Man, and Sin. Accepting salvation is a relatively simple exercise, but understanding the glory and grandeur of this miraculous event will take more than a lifetime. With this study, we will introduce the glorious truths of our salvation so that we can spend the rest of our lives beholding the wonders of this precious doctrine.

II. Why We Accept Salvation:

A. Grace:

1. **Definition:** God’s free and unmerited favor to guilty sinners who deserve only judgment. It is the love of God shown to the unlovely. It is reaching downward to people who are in rebellion against God.¹
2. Forms of Grace:
 - a. **Common Grace:** The unmerited favor of God toward all men displayed in His general care of them. This includes sunshine, rain, food, clothing, oxygen, etc.

Psalm 145:8-9 The LORD is gracious and merciful; Slow to anger and great in lovingkindness. ⁹ The LORD is good to all, And His mercies are over all His works.

Acts 14:17 and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

¹ Jerry Bridges, Transforming Grace (Colorado Springs: NavPress: 1991), pp. 21-22.

- b. **Efficacious Grace:** The work of the Spirit which effectively moves men to believe in Christ as Savior. None whom God calls can reject His summons, thus this is also known as irresistible grace.

John 6:37 “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

John 6:44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

3. Relevance to Salvation:

For all of eternity, God has existed in absolute and glorious perfection. And while He did not *have* to create the human race, He *chose* to do so to bring Him pleasure and delight. He desires to place His glory on display so that all of His creation will fall before Him and admire His greatness.

God’s decision to send a Savior to mankind was not rooted in our value. From His perspective we are ungrateful, unworthy, and undesirable rebels whose hearts are filled with malice and envy. We aspire to rule our own universe, control our destiny, and redirect all glory due to God to ourselves. Clearly, God does not need us nor would He desire us based upon our own merits. The miracle of salvation necessitates a work of grace. In **Titus 3:5** we read:

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,

- a. According to this passage, what compels God to save us?

Salvation is rooted in God and His character. We are saved because He is worthy, not because we are valuable. And the nature of our salvation and God’s prerogative to be the center of all good and glory reveal that He is to receive all the credit from first until last.

In **Ephesians 2:8-9** we read:

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, so that no one may boast.

- b. How can works lead to boasting?
- c. Why is it important to God that salvation is completely by grace?

- d. Given our nature apart from Christ is it even possible to be saved apart from total grace?

B. Election:

1. **Definition:** Election is an act of God before creation in which He chooses some people to be saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure.²
2. **Scriptural Support:**
 - a. *Acts 13:48* **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.**
 - b. *Romans 8:28-30* **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 those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;³⁰ and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.**
 - c. *Romans 9:11-13* **for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,¹² it was said to her, "THE OLDER WILL SERVE THE YOUNGER."¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."**
 - d. *Ephesians 1:3-6* **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,⁴ just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.**
3. **Common Misunderstandings:**
 - a. *Election is not Fatalistic or Mechanistic:* We are not robots, machines, or puppets. God uses the real choices of individuals to accomplish His will –

² Wayne Grudem, p. 670.

including salvation. Yet, it should be noted, that all humans have hardened hearts and are **“unwilling to come to Me so that you may have life” (John 5:40)**.

- b. *Election is Not Based on God’s Foreknowledge of Our Faith:* In eternity past God did not prescreen the movie of human history, make note of all who would come to Him, and then decided to choose them. Rather, the foreknowledge in **Romans 8:29** speaks of God knowing His children. In **1 Corinthians 8:3** we read: **“but if anyone loves God, he is known by Him.”** And again in **Galatians 4:9** we read: **“But now that you have come to know God, or rather to be known by God.”** Thus, “foreknew” in **Romans 8:29** speaks of “those whom He thought of in a saving relationship to Himself.” In addition, it should be noted that if foreknowledge was based upon something which we did (i.e. faith) that would seem to indicate that our election was based upon our decision not as **Ephesians 1:5** clearly teaches **“according to the kind intention of His will”**.

4. Answers to Objections:

- a. *Election Means That We Do Not Have a Choice in Whether or Not We Accept Christ:* All of us have a real ability to make choices, but they are anchored to our desires. Those who desire evil, will never choose God and they will be just fine with that. God will never turn away anyone who wants to come to Him.
- b. *Election Means That Unbelievers Never Had a Chance to Believe.* We must note that all people who reject God or Christ are responsible for their own decision. When rejected, Christ always pins the blame upon their willful choice to reject Him, not a decree by God. In **John 8:43-44** we read:

⁴³ “Why do you not understand what I am saying? It is because you cannot hear My word. ⁴⁴ “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

Even if given “a chance” the unbeliever would not take it. **Romans 1:20** makes it clear that:

²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

All humans have rejected God, and stand condemned with no excuse.

c. *Election is Unfair:*

- If God never sent His Son to die on the cross would He be justified in sending everyone to Hell? Why or why not?

It is never unfair for God to banish people to Hell who deserve divine wrath. Just because God extends grace to elect, does not obligate Him to do the same for everyone else. God is not bound by the equal protection clause which states all people should have access to the same privileges.

d. *Doesn't the Bible Teach that God Wants Everyone to Be Saved?*

This is rooted in passages like:

1 Timothy 2:4 who desires all men to be saved and to come to the knowledge of the truth.

2 Peter 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.

Theologian Millard Erickson is instructive on this point:

We must distinguish between two different senses of God's will, which we will refer to as God's "wish" and God's "will". The former is God's general intention, the values with which He is pleased. The latter is God's specified intention in a given situation, what He decides will actually occur. There are times, many of them, when God wills to permit, and thus to have occur, what He really does not wish. This is the case with sin. God does not desire sin to occur. There are occasions, however, when he simply says, in effect, "So be it." Allowing a human to choose freely a sinful course of action. . . God does not enjoy the destruction of the ungodly. It brings him sorrow. Yet He chooses to permit them, by their own volition, to reject and disbelieve."³

5. Ultimately, the Bible presents election as a positive doctrine. Consider the following question: How does the doctrine of election, give us assurance of our Salvation?

C. Calling:

³ Millard Erickson, *Christian Theology* (Grand Rapids, Baker: 1998) pp. 385-6.

1. **Effective Calling** is an act of God the Father, speaking through the human proclamation of the gospel, in which He summons people to Himself in such a way that they respond in saving faith.⁴

John 6:44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

Acts 16:14 A 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.

2. **The Gospel Call:** This speaks of the external proclamation of the saving message of the gospel.

Romans 10:14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

- According to the above verse is it possible for the effectual call to come to full term without the gospel call? Why or why not?
 - How should this motivate us to proclaim the gospel?
3. **Relevance to Salvation:** Although the invisible hand of God is ultimately responsible for drawing us to the Savior, He chooses to use an external gospel call to impact our emotions, intellect, and will so that we can respond with faith and repentance.

III. How We Accept Salvation (Conversion):

A. Faith:

1. **Definition:** In determining a true definition of faith it may be helpful to discern what it's not.
 - a. *It is not mere knowledge.* Naturally, it is necessary to have knowledge of the gospel (i.e. the death, burial, resurrection of Christ, and our need for a Savior). But even the demons have a thorough knowledge of God, and do not have faith (**James 2: 19**).

⁴ Grudem, p. 693.

- b. *Knowledge and Approval are Not Enough*: Some people may hear the gospel and agree that it is true. In *Acts 26:27-28* Paul confronts King Agrippa with:

***“King Agrippa, do you believe the Prophets? I know that you do.”²⁸
Agrippa replied to Paul, “In a short time you will persuade me to become a Christian.”***

Yet, this was not enough.

- c. **The Real Definition**: Saving faith is trust in Jesus Christ as a living person for forgiveness of sins and for eternal life with God.⁵ This definition emphasizes personal trust in relation to faith. One can believe that the capital of Kansas is Topeka, but that fact requires no trust. In the same way, one can believe that Jesus is Lord, but believing facts about Jesus does not save. What does save is personal trust in Him as your King.

2. Scripture:

- a. *John 1:12 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,*
- b. *John 3:16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*
- c. *Romans 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;*

3. How will this faith/belief manifest itself in everyday life?

B. Repentance:

1. **Definition**: Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.⁶

2. Scripture:

a. The Emotional Aspect:

2 Corinthians 7:9-10 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according

⁵ Grudem. p. 710.

⁶ Grudem. p. 713.

to the will of God, so that you might not suffer loss in anything through us.¹⁰ For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.

b. The Volitional Element:

Isaiah 55:7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon.

c. The Vertical Element:

Revelation 16:9 Men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory.

3. Relevance:

- Why is salvation contingent upon our repentance? How does God's greater purpose for salvation – His own glorification – explain this?

God's offer for salvation is free for all, but to receive it you must repent. You must turn away from your wicked ways, and commit yourself fully to God and His glory.

2. The Relationship Between Faith and Works:

Faith and Repentance are two sides of a coin. When one truly believes that Jesus is Lord of the Universe, the glorious Savior, and the rightful ruler of our lives, they will surrender control of their lives to follow Him.

In *Matthew 6:24* we read:

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon."

In a similar way, no one can serve God and serve themselves. No one can seek God's glory and their own glory. It is one or the other. Believing that Jesus is the rightful recipient of all glory will cause you to repent of seeking your own glory and glorify Christ with your life.

IV. What We Get In Salvation:

A. Union with Christ:

1. **Definition:** Union with Christ is a phrase used to summarize several different relationships between believers and Christ, through which Christians receive every benefit of salvation. These relationships include the fact that we are in Christ, Christ is in us, we are like Christ, and we are with Christ.

2. **Scriptural Support:**

a. **We have died and been raised with Christ.** We now have a new identity.

Colossians 2:12 **having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.**

b. **We have new life in Christ.** We are presently in Christ imbued with all of the necessary resources to live an obedient God-glorifying life.

1 Corinthians 1:30 **But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,**

c. **All our actions can be done in Christ.** In some degree Christ impacts every aspect of our lives.

Colossians 2:6-7 **Therefore as you have received Christ Jesus the Lord, so walk in Him, ⁷having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.**

d. **All Christians together are one body in Christ.** Our union with Christ unites us with each other as one body.

Romans 12:5 **so we, who are many, are one body in Christ, and individually members one of another.**

3. **Relevance:** In *John 15:5* we read:

“I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.

Upon conversion all believers have been placed in the vine, and have an inseparable union with Christ. With this union we have a vital intimacy with our Lord. When the Father sees us He sees Christ. We not only have a right standing before God, but we have all of the resources necessary to live the Christian life.

- How does the reality of being in Christ shape the mission and the ethics of a believer?

B. Justification:

1. Definition: Comes from a Greek concept meaning “to declare righteous.” It is a legal act wherein God pronounces that the believing sinner has been credited with all the virtues of Jesus Christ. Whereas forgiveness is the negative aspect of salvation meaning the subtraction of human sin, justification is the positive aspect meaning the addition of divine righteousness.⁷

2. Scriptural Support:

a. Romans 4:2-5 For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” ⁴ Now to the one who works, his wage is not credited as a favor, but as what is due. ⁵ But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

- What role does man play in justification and why do you suppose God designed it this way?

b. Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

- What is the result of being justified?

c. Titus 3:5-7 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, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ so that being justified by His grace we would be made heirs according to the hope of eternal life.

- According to this passage why did God save us?
- What role did our deeds performed in righteousness have?

3. Relevance: This doctrine helps us to offer genuine hope to unbelievers who believe that they could never make themselves righteous before God. Salvation is truly a free gift from God, and our Father will receive all credit for such a magnanimous action. Secondly, this doctrine should give us great assurance that God will never make us pay the penalty for our sin. We stand before Him

⁷Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 623

as innocent. And God – our righteous judge – will never put us into double jeopardy where we are tried for the same crimes twice.

C. Regeneration:

1. **Definition:** The work of the Holy Spirit in giving life to the believing sinner, affecting the new birth.⁸ The results of regeneration last throughout our Christian lives as God grants us a new heart with the propensity to obey.

2. Scriptural Support:

a. *John 3:5-8: 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 be amazed that I said to you, ‘You must be born again.’ ⁸ “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”*

b. *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,*

3. **Relevance:** This is the instantaneous event in which God gives us a new heart with a fresh desire to serve and honor Him. After our salvation, the fruit of regeneration takes effect, as the Holy Spirit permanently alters our hearts. According to *2 Cor. 5:17* “*Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*” The believer has a new life characterized by increasing obedience to Christ. Whereas before salvation, we hated Jesus because He sought to separate us from our first love, now we hate sin because it put our first love on the cross.

- How does doctrine of regeneration help us to understand how our works grant us assurance of our salvation?

D. Adoption:

1. **Definition:** The believer’s “placing as a son,” emphasizing the believer’s rights and privileges in his new position in Christ.⁹

2. Scriptural Support:

⁸Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 623

⁹Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 623

Romans 8:14-17 *For all who are being led by the Spirit of God, these are sons of God.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!”¹⁶ The Spirit Himself testifies with our spirit that we are children of God,¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*

Galatians 4:4-7 *But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,⁵ so that He might redeem those who were under the Law, that we might receive the adoption as sons.⁶ Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”⁷ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.*

3. Relevance: This is distinct from justification. While justification has to do with our standing before the Father, adoption has to do with our relationship to the Father. God now views us as His sons or daughters. *1 John 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him.* With our adoption come some esteemed privileges. We can pray to Him as Father. He gives us the inward testimony of the Spirit to assure us that we are His children (**Rom. 8:14-17**). He understands us and has shown an extra measure of compassion and provision (**Matt. 6:32**). We have an inheritance in heaven (**Gal. 4:7**), complete forgiveness (**Matt. 6:9-12**), and are also subject to divine discipline (**Heb. 12:4-11**).

- How should our adoption lead us to view other Christians in the church?

E. Sanctification:

1. Definition: Comes from a Greek verb meaning “to set apart.” It is used in two ways: (1) the believer is positionally sanctified; he stands sanctified before God; (2) the believer grows in progressive sanctification in daily spiritual experience.¹⁰

Justification	Sanctification
Legal Standing	Internal Condition
Once for all time	Continuous throughout life

¹⁰Enns, Paul P.: *The Moody Handbook of Theology*. Chicago, Ill. : Moody Press, 1997, c1989, S. 623

Entirely God’s work	We cooperate
Perfect in this life	Not perfect in this life
The same in all Christians	Greater in some others

1
1

2. Scriptural Support:

a. Positional:

1 Corinthians 6:11 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.

b. Progressive:

2 Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

c. God’s Initiative But Man’s Responsibility:

Philippians 2:12-13 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;¹³ for it is God who is at work in you, both to will and to work for His good pleasure.

3. Relevance:

God commands **“walk by the Spirit, and you will not carry out the desire of the flesh” (Galatians 5:16)**. The Holy Spirit gives us the ability to increasingly live out the realities which we inherited at salvation. Through sanctification God allows those freed from the condemnation from sin to have real and personal victory over this dread reality. As adopted children of God we are able to act more and more like our adopted brother. And as heirs to the kingdom of righteousness, we will increasingly act like citizens from the higher realm.

- Why do so many Christians believe that they are justified by grace, glorified by grace, but sanctified by works?

¹¹ Grudem p. 746

- Why is it important to remember that we are sanctified by grace?

F. Preservation (Perseverance of the Saints):

1. **Definition:** The perseverance of the saints means that all those who are truly born again will be kept by God's power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly born again.

2. Scriptural Support:

a. Christians can never lose their salvation:

John 6:39 "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.

Romans 8:38-39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

b. God will protect and preserve all Christians:

1 Thessalonians 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. ²⁴ Faithful is He who calls you, and He also will bring it to pass.

Jude 24-25 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵ to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

c. Those Who Fall Away are Not Really Christians:

1 John 2:19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

3. Relevance:

This doctrine ensures that we never lose the faith which brought us to salvation. Our saving faith will lead us to live a life of faith ensuring that we will persevere to the end. As Christians, we can have confidence that the God who delivered us from darkness will preserve us from falling away, and bring us safely into His Kingdom.

- If God promises to preserve us why does He include warning passages like *Hebrews 10:26*?

Hebrews 10:26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

G. Glorification:

1. **Definition:** Glorification is the final step in the application of redemption. It will happen when Christ returns and raises the bodies of all deceased believers for all time reuniting them with their souls, and changes the bodies of all who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own.¹²

2. Scriptural Support:

1 Corinthians 15:51-52 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Philippians 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.

3. **Relevance:** This is the final step in our salvation. We will no longer be infirmed by the dread curse of sin. All of those positional realities of justification, adoption, sanctification, will become a reality. We will be outfitted with a body and a heart which will worship God in perfect holiness. For those of you frustrated with your spiritual life, who lose focus when you pray, whose thoughts drift during singing, and carry the guilt of sin, when you are glorified you will be able to for the first time in your life offer pure worship truly acceptable to our King.

V. Conclusion:

While we covered the nuances of salvation, one overarching question remains: Why? It is unfathomable that a glorious being such as our God and Father would send His precious Son to earth to execute a plan formed in eternity past. Such an action reveals kindness, goodness, love, and mercy to such unworthy creatures as ourselves.

¹² Grudem, p. 828.

The gift of salvation should lead us to not only appreciate the gift, but offer greater glory and admiration to the giver of this gift. In the words of Charles Wesley:

And can it be that I should gain
An int'rest in the Savior's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God shouldst die for me?¹³

¹³ *Logos Hymnal*. 1st edition. Oak Harbor, WA : Logos Research Systems, Inc., 1995