

How God Saved Us

"But of him are ye in Christ Jesus..." (1CO 1:30)

- I. Scripture declares that God foresaw the fall of man and so set in motion a plan of salvation based upon His own will and effort, not man's. **EPH 1:3-7.**
 - A. Man under sin is anything but holy and blameless. **ROM 3:9-18.**
 - B. Man's will is corrupt; he is sold under sin and free from righteousness. **ROM 7:14; 6:20; PSA 10:4.**
 - C. Man's works are corrupt, even his good ones. **ISA 64:6.**
 - D. Laws cannot change his nature nor be kept flawlessly. **JER 13:23; GAL 3:10.**
 - E. Sacrifices of sin-burdened creatures cannot take away sin. **ROM 8:20-21; HEB 10:4.**
 - F. The gap between God and fallen man was huge.
 - 1. God is holy, pure, righteous and cannot allow any sin in His presence. **PSA 5:5.**
 - 2. Fallen man is filthy, dead, averse to God and without ability to recover himself.
 - 3. Man under sin is not simply *weak* or *sick* spiritually; he is *dead*. **EPH 2:1.**
 - G. Before the world began, God purposed to save men without regard to their works but rather to the work of His Son, Jesus Christ. **2TI 1:9.**
 - 1. God at that time chose men in Jesus Christ so that they should be holy and blameless before him in love. **EPH 1:3-4.**
 - 2. The fruition of this was the purest, greatest demonstration of love. **EPH 2:4-5.**
 - 3. It is common to love someone who is alive and lovable, but how about loving someone who is dead, unlovable, hateful, wicked and your enemy? **COL 1:21.**
 - 4. This great love caused *children of wrath* (**EPH 2:3**) whose spiritual father was the devil (**JOH 8:44; 1JO 3:10**) to be called *sons of God*. **1JO 3:1.**
 - 5. According to God's choosing sinners in Christ, He predestinated (*pre* = before; *destinated* = appointed to an end) them to be His adopted children. **EPH 1:5.**
 - 6. GOD DOES IT ALL.
 - H. Remembering the averse, corrupt and incapable nature of fallen man, note Who is the active party in this great change. **EPH 1:3-11.**
 - 1. God "...hath blessed us...in Christ" (v. 3).
 - 2. He "...hath chosen us in him [Christ]..." (v. 4)
 - 3. He "...predestinated us...by Jesus Christ to himself" (v. 5).
 - 4. "...according to...his will" (v. 5), "...after the counsel of his will..." (v. 11).
 - 5. He "...hath made us accepted in the beloved [Christ]" (v. 6).
 - 6. "...in whom [Christ] we have redemption through his blood...his grace" (v. 7)
 - 7. He "...hath abounded toward us..." (v. 8).
 - 8. He "...might gather together in one all things in Christ...even in him" (v. 10).
 - 9. "...in whom [Christ] also we...being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (v. 11).
 - 10. GOD DOES IT ALL: His plan, His purpose, His choosing, His pleasure, His Son, His will. The sinner is the passive object of God's gracious love and mercy.
 - 11. Remember all the "will nots" and "can nots" that pertain to fallen man? Well, God *willed* to save, *was able* to save, and *did* save! **2TI 1:9.**
- II. This is the doctrine of election: before the world began, God chose out of Adam's fallen race a people to live with Him in glory.
 - A. God's elect are those whom He chose. **MAR 13:20.**

- B. **1PE 1:2** sets forth specific details about God's elect.
1. "Elect according to the foreknowledge of God the Father..."
 - a. This is not foreknowledge of creature *obedience*. **PSA 14:2-3**.
 - b. This is foreknowledge of creature *identity*.
 - (1) "For whom he did foreknow..." (**ROM 8:29**).
 - (2) "...his people which he foreknew..." (**ROM 11:2**).
 - c. The unsaved God NEVER knew (**MAT 7:23**); the elect He FOREknew.
 2. "...through sanctification of the Spirit..." The Holy Spirit in covenant *sets them apart as holy*. **EPH 1:4**.
 3. "...unto obedience and sprinkling of the blood of Jesus Christ..." Christ's obedience makes them righteous (**ROM 5:19**); His blood cleanses them of sin. **REV 1:5; EPH 1:7**.
 4. All Three Persons of the Godhead are active in the elective purpose.
- C. God's election is of *grace* and therefore *cannot be of our works*. **ROM 11:5-6**.
1. grace: Favour, favourable or benignant regard or its manifestation (now only on the part of a superior); favour or goodwill, in contradistinction to right or obligation, as the ground of a concession. (Compare **ROM 4:4**)
 2. work: Something that is or was done; what a person does or did...
 - a. Personal repentance is a work. **MAT 12:41 c/w JON 3:10**.
 - b. Personal faith is a work. **MAT 23:23; JOH 6:28-29**.
 - c. To mix grace and works is to *frustrate* grace. **GAL 2:21**.
- D. God elected Jacob but not Esau WITHOUT ANY CONSIDERATION OF THEIR ACTIVITY OR THEIR WILL. **ROM 9:11-16**.
1. God's election is sovereign; He does the choosing and none can fault Him.
 2. God's election is particular; He only chooses some.
 3. God's election is an act of mercy; therefore the elect had no claim to it.
 4. God's election consists of Jews and Gentiles. **ROM 9:24**.
 5. God's election results in an innumerable multitude of saved men of every nation, kindred, people and tongue. **REV 7:9-10**.
 6. Paul makes plain that fighting against God about His election is futile. After all, HE is God, not man. **ROM 9:14, 17-21**.
 7. Men make discriminating choices all the time.
 - a. A man will choose one woman to marry, not all.
 - b. A couple may adopt one orphan when they could have adopted more.
 - c. A father may have many hateful children but only give his estate to one.
 - d. If men are just for discriminating acts of love, mercy and favor, then how can they fault God?
- E. Stop and think!
1. If God's election of some sinners unto salvation is a matter of Him basing His choice upon their performance, He is hardly a righteous judge.
 2. In such a case, He would be a *respector of persons*, accepting bribes from those who deserved condemnation as much as the ones He did not choose.
 3. God is not a respector of persons. **ROM 2:11**.

III. Election unto the sprinkling of the blood of Jesus Christ (**1PE 1:2**) implies a *covenant salvation*. **HEB 10:29; 13:21**.

- A. covenant: A mutual agreement between two or more persons to do or refrain from doing

certain acts...

- B. God the Father did the electing. **EPH 1:3-4.**
- C. God the Son would bleed and die for the elect. **1PE 1:2.**
 - 1. Christ was given a specific mission: to save those the Father had given Him to save. **JOH 4:34; 6:37-39; 17:2-3.**
 - 2. Christ successfully completed the work He was sent to do. **JOH 19:30; HEB 10:9-10.**
 - 3. This cancelled the legal debt of sin which they could not discharge. **ROM 8:3.**
- D. God the Spirit would apply the merits of Christ's blood in power to the elect, regenerating them inwardly. **TIT 3:5; JOH 3:8.**
 - 1. They are new creatures in Christ. **2CO 5:17; EPH 2:10.**
 - 2. They are fitted for God's kingdom. **JOH 3:5-7.**
 - 3. This vital change sets the elect free from the uncontested dominion of sin and enables them to believe, obey and relate to God as Father. **GAL 4:4-6.**
- E. At Christ's return, their bodies will be made pure and holy. **PHIL 3:20-21.**
- F. God's election of sinners to be saved by Jesus Christ is the answer to both Sin (the principle) and Sing (the deeds).
 - 1. Jesus Christ's blood takes away the penalty of sin that was due unto them.
 - 2. Jesus Christ's blood applied in power to the inward man takes away the power of sin that had dominion over them and gives them a new spiritual nature.
 - 3. Jesus Christ's blood continues to avail for them when they err. **1JO 1:7-9.**

- IV. Mind that the Christ of the Bible successfully completed the mission for which He was sent: to secure eternal life forever for God's elect/sheep. **JOH 10:27-29.**
 - A. He justified and reconciled them to God. **ROM 5:8-10.**
 - B. He sanctified and perfected them forever. **HEB 10:10, 14.**
 - C. He by himself purged their sins. **HEB 1:3.**
 - D. He redeemed them from out of every kindred, tongue, people and nation. **REV 5:9.**
 - E. He is satisfied about His work. **ISA 53:11.**
 - F. But there is another Christ preached in the world who:
 - 1. shed his blood for all mankind but only some will be saved.
 - 2. actually saved none by his death.
 - 3. left it up to the polluted, incapable, anti-God sinner to be saved by doing something that he never would, nor ever could do.
 - 4. only saves where his gospel goes; all the rest are eternally damned.
 - 5. saves those who believe but damns those to whom the believer doesn't witness.
 - G. Which Christ should be believed in?
- V. **(1CO 1:30)** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: